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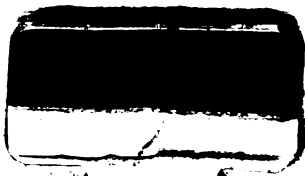
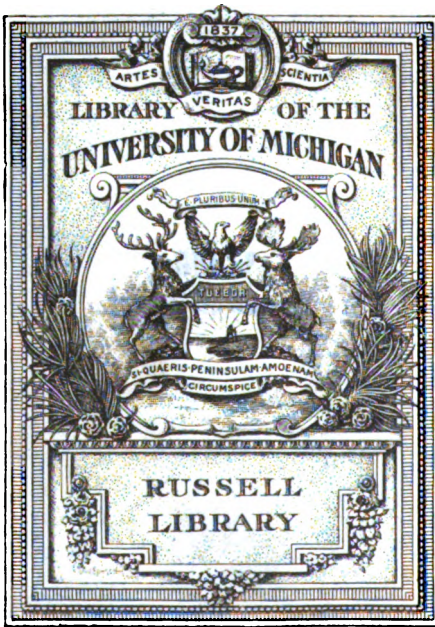
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*Home, the school and
the church*

Presbyterian Church
in the U.S.A. Board of Education

James Davis
No 801.



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HOME,
THE SCHOOL,
AND
THE CHURCH;
OR THE
PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY
C. VAN RENSSELAER,
CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

VOL. I.

PHILADELPHIA:
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INTRODUCTORY NOTICE.

"HOME, THE SCHOOL, AND THE CHURCH," is the name of a new Educational Magazine.

The work will be continued from year to year, according to circumstances. The time is probably not distant when the increasing attention of our Church to the subject of education, and the natural developments of the cause in its wide-spread relations and interests, may render a quarterly or even a monthly magazine advisable. All that the Editor now contemplates, however, is a magazine in the form of the present volume, to be issued from year to year, as Providence may seem to require.

A few words may suffice in explanation of the character of the magazine. It has three harmonious departments.

1. **HOME.**—The magazine will endeavour to present from time to time, for the edification of parents, articles bearing upon the advantages, the responsibilities, encouragements, obligations, methods and principles of home nurture. The exaltation of the family institution, as one of God's appointed agencies in the training and salvation of men, will be an object to be steadily kept in view.

2. Under the general title of "**THE SCHOOL**" will be included all that belongs to Christian education in Schools, Academies, Colleges and Theological Seminaries. The importance of religious training in public institutions, the true end of education, the spirit and character of a teacher, the text-books suitable to a course of instruction, the correction of popular errors, the history of academies, colleges and seminaries, the position of the School in a Christian land, hints to students in their preparatory course, &c.; these and kindred topics will be discussed in the progress of the work.

3. **THE CHURCH.**—The relations of the Church to the perpetuation of a numerous and gifted ministry demand much attention at the present day. This whole department will be surveyed, as opportunity offers, and the duties of the Church unfolded and enforced. Among the subjects

which will receive a thorough discussion are the following: the duties of the Church to her baptized children, the execution of the last command of Christ, the nature of a call to the Gospel ministry, the importance of piety in candidates, the necessity of an adequate course of preparatory study, the personal duties of a minister, the responsibility and duties of church judicatories, the claims of the Church upon the services of her youth, the dignity and obligations of the pastoral office, &c.

In short, the magazine will endeavour to serve the ends of a *Christian Manual* on the subjects pertaining to its designated range. It will also be to some extent a *Repository* of educational intelligence.

The present volume is more didactic than those which may succeed it. In some of the future numbers, the history of our institutions of learning and religion will occupy a prominent place. Biographies of eminent men, whether ministers, candidates, or laymen, will be presented as memorials of their generation, and as examples to our youth. Notices of books coming within the three departments of the Magazine will also be introduced, and such other matter belonging to the educational intelligence of the day as may seem worthy of preservation.

It is hoped that the enterprise will receive the approbation of our ministers, students, elders and communicants, and of all who love the edification and prosperity of Zion; and, above all, that it may be blessed of Him whose blessing runs through *families*, through a *well-trained generation*, and through the *ministers of His word*. May HOME, the SCHOOL, and the CHURCH, be all advanced through the instrumentality of the volume which humbly bears as its title these consecrated names!

CORTLANDT VAN RENSSELAER, .

Cor. Sec'y Bd. of Ed.

PHILADELPHIA, November 15th, 1850.

The plans accompanying the present volume are the beginning of a series intended to illustrate School Architecture.

No. 1 is a plan for a Presbyterial Academy. The large room on the lower floor is the school-room; one of the others is for the library, apparatus, &c., and the other for recitations. The second story may either be used for a chapel and literary exhibitions, or be divided into several rooms, according to circumstances.

Nos. 2 and 3 are plans for School-houses.

TO THE
FATHERS AND MOTHERS

In the Presbyterian Church,

TO THE
TEACHERS AND STUDENTS

In her Institutions of Learning and Religion,

AND TO THE
MINISTERS AND RULING ELDERS

Of her Congregations,

THIS VOLUME

RELATING TO

Home, the School, and the Church,

IS RESPECTFULLY DEDICATED

BY

THEIR FELLOW-SERVANT IN CHRIST,

C. V. R.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Deut.* vi. 6, 7.

"Bring them up in the nurture and admonition of the Lord."—*Ephesians* vi. 4.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—*Gen.* xviii. 19.

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Prov.* xxii. 6.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—*Isaiah* xlviii. 10.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—*2 Tim.* iii. 15.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth!"—*Isaiah* lii. 7.

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—*Matthew* ix. 38.

"Go ye into all the world and preach the gospel to every creature."—*Mark* xvi. 16.

THE PRESBYTERIAN EDUCATION REPOSITORY.

1850.

ARTICLE I.

THE FAMILY A RELIGIOUS INSTITUTION.

[This article is taken from an interesting, able and original little volume, entitled "Heaven the Model of a Christian Family," by the Rev. Erastus Hopkins, formerly of Troy, N. Y.]

THAT the Church of Christ is a purely religious institution is unquestionable. But that the family is as strictly and solely so, is not a conviction that is generally and definitely prevalent. It is regarded as exerting a high moral influence, as being the proper nursery of the future man and of the undying spirit: but it is far from being invested in the popular mind with that high and heaven-derived religious character which properly attaches to it. It is the object of this article to show that the *Family is as strictly a religious institution as the Church*. Where the form of either exists without the indwelling spirit of piety, they are perverted and corrupt. The remark is equally applicable to both, for an irreligious family is as essentially an abhorrence in the sight of God as a soulless and corrupt church.

I. THAT GOD HAS ESTABLISHED THE SOCIAL RELATION OF THE FAMILY CIRCLE, is a full justification of the foregoing remarks. When He had laid the foundations of the earth, and fixed the bounds of the sea, and set in sure and lasting order all material things, He established the law of marriage also to regulate man, whom He had made a social and moral being. It was thus that in this institution He laid the foundation of society, on which the whole superstructure of morality and piety was to rest. Man was at that time a holy being, and all the circumstances and relations that were then ordered concerning him had reference to the holy end for which he was created. Therefore it is that this family relation, being established by God for the right regulation and development of holy man, is a purely religious institution.

Yea, and it has even a pre-eminence over the church in the fact of its pre-existence. It was the *first* religious institution. It was

an earthly type, pure and symmetrical, of the heavenly world: it was an appropriate nursery of newly created beings and was fully adapted to prepare them for that family, in which God is recognised more directly as the Father, and of which, in itself, it was the lovely miniature.

The Church ranks after it in order of time, because it ranks after it in order of necessity. It was not until man through the blinding influence of sin lost sight of the great family above, that the Church with its rich provisions for man's fallen state became necessary as a remedial institution. The Church on earth is now a more extended type than the family, embodying more palpably to the darkened eye of man the heavenly world, to which it is introductory. It is a new link inserted to reconnect the broken chain. Heaven being forgotten, the Church is the *New Jerusalem which has come down from heaven*, embosoming unnumbered blessings in the illustrations it affords to man of the glorious Church above, in the instructions it furnishes, and in the regenerating and sanctifying grace it dispenses.

Thus it appears not only that the family is as truly a religious institution as the Church, but that, in fact of priority at least, it claims a pre-eminence. And it is *now* what it ever has been and ever will be in this world, the great corner stone of the whole social religious superstructure.

II. But both the character and the perpetuity of the Family, as a religious institution, is farther seen in the fact that GOD DEALS WITH AND RECOGNISES IT AS SUCH. He gives promises unto the *households* of those who will fear Him and keep His commandments. He threatens *household* calamities as the consequence of parental disobedience. He enjoins religious duties in families. Alluding to his commandments and ordinances, He says, "And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up; and thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth."

The Scriptures abound with passages of like nature, most unequivocally confirming the declaration that God deals with families as religious institutions. It is to the faithful discharge of household duties and the consistent manifestation of family piety, that He makes the amplest promises of temporal and spiritual blessings; and to the neglect of these that He threatens the severest judgments.

Under the old dispensation which, though ceremonial, was typical of that which is more spiritual, family sacrifices were instituted; especially the sacrifice of the Paschal Lamb by every household.

And from the earliest ages of the world, as recorded in Scripture, the heads of households were accustomed to offer their household sacrifices. And as there can be no doubt that these sacrifices were of divine origin, we cannot but interpret their practice in the patriarchal, and subsequently in all the Israelitish families, as a seal, divinely set, to distinguish them as the primary religious communities.

God covenanted with Abraham and *his seed*; and he established circumcision as the seal and token of his solemn covenant with the *families* of the Jews. Thus here we have, by God himself, in this covenant transaction, another distinct recognition of the family institution as one strictly religious.

Among the ten commandments, the requirements of which are moral and therefore perpetual, the fifth was framed expressly for the *family*; the second contains a striking instance of God's purposed dealings with families, and the fourth enjoins upon the parent the duty of direct and authoritative religious supervision of his household. And when it is borne in mind that these moral laws are based in the very nature of things, and therefore ever have been and ever will be binding, we can be no longer at a loss how to view the Family institution. Its recognition here indicates decisively that it is in its character religious, in its origin coeval, and in its purposed existence coextensive with the human race.

We find, therefore, under the Christian dispensation the same distinct recognition of the family. Religious duties are enjoined as pertaining to the household; and parents are bidden to *bring up their children in the nurture and admonition of the Lord*. A solemn covenant is perpetuated with believers in behalf of their children, so that we may say unto the parent, as Paul said unto the jailer, "Believe and thou shalt be saved, thou and thy house." There is a seal to this covenant, and it is employed in the application of water to the children of believers.

As far, then, as the divine dealings are concerned, the Family and the Church are equally recognised as strictly religious institutions. To the former, as verily as to the latter, God gives his precepts; of it he makes his requirements, and with it he establishes his covenant and seals it with an ordinance. So that the assemblage of all these signs seems to establish the full claim of the family to a purely religious character.

III. Still another fact which confirms the representation of the family as a religious institution, is that THE OBSERVANCE, THE INTEGRITY AND THE PROSPERITY OF THIS INSTITUTION ARE FOUND CORRESPONDENT WITH THE PREVALENCE OF TRUE RELIGION.

Where simple-hearted piety is the most prevalent in a community, there the family relation is the most frequent, the most pure, the most happy and the most prosperous. Religion never dwells in a community without dwelling pre-eminently in the family circles

and hallowing these nurseries of piety. There are not wanting illustrations of this fact. The history of Scotland and of the older states of New England occur as among the more prominent modern demonstrations of this truth. And wherever, or whenever, piety has manifested that strength which has enabled it to stem the tide of persecution, its flame has been nourished upon the domestic altar where parents twice and thrice a day have commended themselves and their little ones to the keeping of that Saviour, for whom they were *actually counting* all things but loss; and in the service of whom they were led not merely to confess but to *feel* that they knew not what a day would bring forth. Thus much for the actual dependence of true piety upon the cherishing influences of the domestic relation.

The reverse of this picture is seen in the fact, that when the "love of money" and the "pride of life" begin to gain the ascendancy and to dislodge true piety, their first inroads are made upon the family institution. It is less frequent; it is established later in life; it is corrupted by fashions and frivolities and luxuries. Where this relation is neglected or deferred, there arise peculiar vices; and where, when established, it is perverted to mere purposes of pride and heartless socialities, its sacred character is broken down; the strictness of its religious teachings and observances are relaxed, and eventually relinquished, save the mere forms which are in some cases retained. And the corruptions of the Church thus creep upon it insidiously through these lesser religious institutions, which are always first affected by unhallowed influences.

And as religion still declines, the permanency and the endearments and the sanctity of the family institution decline with it. And there is no surer way of determining the proper moral grade of society than by inspecting the state of these domestic relations. As we recede from Christian lands and approximate the darkness of heathenism, we discover the family institution becoming more and more corrupt, until its last traces are obliterated by the waves of idolatry.

And thus, with the two extremes of human society before us, as they may be seen in the glens of Scotland on the one hand, and in the South Sea Islands on the other, we have the irresistible demonstration that there is a correspondence, resulting from a divinely established connection, between the state of true piety and the condition of the family institution. There cannot be mentioned a more awful mark of deep depravity and degradation, as characterising any community, than the fact that the family institution is virtually banished. It is the crowning evidence that the Spirit of God has flown entirely away and given up the people to an unalleviated degradation.

As we inspect the constitution of earthly society, whether we look at its relation to temporal comfort or to religious and spiritual ends, we find in the *family* the great corner stone. Take this away,

and religion is gone—all moral restraints are broken up, and the bonds of society are but brittle clay. But though you overthrow the ministry and its altars, though you destroy the Sabbath as a general observance, though you have legislative enactments against all other religious institutions and observances, while yet the *family* remains, there may be *religion*; its fires may burn, and its incense arise from family altars, and God may yet keep his covenant with some of the children of men. But when this first and last religious institution is abolished, then it is that all is gone: the last star that shed its twinkling rays on society is extinguished. It is the morning and the evening star.

IV. INFIDELITY BEARS ITS TESTIMONY THAT THE FAMILY IS A RELIGIOUS INSTITUTION, and that it is one of eminent importance. This may be seen by a moment's observation of the course of infidelity concerning it.

It is truly said that the children of this world are wiser in their day and generation than the children of light. The people of God do not seem as well to understand the high importance of purifying these primary religious institutions and maintaining godliness there, as the devil evidently understands the importance to his cause of vitiating and overthrowing them. Infidelity is opposed to the marriage institution. Its disciples treat its claims with wantonness, and oftentimes with fear and aroused opposition. They may not always themselves discern the precise relation which the family holds to all religion, but the prince of the power of the air that *worketh in the children of disobedience* discerns it with a penetrating sagacity. And he urges on his disciples to lay the axe at this root of the tree of life, while the people of God seem to be but feebly sensible of the duty of rallying for its defence and maintenance.

Infidelity may labour with ponderous blows and with fearful success to break down the ministry and overthrow the sanctuaries, and crumble down that great pillar of the more public religious institutions—the Sabbath; but its blows are most fearful when aimed at the family institution. The fires on the public altars will assuredly go out, if the fires on the private altars are extinguished and the family sanctuary is overthrown.

It is not often that a systematic attack is made on the family institution: for it is of the wise ordering of Him who established it, and who knows its importance, that its *entrenchment amid human sympathies* is so strong as to baffle the courage even of Satan. Yes: men will give up any thing quicker than the endeared sanctuaries of home and wife and children. We should learn, then, the high importance of this religious institution from the fact on the one hand, that our heavenly Father has *guarded it so firmly*; and from the fact, on the other, that Infidelity looks upon it with such deep malignity. It walks around, and we sometimes hear the voice of its roaring; but it dares not the onset, while as yet "God is known in

her palaces for a refuge." But when God is provoked to leave a people and their households, then the onset and the triumph of Infidelity may come.

So it was in wicked France. The roaring lion stood, with the altars and the priesthood and the Sabbath and the Bible under his feet; but yet there was jealousy in his heart, and anger in his eye, and an awfully suppressed restlessness in his mighty frame—for he looked at the family institution still remaining. He looked again—God had left it! He crouched—he sprang: and with one terrific roar, that sent dismay through every Christian land, he announced the completion of his triumph!! A miserable female, hunted up from amid the loathsome vileness of Paris, was set up in the centre of that enlightened city—was decked with garlands, and was worshipped as the goddess of Licentiousness and Reason!

Behold how extremes meet! No sooner had the pride of human reason cast away the grace of God, and repudiated all religion; no sooner had it proclaimed its liberation as perfect and attempted to soar upon its own wings, than it fell like Lucifer! And that day, the most refined city of a Christian country descended and shook hands with the Sandwich Islander in his cruel and degrading rites of obscenity and blood! *Shook hands*, did I say? The poor Islander, I can rather conceive, would start back with horror and say, as for once he looked upon those lower than himself—"I am holier than thou."

If, then, the family is the first and the last hold of religion—if it is that which, above all other earthly institutions, God has surrounded with the strongest guards, and if it is that, at which *timid infidelity growls*, and *unbridled infidelity leaps*, we have abundant circumstantial evidence that it is a religious institution of the highest importance. And all doubt about the propriety of this appellation, in its strictest sense, vanishes, when we view these facts in connection with the previous considerations, viz: that it was solemnly constituted and appointed by God as a perpetual institution, and that he distinctly recognises its pre-eminent religious character both in the dealings of his providence and in the covenant of his grace.

There is one object to be subserved by the church, the importance of which should be more deeply felt by all its officers and members. That object is *to watch over and cherish the family*. It does not seem to us that all the high ends of the earthly church are answered when the ministry and ordinances are maintained, and a watchful care and Christian discipline is exercised over its individual members. The church and the family are intended to have, and do have a high reciprocal action upon each other. The order and the piety of the one indicates pretty clearly and definitely the order and piety of the other. And when we consider that the family is the oldest institution, and that its existence as an organized and visible body is the most essential to the maintenance of

piety, being its last hold in any community, it cannot fail to appear that the church owes a peculiar duty to the families which repose in its bosom and which look to it for counsel and defence.

This obligation of fidelity on the part of the church, through its officers and members, to the families and the children of the covenant, is a matter of exceeding interest and importance. It can be partially discharged,

1. By requiring all parents to bring their children and have the seal of the covenant set upon them; that, in the administration of the ordinance, they may be reminded what the family is, what parental duties are, what covenant promises are given, and that they may be solemnly stimulated to the discharge of their high duties.

2. By requiring the establishment and maintenance of a family altar—that God may be acknowledged in the family, and that there may be, at least, this partial answering of the end for which it was instituted.

These things we have a scriptural right to require, and I see not how those can be regarded as in regular standing with the church, who neglect them. And it is a subject which should be solemnly pondered, whether the churches of our own and every land should not awake to a more strict exercise, in these particulars, of fraternal oversight.

3. But still more may be done. Religious instruction should be given in the family. The form or seasons of this cannot be prescribed, neither can its neglect be well made a matter of church interference. But much may be done, from house to house, to inculcate this duty on parents and to aid and encourage them in attention to it.

4. Unwearied diligence should be given to this oversight of families. It may require labour and patience of the officers of any church. And the labour is unostentatious. It does not thunder from the pulpit—it is not seen in multiplied meetings—it does not raise its head to attract the notice of men; but, like many other influences that are *unseen*, its results are the most powerful and beneficial. The labour is more like that of the pruning knife, which promises but little, yet accomplishes much in the season of fruit.

We employ our strength wisely, when we seek to convert every house into a sanctuary, to make every dwelling a Bethel, to cause the voice of religious instruction to be heard in every family, to habituate the parents and the children to convene for religious counsel and prayer. In this channel, let our efforts be increasingly directed. And the most exalted condition of earthly society will be attained, when we can look upon every abode of man as the house of God—upon each family as a little church, in the bosom of which immortals are reared, secure from the more destructive snares of a wicked world.

ARTICLE II.

HOW THE YOUNG ARE TO BE REGARDED AND TREATED.

BY THE REV. JOHN SUMMERFIELD.

[This distinguished divine was not in the habit of writing his sermons in full, but merely sketched them in outline, which was more or less complete. This will account for the abbreviations and the literary imperfections of the following sermon. The text was, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." *Matt. xviii. 10.*]

JESUS, to impress his disciples with docility, took a little child, and set him in the midst of them, and said, "Verily I say unto you, excepted ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

Seldom did Jesus appear to more advantage. Aware of the value of children, he was severe to those who would have prevented them from coming to him; and he has left us an example of the manner of treating them. It is *impossible* to estimate fully the importance of youth. The young are the hope of the Church. Left to themselves, they will become hemlock and nightshade—the grapes of Sodom and clusters of Gomorrah. But if taken up and properly trained, what vast results may not be accomplished for the Church and the world!

Let us consider:—I. The interesting light in which the young should be regarded.

II. The manner in which they should be treated.

I. The interesting light in which they should be regarded.

1. As the *heirs of future felicity*. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Some think that the "*angels*" are their *spirits* disembodied—they mingle with the crowd there. How great this consideration! (*Jer. xxxi. 16.*) How exalted, then, our view of them! Immortality stamps a value on them beyond words. (*James.*) Infidelity in vain attempts to shake our faith in this—yet we are alarmed for the rising generation.—Satan is trying to poison them. * * * A child is linked with eternity in the mighty chain; insignificant as he may seem, he will yet vie with angels; there is in him a spirit which will yet praise God for ever; yes, their *spirits* shall behold the face of our Father. "An heir of glory"—a frail child of dust. * * * *

2. View them as the charge of *angelic* care. This is the meaning of the verse.—Their guardian angels—ministering spirits: and

because of the nearness of connexion between God and these angels, it attaches importance to these children.

We know little of angels; we *do* know they are ministering spirits to the heirs of salvation, though a veil hides them from us—let the light of revelation be cast on it, and the strengthened eye of faith, and I can see movements there.—See the seraph at the throne.
* * * *They* once broke the veil at the incarnation, and think not they have *now* no concern with us—we have our attendant spirits!!

But how can we form an idea of their dignity! It consists in their beholding the face of our Father!—The love of God is the commanding principle of the angelic nature, and they walk in his light, and ascend and descend on men, performing the will of God.—O! the sweep of an angelic mind!—what is their benevolence! *They love* children; great as they are, they think it no dishonour to wait on little children.

3. *The objects of redeeming love.*—See the following verse: “For the Son of Man is come to seek and to save that which was lost.” They were *lost*! But what means this loss? *Temporal* loss is great. But what is this to a *moral*, a *religious* loss? A *parent* feels this most. For a pious father to know that his child is lost to the Church, and living to the devil! * * * A LOST CHILD!!

But the Son of man came to save them! That is the gospel for little children! for *them* he drank the cup! *they* are the purchase of the blood of Christ.—*One little child* reminds me of Gethsemane! for *it* the Son of God dies!

Remember, also, he is come to *seek* that which is lost. He employs human means. *Many* lambs have been gathered. Thousands in heaven are now beholding the face of their Father; and God’s house on earth has been filled with their praises. “This my son is found!”

4. *The subjects of Divine compassion.* Jesus connects them with all the sensibilities of heaven: “Even so it is not the will of your Father that one of these little ones should perish.” Angels love them—Christ died for them—and their Father *will have them* saved.—How fine a representation of the Almighty—listen’s to a child’s prayer—hush every harp surrounded by glory! &c.—he will look on a little child.—

II. The manner in which they should be treated.

1. *The caution expressed:* “Take heed.” The caution is not useless; even *you* may be in this danger. They *have been* neglected—the Church is guilty—many have grown up children of wrath in consequence—Awful fact!

Why take heed, then? Because angels love them, Jesus died for them, and the Father will have them to be saved. While employed for them we are working with angels—helpers of God. * * * No employment can *eclipse* the object of saving a soul from death.

* * * *Money* given will not do; go out and seek them—the lamb bleats in the thicket, and the wolf is near—fly and save it.

Satan says, “It will lift the children out of their sphere.” A liar! What, to open their minds to Divine truth? * * * No; ignorance will harm them, but never will they be injured by leading them to Jesus. Some say, do not trouble the Master with them. But what does *He* say?—“Suffer them to come.”

2. The *duty implied* as well as the caution expressed—do not *neglect* them. There is the danger—*neglecting* them is the damning sin of the world—neglect!! The word *despise* here means *neglect*. See Dives for an instance of neglect. No oppression is recorded of him, but he did *no good*—*Neglect* his crime, *hell* his punishment.—When Jesus judges at the last day, will he always exhibit a catalogue of crimes? No: “I was hungered, and ye gave me *no* meat; I was thirsty, and ye gave me *no* drink; I was a stranger, and ye took me *not* in; naked, and ye clothed me *not*; sick and in prison, and ye visited me *not*.”

3. The *consequence anticipated in this neglect*. “These shall go away into everlasting punishment.” You *have* neglected them—bear with me! Jesus will soon come. He loves children even unto death. Take care how you neglect them. The consequences will be great to yourselves as well as to them.

What would you give to Jesus? Give him your children; they are his representatives.



ARTICLE III.

DOMESTIC CHRISTIAN EDUCATION.

BY THE REV. ISAAC FERRIS, D. D.

[The following admirable discourse was preached in the year 1835, in the Second Reformed Dutch Church, Albany, of which the author was then the pastor. A few paragraphs are now omitted. The text was, “Bring them up in the nurture and admonition of the Lord.”—*Eph. vi. 4.*]

ONE of the most excellent men of the last age, Baxter, has commented on our text in the following manner: “The word translated ‘*nurture*’ signifies both instruction and correction, showing that parents must use both doctrine and authority with their children, for the matters of the Lord. And the word translated *admonition*, signifieth such instruction as putteth doctrine into the mind and chargeth it on them, and fully storeth their minds therewith; and, it also signifieth chiding, and sometimes correction, and it is to be noted that children must be *brought up* in this. The word signifying carefully to nourish, importeth, that as you feed with milk and bodily food, so you must as carefully and constantly feed and nourish them with the nurture and admonition of the Lord. It is *of the Lord*, because the Lord commandeth it, and because it is the doc-

trine concerning the Lord, and the doctrine of his teaching, and the doctrine that leadeth to him."

May the great Head of the Church assist us while we endeavour to

I. Trace our obligations as Christians on this subject.

II. Note some circumstances which should awaken our solicitude more particularly at the present time in reference to it: And then

III. Furnish some suggestions on several important measures which enter into a Domestic Christian Education.

I. It is proposed to trace our obligations on this subject. Our obligations are various and most solemn.

1. We are under a *natural obligation* to give our attention to a *Domestic Christian Education*.

We should think it an uncalled for effort, to prove a natural obligation to provide for the temporal necessities of our children, as this is one of nature's first dictates. Here, we ask not the aid of any philosophy to teach; we are instinctively led on, without reasoning, and seek carefully to meet the obligation we feel. And under a sense of it, we are well aware what anxieties are borne, what watchfulness is exercised, what toils are undertaken. Such are our feelings on this point that we regard with detestation, and sometimes with horror, the violations of this, the first duty of the parental relation, which are sometimes witnessed.

The question arises, if this be correct, are all the interests of our children limited to a circle of temporalities? Have they only bodies to provide for—nothing but physical systems to train? Have they not minds capable of illimitable expansion, and do not these deserve attention? Are they not immortal? And have they not interests to provide for in two worlds, the present the mere infancy to that to come? When these things are brought before the mind, we do not hesitate to draw the line concerning the relative value of these component parts of our interesting charge, or concerning the relative importance of the interests of each. The body we know shall soon fade and pass away—but not so the mind—the immortal mind—this by its Maker has been constituted indestructible.

Now, on the very principles which induce us to meet the wants of the body, can we neglect the necessities of the soul? Is it to be presumed that an obligation exists in reference to a provision for the lower and not for the interests of the higher nature in the same individual: that we must carefully provide for a system soon to be food for worms, and not for the culture of the never dying mind which a universe could not purchase? If this matter be regarded properly, it is conceived, it will be granted by all, that precisely those considerations and reasonings which prove obligation in one case prove it in the other; and that while estimating the interests of the soul as the more important, they direct to a higher regard and a more careful provision for them.

This conclusion is confirmed by the peculiar character which has

been given by the Great Creator to the domestic circle. We draw some considerations of duty from the prolonged dependence of our offspring on parental care—a dependence prolonged far beyond that of the offspring of any other creatures: we feel safe in deducing from it, that by this peculiarity our Creator would lead us to the cultivation of those feelings which are naturally called for, to meet this dependence. Wise in all his works, he has strikingly shown his wisdom in the domestic constitution, and if we may learn duty in any case from what evidently shows design, we may learn it in this. We cannot give a moment's attention to the manner in which he has organized these little circles, families, without being convinced. Here we see he has given to parents the first opportunity to train and mould the minds of their children, and this, under circumstances most happily calculated to give effect to the influence they may exert. By the dependence, which is inseparable from the circumstances of the child, he prepares the way for regard, respect, and even veneration for the parent. Such is his situation that these feelings are strengthened with his strength and the expansion of his mind: making his case altogether unlike that of the young of all other creatures who, as they advance, lose all regard for, and even recognition of any relation. The way is thus prepared for the exercise of an intelligent and wise authority. The parent's place is also one abounding in facilities for impression. He is so situated as to know best what will meet the circumstances of each case—can adapt efforts to the varying disposition, and pour in instruction at the most opportune seasons—indeed, to an extent, the avenues to the heart are under his control. These peculiarities belong exclusively to the domestic constitution, and may be exercised for incalculable good or evil. Now, from what we know of Him who placed us in families, must we not be blind if we see not design in all this? And if it be a first principle of reason that we should glorify him that made us, is it not equally clear that here is a field prepared and manifestly designed by himself for the discharge of that duty? It is undoubtedly a sound principle in morals, that a man is responsible to the full extent of his opportunities and facilities for every department of duty. And if this be so, the Christian parent, made the main spring of action—the great centre of influence in the most interesting circle on earth—blessed with peculiar opportunities for usefulness, cannot, without the violation of a primary obligation, neglect to improve them. He is to be viewed as a man who has ten talents committed to him, and is to expect the judgment of the unfaithful servant if he be found unfaithful.

We say, then, while nature makes her appeal to his sympathies through the feebleness and dependence of his infant charge, so she makes her appeal to his better feelings, in the momentous interests of their immortal natures, and furnishes invaluable facilities to accomplish her designs; and who will resist her appeal?

2. We are under a *Christian obligation* to attend to this subject.

While there is much to move the Christian parent in the interests of his children, there are high considerations presented by *his relation to Jesus Christ*. That relation is peculiar, and constituted as it is, under most solemn and affecting circumstances, cannot but have a controlling influence. The Christian is not his own, but the property of Jesus Christ, and to the interests of this Saviour he is bound by an indissoluble tie. He has only to call up the scenes of Gethsemane and of Calvary—has only to think of the shedding of the Saviour's precious blood—the bowing of his sacred head for him, to realize that none can be more sacredly bound to another than he to Jesus the crucified one. And when he thinks of his own deliverance from the curse—of the hopes he is permitted to cherish—the substantial happiness he has realized, his heart spontaneously responds to the conclusion of the Apostle—"Ye are not your own, ye are bought with a price: glorify God therefore, in your body and your spirit, which are God's." Shall the released captive love and honour him who, at the hazard of life, relieved him from bondage? Shall the outcast and the orphan love and honour the benefactor who has lifted him from wretchedness to a situation of comfort and bliss? Above all these, and beyond all imaginable cases of human favour, must the Christian love and honour his Saviour. He is called to employ every instrumentality within his reach, and *especially that which he can best wield*, in his Master's service. To make him feel this, his Lord has connected—has, I may say, identified his own enjoyment with his duty. Just in proportion as he meets the claims of his Christian relation, so is his own heart enlarged, so are his views elevated, and so do his joys become like a broad river. No man who loves his Saviour will question his obligation: to the feeling heart nothing is clearer, nothing indeed is sweeter. In carrying out that obligation he cannot be at a loss—while many fields are white for the harvest, there is around him one of particularly inviting character. He should indeed make his love felt on the destinies of the world so far as scattering light and truth are concerned; but the instrumentality he can best wield is in the circle around him. Here he is so happily situated, that if his heart glow with love, objects are at hand most likely to feel and appreciate it. If his Redeemer is glorified in seeing of the travail of his soul, the first objects over whom he is led to seek the triumphs of that Saviour's grace, are those dear to him by the ties of children. And if he can be expected to accomplish anything, it is with those whom God has given him.

While the former consideration moves him as it urges the tenderest, dearest interests of his children, this moves him with the plea of the Apostle—"the love of Christ constraineth us." A double influence is thus brought to bear upon his heart to keep alive the sense of obligation.

3. We are under a *covenant obligation* on this subject.

As Christian parents we have solemnly pledged ourselves to our

Master, to bring up our charge for him. Let us look back—when we gave ourselves to him, did we not in the spirit of Joshua take God for our children's God as well as our own? With every accession he has made to the plants around our table, have we not in the retirement of the closet lifted up our hearts to him to bless him for the gift, while we engaged to nurture it in his fear? How often, too, when sickness has brought some dear member of our little charge low, have we, in looking up to God for his interposition, vowed that if it should be spared, we would most faithfully rear it for immortality! Ah, has death entered our circle and hurried from us one to whom we were tenderly attached—as we then in the lifeless corpse before us, saw the vanity of the world—as we then rebuked ourselves for our neglect, or pondered some precious words the lips of that dear one may have uttered, how solemnly have we bound ourselves to those left under our care? Yes, in God's house have we left our vows. Here, in his sacred presence—in the presence of the church and the world, have we devoted our little ones to God, and bound ourselves in a covenant not to be forgotten, to bring them up in the nurture and admonition of the Lord. What feelings we then had—what solemn views of our responsibility then weighed on our minds. Like the patriarch of old, we have opened our mouths unto the Lord, and we cannot go back. How are the solemnities accompanying our engagements brought up, with the freshness of a recent occurrence, at every baptismal consecration we witness, and then how are we led to the renewal of our vows!

Now, while general reasoning may not affect us, these engagements must. God is our witness as well as the party with whom we have left our pledges. If we may not be truant to solemn engagements between man and man, much less can we where God Almighty is immediately concerned. Every thing connected with our solemn consecrations, adding as it did to the interest of the scene, adds to the weight of our responsibility. If we are unfaithful, we run a fearful hazard, and that hazard is increasingly fearful as the circumstances of our covenant consecration may have deepened in solemnity.

4. There is also a *Providential obligation—one growing out of the remarkable manner in which God has blessed pious attention when given to this subject.*

It is often and has been long since remarked, that we may gather many profitable lessons on duty, from Providence. In his dispensations, the Most High affords many delightful confirmations of the great principles of his word. Duty is here made to stand out so clearly, and often in a light so beautiful, that it becomes most animating. In his providence, God puts his broad seal on what his people have undertaken in conformity with his word and in reliance on his grace. His people look for this, and seeing it, take courage. How delightfully is this confirmed by the manner in which he has blest missionary efforts? Nor is it less so, by the blessings on those

who have brought up their children in the nurture and admonition of the Lord. If the views already suggested be just, looking to the providence of God, we should naturally expect that attention to them would be blest, and a neglect of them unhappy. Precisely such effects have followed, and we cannot trace them without seeing from them what God would have us to do.

Here we have to do with facts. We have said neglect would be followed by corresponding evils—let us notice a single case, and that, one which speaks as effectively as volumes: “For the want of a religious education, (it is said in the concordate between the Pope and the French Republic on the 5th and 7th of April, 1802,) for the last ten years, our children are without any ideas of Divinity, without any notions of what is just and unjust. Hence arises barbarous manners; hence a people becomes ferocious. One cannot but sigh over the lot which threatens the present and future generations.”

On the other hand, the persevering, pious efforts of Christian parents have been signally blest. Says one in Scotland, “it is an undeniable fact, that for several centuries, vital Christianity in this country principally existed among the children of believing parents. The churches of the faithful were chiefly composed of those who had been brought up ‘in the nurture and admonition of the Lord,’ while their pulpits were occupied by the sons of godly and able ministers.” “Education, if I may be allowed the expression, lays materials at the door of the heart, so that when the Spirit enters, he has only to apply them in the work of conversion, or sanctification. *Nor are any so useful, or so ornamental to the great cause of Christianity, as the descendants of religious parents.*” “It is certain, (says another of our best authors,) that many of the most eminent and useful ministers, among the puritans and non-conformists, were not converted from a course of profligacy, but *were trained up in the nurture and admonition of the Lord.*” Nor is our own country without evidences of the same description. In the first page of “The Mother at Home,” you find it stated, that a few years ago, some gentlemen who were associated in preparing for the ministry, were greatly surprised and delighted, in finding that out of one hundred and twenty students, over a hundred had been borne by a mother’s prayers and directed by a mother’s counsels to the Saviour.

My brethren, you have heard of the eminent Philip Henry, one of the most holy men of his time: It was through a careful education at home, he was made the man he became. And carrying out the same rules of parental duty, he was the means of bringing to the high place he has occupied and will ever occupy, that distinguished commentator, his son, Matthew Henry; and in his whole family was made happy by seeing them on the side of the Saviour. Look into the family of the next distinguished English commentator, Scott, observe his anxiety for his children, and how blessed the result! We are told, “all his children became, by the divine mercy,

his comfort during life, and now remain to call him blessed, and hand down his example to another generation." Look into the family of the pious Legh Richmond, and how delightful the results of parental care, there exhibited.

We are indebted to the care of a pious mother or pious parents for some of the best men who have adorned the ministry of reconciliation. What precious names we find in the long list; those of Augustine, Hooker, Newton, Cecil, Doddridge, Davies and Dwight—great teachers, at whose feet the church has been happy to sit and learn wisdom. These are public cases—their official relations make them notorious; but if we had before us the whole history of Providence—if we could trace all the cases which have nothing in their particular situations to give them publicity, how many most happy fruits of family religion should we find, gracing the cause of piety by a holy life, in every circle where they live—how many in the assembly above, praising the Lamb, that they found a pious family circle, the little sanctuary where they first were led to the Saviour.

These facts afford most desirable encouragement to the Christian parent. Though it is true according to the old remark, that "grace does not run in the blood," yet they show that the Most High has special blessings for them who say with Joshua, "as for me and my house we will serve the Lord." But is there not more in these facts? Does not God clearly teach Christian parents that this is the way, and that they should walk in it? When we on the one hand see his frown resting on neglect, and on the other his richest blessing resting on parental fidelity, must we not conclude there is something more than general expediency leading us to fidelity? How could a parent with these striking facts before him, meet his account calmly, if he has not come fully to the line of duty in training his children? Can he say they did not clearly mark his duty? that the way was not indeed luminous with the favour of God? Can he say they did not afford sufficient encouragement?

Surely the Christian parent will—he must reason here concerning duty, when he sees the blessings of grace descend in copious showers on pious parental cultivation, as he does when he sees God blessing the husbandman and crowning the year with his goodness.

These thoughts are offered concerning the general duty. Now there are a number of considerations tending to excite a very deep solicitude in reference to it, at the *present* time, and to quicken attention to it. It was proposed to state these as the second part of this discourse.

II. *Some of the circumstances which make Domestic Christian Education especially important at the present time.*

1. The first of these to be mentioned is the *prevalence of vice*.

The forms of vice are as various as the snares it lays. It has been remarked by careful observers, that its grosser forms have become more common among us. Profane swearing, of all vices,

(if I may so speak,) the most irrational and despicable, insults you in the public way and at all the marts of business. It is painful to see how frequently with some, claiming to be genteel, the broad oath is uttered as though it had come to be regarded as one of the appendages of a gentleman. God's holy day is desecrated constantly—the sons of pleasure are multiplied, who prostitute the season of sacred rest to their sinful gratification; while many of our men of business whom we respect in other things, seem reckless of the influence of the example they set. Intemperance is on the increase. Every one must have noticed how frequent the cases of the wretched, filthy drunkards, who were a short time since seldom seen. To the nameless vices, I can only refer. As our children and youth are a large part of their time out of our sight and beyond the reach of the parental voice, exposed in circumstances where we cannot control their seeing and hearing many of these things, are brought as it were near the eddy of the devouring vortex, our solicitude cannot but be awakened for them. We are necessarily led to seek and to pursue the means which may be most effectual to save them to us, and save them to society and religion. And none can we employ with more hope than a careful, pious education under our own hand. This means is prepared in providence to be the parent's stay and comfort; this puts the preventive in his own hand, which may be applied in all the faithfulness and tenderness of parental love.

2. *The increase of infidelity, and her systematic efforts for influence, give cause of solicitude* and urge the Christian's immediate attention to the subject.

Infidelity has received in our day the organization of a party, and men are found even with hoary hairs not ashamed to wear her livery. She has her regular lecturers, her public advocates, and her meetings of solemn mockery on the Sabbath. More boldly than ever, she seeks to blot out the Sabbath, and break down every legal bulwark of religious interests. She has rapidly multiplied her blasphemous publications. She rings such changes on the cry of Church and State, that with too many intelligent persons she has succeeded in excluding the name of religion from many of the ordinary associations of men, and induced the firm belief with multitudes that the State has everything to fear from religion. Some may say truth is omnipotent and shall prevail, and it is true, but she will not prevail without some victims in the conflict. And who can endure the thought of having his own children these victims? The simple statement of this matter cannot but create solicitude in the bosom of one who contemplates the embarkation of a dear child upon the ocean of busy life, infested with such piracy on Christian principles and immortal hopes. His main, I had almost said, his only security under God, is in a careful Christian education. In this he has the means of impressing such clear and sound views of truth and duty as will prove both ballast and armory. By training the heart and

securing the objects of his hopes, on the side of Jesus Christ, by an intelligent and believing apprehension of his merits, he can alone expect to realize his fond desires.

Infidelity may denounce this as a forestalling and prejudicing operation, but her objection is of little moment to the Christian parent, if by doing what his duty and conscience require, he may be free of the blood of his child, and in the day of Jesus Christ meet him in glory.

3. A third reason for our solicitude on this subject, is seen in *the limited fruits the Church is at present receiving from the families of professors of religion*. It is a blessed fact that God is calling in many from the highways and hedges to his service, yet the Church cannot but look to the families of her children for her principal accessions. She has a right to look in the first instance, to the children of the Church, as they occupy the seats of her sanctuaries, enjoy principally the labours of her ministry, and compose for the most part her Sabbath Schools and Bible Classes. On these she naturally depends for her fathers and mothers in Israel. And yet it is lamentable to see the small number she receives. Look at the amount of labour bestowed and the variety and number of public privileges, and then at the accessions made, and the result is astonishing. Many speak disparagingly of the fruits of missionary labour, of the small increase received at missionary stations. But if I mistake not, comparing the two situations—looking carefully into all the disadvantages the missionary has to contend with, and then to the immense advantages enjoyed at home, the increase will be found altogether in favour of the missionary station. We are not by any means receiving what we might expect. How many children of professors are following a vain world—what multitudes sit as God's people on the Sabbath, while they live without God and without Christ all the week. How many also issuing from the families of nominal Christians, in their settlement in life, cast off the fear of God. Every Christian parent is called to lay this matter to heart, and anxiously inquire why any of his children follow the world, why he is in any case left alone in seeking God—why in any case his child has proved a sword piercing his spirit? The fact stated argues defect somewhere, and the conscientious parent in ascertaining it, is led to look first to his own circle, and inquire whether he has prayed with and prayed for his children as he should have done—whether he has carefully prepared the soil for receiving the good seed—whether he, who is all anxiety when his children's bodies are affected with disease, is equally and even more affected in seeking their relief from the moral malady, sin.

When you take into view the facts stated under a former topic, concerning God's blessing on the efforts of pious parents, are we not directly led back in accounting for the deficiency just noticed, to a neglected Domestic Christian Education. If God's people were faithful in their duty on this point now, have we not reason to

expect the same blessings others have enjoyed? Is God not the same? Have the principles of his government become altered in aught? Even if these limited fruits do not argue prevailing neglect, they are sufficient to awaken solicitude and urge attention to the principal instrumentality with which the Christian parent is favoured. He may bring his children to the sanctuary—he may join his prayers with the multitude—but after all, the place for him to act in, most efficiently, is home—that little sanctuary where he is both the king and the priest. And just as desirable as it is that the subject of our complaint should be removed, and that we should see the children of the church flocking to Zion, as doves to their windows—so is it desirable that Christian parents should give their most solemn attention to this subject, as the best remedy for a present evil.

4. For another cause of solicitude you are referred to the *reliance on inadequate substitutes* for a Domestic Christian Education. There is labour connected with the discharge of our duty to our children, and not a little anxiety; and our infirm nature is very prone in view of these, to forego the satisfaction arising from successfully discharged duty, and rely on substitutes; and the more ready is it to give in to this substitution, if this last may promise fairly to secure the great result desired. But if our Christian duty to our children is a primary one, no substitution is allowable, and especially none whose influence cannot compare with that of a parent.

There is a prevalent disposition in our day, to make *the boarding school*, or the *ordinary school, as managed on Christian principles*, one of these substitutes. The inquiry is carefully made whether the instruction is of a Christian and moral tendency, and the government parental, and if a satisfactory reply be obtained, the substitute is fully received; and further particular care remitted. It is to be esteemed a happy circumstance that the number of institutions for education, where the truths of Christianity are taught, and where the conscience is cultivated, are at the present time on the increase. It is also a clear point, that in all cases, where the completion of a literary education or peculiar circumstances require that a child be sent from home, the parent should by all means seek out such institutions. But when he has most carefully guarded this matter, and secured a place for his child for a season, what warrant has he for relaxing in his personal duty, and transferring to a stipendiary (I use it in a good sense) what the God of nature has imposed on him? If the teacher be ever so excellent, can he by any possibility fill a parent's place? Is a parent at all warranted to go beyond regarding such teacher as an auxiliary? And does he not actually weaken the hands of such teacher, if parental care be remitted and a careful Christian education when at home be wanting? It is painful to see how many seem to think the teacher can do every thing—the teacher will surely train their children aright—

while their own inattention, their own failure to second his efforts are serious drawbacks on the substitution they have made.

Many Christian parents have also made *the Sabbath school their substitute*. They regard it as so excellent an institution, so entirely Christian in its tendency, and so wonderfully blessed of God, that they give up every thing to it. Their eulogies are not misplaced, for it is an institution which should be cherished by every Christian, which should be embalmed in his best affections, which should participate in his charities, his active services and his prayers. Great things have been accomplished by it, and still greater would it accomplish, were it not that it has been left to work alone, and been made the substitute for parental instruction. They who regard the Sabbath school properly, will only give it the place of an auxiliary, though they will esteem it an invaluable one. On this subject we should consult the active friends of Sabbath schools, and we shall find that they are complaining that they have not the co-operation of Christian parents; and we shall find too that they have only sought, and do only seek, to be the auxiliaries of parents. But were this not so, nothing will warrant the Christian parent's neglect of a personal duty. However excellent the institution, he must use it, so to speak, only *for clenching the nail he drives at home*. There must be an extensive reformation on this point, both for the benefit of the Sabbath school, which seems to have reached a point where it is to a degree stationary, and for the benefit of the Christian parent and his family; and that reformation, the benefit of both requires to begin at once.

Now with what relates to the duty in general, and what gives it a prominence at the present time, before us, are we not prepared to attend to the measures required by the claims of the parental relation? To the consideration of these, we pass on.

III. As proposed, *some suggestions on several important measures, which enter into a Domestic Christian Education, will be offered.*

When it is inquired what is involved in a Domestic Christian Education, or how it is to be conducted, an exceedingly wide and interesting field of remark opens before us—one not to be traversed properly in a single exercise, much less in a branch of a discourse. Nor perhaps is it so necessary that this should be done, as within a few years past, numbers have written ably on the subject, and the results of their labours are at hand. As we shall pass by the general remarks which have been made, it may not be amiss here to call your attention to two sermons by Dr. Timothy Dwight on Religious Education, Anderson's Domestic Constitution, Barker's Parent's Monitor, a number of portions of Cecil's Remains, Hall on Education, and a number of the Tracts of the American Tract Society, as so many excellent manuals of parental duty.

There are several important measures not so frequently the subject of remark, which are now to be proposed for your consideration.

1. In the first place, *the observance of occasional seasons of closet prayer with each child*, is a very important measure.

Every Christian parent, it is presumed, will pray for his child; indeed, will he not as often as he goes to the mercy-seat, remember those whom God has given him. In addition to this general prayer, it is suggested that he adopt, as a part of his plan, a retiring from time to time to pray with each child singly. As a means of good, this has been seen to be a measure of blessed influence. There is something in the circumstances of the parent with his child in such a situation, calculated to move the hearts of both. A child that loves his parent will be melted as he sees the earnest, tender entreaty in his behalf. His own individual case will be brought more fully and forcibly before his mind. He will realize more distinctly the presence of God, and his dependence on him—a spirit of devotion will be inspired, while his heart is bound more tenderly to his parent—a barrier to the world's influence will be raised up—conscience will be kept active. A child thus dealt with, in the overflowings of Christian love, may possibly under temptation break away from parental counsel; but something will have been deeply implanted, which will often goad him, and which will afford the best hope of his return.

Has this course been tried, do any ask? It has, and with happy effect. Out of many cases let me mention a few. The first is that of a Christian parent, whose beloved child had become wayward, and had fallen into a habit which threatened most unhappy consequences. He had tried advice, entreaty, and correction, in vain. With a heart deeply grieved, he took his child to the closet—the case was the subject of prayer—it was an affecting season—both wept—the child's heart was melted, and the issue was all a parent could wish. Another is the case of one, who had lost a mother's care when very young; a pious father was spared, whose practice it was every evening as he carried his son to his couch, to pour out his heart over him in prayer. The earliest recollections the son had of the father, were of him in the attitude of prayer for him. These exercises were never forgotten—that son has been for years a useful minister of Christ in a neighbouring city. Another is the case of one, whose pious mother was left to pursue a Christian parent's duty, unaided by her companion. Often did she retire with her son to pray, when all was hushed in sleep. He felt the exercise. He pursued for a time the way of folly, but even then felt an invisible check. A mother's prayers, with other instruments which she had much to do in applying, brought him to choose the better part. In the ministry of reconciliation now, he has often blessed God for that mother's care and prayers; and how far others may have been benefited by his labours, and have reason to join with him, this congregation have for years had the opportunity of judging.

2. *The devotion of some time on the Sabbath evening to the examination of Divine truth with an assembled family*, deserves special regard.

The parent, truly anxious for his children, will suffer no opportunity of dropping a good word, or any striking occurrence, or any awful calamity, private or public, to pass unimproved. He will seek special seasons, and fix on those whose attending circumstances most favour his object. Now, for a season the most favourable, we are led to the Sabbath evening. This is a season peculiarly fitted for gathering around us our beloved circle, and seeking their everlasting good. Then the bustle and distraction of the world are removed—then there is a freedom from interruption, which cannot be secured at any other time; then naturally all are brought together; the public exercises of the Sabbath have prepared the mind for solemn reflection, as well as furnished the materials for profitable remark. And thus situated and prepared, never can a parent hold converse with his children more profitably. Refreshed and mellowed himself by the truths he has heard and the exercises he has engaged in, out of a full heart he can mete instruction and advice to his charge. The Sabbath evening is thus honoured, and by that circle will be loved. There certainly is not a more interesting sight than that of a family, consisting of children of different ages, thus gathered around a beloved parent, and hearing from his or her lips the words of eternal life. Often there will be seen the glistening tear, the heaving breast, under an apprehension of the evil of sin—of personal unworthiness, or in view of a Saviour's sufferings—often there the seeds of eternal life will be planted. Such a circle, how truly a nursery of Heaven! It is to be regretted that the evening of God's holy day is not thus more frequently improved. It is now in many cases the dulllest season in the week, or, though occupied in religious exercises, passed far less profitably than we have suggested. Public exercises are allowed to supplant this interesting service, or confine it to a very brief space. Far be it from me to say a word which shall keep any one from a proper attendance on the house of God, and yet it must be acknowledged that attendance on public ordinances has become much of a gossiping matter. Many seem to think that religion requires no time for reflection; that all a man has to do to sustain a religious character, is to rush from one public exercise to another as often as possible, and the oftener the better. Every one must be aware that in a city there are persons who may be variously detained, and parts of families only who can attend at a given time, and many who, from years and other circumstances, may require a third service, and should have the opportunity of attending; but many, very many more are they whose Sabbath evening would be best spent in the bosom of their families, and who can only on the Sabbath evening enjoy calmly the company of their children. In the practice to a considerable degree prevalent, there is much selfishness on the part of parents: they seek through the whole

their own interest, to the neglect of their children. There is a beautiful symmetry in true religion—every duty and every interest has its proper place, and the Christian parent should, for the sake of example, as well as the welfare of all around him, study to cultivate this symmetry, and have every duty in its appropriate place. His children's welfare, as well as his own satisfaction and profit, must be consulted, and if to the latter he devoted the Sabbath day exercises, he may well give the evening to the former. The course suggested may cost him labour and patience; but what good, compared in any degree with his children's immortal interests, does not cost him labour and patience?

The course suggested has been long and extensively pursued in Scotland, and seems to have a close connection with the remarkable success of parental efforts in that country, already spoken of. This mode of spending the Sabbath evening has a fascinating effect on children. There are many who look back to evenings thus spent as among the most interesting and happy they have enjoyed. If the preacher may refer to his own experience, he would say that he fixes on the Sabbath evenings thus passed in his youth, with five or six other children around a pious mother, when the Westminster Catechism was regularly recited, and the Scriptures read, and an account given of what had been read and heard through the day, as among his happiest evenings. He believes, moreover, that those exercises have proved no unimportant part of his preparations for the ministry, though at the time he had no thought of the use Providence might make of them.

3. *Care should be taken to improve and impress the public dispensation of Divine Truth.*

The preaching of the gospel, as commonly enjoyed, is rather fitted for mature minds. It may be very simple, and yet will involve much, the force of which none but minds of maturity will perceive. This peculiarity cannot be altered, it being affected altogether by the circumstances of the congregation, who cannot be addressed in a childlike familiarity, and to whom the same description of illustration which gives the greatest zest to the instruction of children and youth, would be unsuited. While this is the fact, it is to be lamented that so little is effected for children by the exercise of preaching, and yet the defect is not without a remedy. While it will be acknowledged to be desirable in the highest degree that all ages should find this divine institution profitable, it is very much in the parent's power to make it so to his children. There is a plan practiced successfully by many, which deserves the attention of all. It is that of regularly examining children on the sermons they hear, and expecting them to bring home some account of the heads of a sermon, and the various topics illustrated. When this plan is pursued, it gives the parent an excellent opportunity for impressing the truth delivered, in a very familiar manner, and dwelling on and carrying out those points which may strike him as

particularly important. This plan cultivates the habit of attention, and while it exercises both the memory and the judgment, is valuable as an exercise of mental training. If the power of analysis be of almost indispensable importance, such an exercise, which will unquestionably to a degree cultivate it, must be highly esteemed. There is nothing which, in such a space and in so pleasant a manner, shows the value of analysis so clearly as a well studied sermon. In it every part has its place, and all united make a grand whole, bearing on one end. The plan of which we speak will call for attention on the part of the parent, and of this both his mind and his heart will find the benefit. The first efforts of a child in this work may only give him the text; but this recorded in his book is great gain. His next effort may give him a meagre skeleton of a sermon; yet in a short time it will be surprising to himself to see how much of a public exercise he may bring home. At thirteen years, in most cases, the account he will furnish will be in a degree complete. And what will be gained as to the habit of attention in the sanctuary? And how, as the whole plan is carried out on the part of the parent, will he drink in instruction and soon apply for himself? The habit of bringing divine truth thus directly home will be blessed, and how many thousand times better this than the practice of many parents, who return to their families to show what captious hearers they are, and by their conversation and conduct undermine all the confidence their families might otherwise feel in the sermons they hear?

4. *It is a matter of great moment that every parent furnish his children with suitable reading of a pious character.*

Reading will be found one of his most valuable auxiliaries—one by which in a sense his children become their own teachers. Care should be taken, however, by the parent, if he would avail himself of it fully, to select or lead the way to that sort of reading which shall impress his own instructions, and mend the heart, while at the same time it interests. Now for this, it must not merely be religious reading, but that reading which presents religion in a style suited to his years. We have many choice treatises on the great subject of Christianity, which may bring joy to the adult Christian, but which will be dry as husks to the young mind—and forcing the child to read these, or confining him to them, will create a distaste not only for them, but for religion itself, as he will be led to associate with it the idea of some intolerable burden. Every Christian can judge of this for himself, for who of them would not feel the same, if confined to the study of a book on science, which entered into its minutiae, while it took for granted the necessary elementary knowledge on the part of the reader. There is no necessity of our falling into this mistake at the present time. A great change has taken place, and while books of excellent character for adults are multiplied, our religious juvenile literature, has, not only within a few years, become a distinct department, but very extensive. The

Christian parent has now the opportunity of selecting from a large number, works which precisely meet the need of his children, written in the most interesting style on all the ordinary subjects on which he would dwell, and adapted to the youthful mind.

The parent should not, let me say, think his work done when he places these books within the reach of his children; on the contrary he should make it his business to inquire carefully into the reading of each child, and may well make such inquiry a part of his Sabbath evening's engagements; while at the same time he may have select books read aloud, in order, for the purpose of calling out remarks from his children, and for making his own observation and application.

5. The *pious observance of family worship* is an important auxiliary in Domestic Christian Education, and even an essential part of it.

Regarded as a general duty, every one claiming to be a Christian, and indeed every parent should have his altar in his house, around which his children are daily gathered. It is in the matter of Christian education "an engine of prodigious power." If the several services be pertinent, brief, varying with circumstances, lively, they will make an impression. Is the Word of God read on every occasion, in proper portions, as one of the exercises, not only is the truth of God impressed on the mind, but it is regarded as the family oracle: the young, seeing the place it occupies with a pious parent, will cling to it as the Book of books. And how much may we hope to gain by this, when we remember that the young man cleanses his way by cleaving to God's Word. Picture to yourself, a family on their knees at worship—hear the prayer a beloved father offers so feelingly: he adores God, and acknowledges his own and his family's dependence on Him, traces every blessing, the rest of every night, the comfort of every day to Him—how does this tend to cherish a reverence for God and the feeling of obligation in the bosoms of all? He confesses his sins and his family's, he seeks to come into the dust at God's feet, and cannot go without his pardon—how calculated this to make his children feel their accountability—to awaken solicitude for their own state—to lead them to God for pardon? He commits them to God, prays for security, for blessings, for all they need—how calculated this to check the foolish self-dependence to which our nature is prone, to keep his children under a sense that all is in God's hands? Look at this exercise as Providence leads to its variation, by the sickness or death of friends—or the occurrence of difficulty, or deliverance from imminent danger—and does it not speak directly to the heart, does it not aid in the cultivation of those feelings at which a Christian education aims? Blessed institution indeed. A master mind (Cecil) has spoken thus of it—"worship thus conducted may be used as an engine of vast power in families. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests

every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, 'There is a God'—'There is a spiritual world'—'There is a life to come.' It fixes the idea of responsibility in the mind. It furnishes a judicious and tender father or master an opportunity of gently glancing at faults, where a direct admonition would be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors."

6. Finally, *a careful observance of the Sabbath is indispensable as a part of a Domestic Christian Education.*

The observance of the Lord's day is urged mostly on the ground of a moral claim on the part of God, and the view we now take may be considered novel—it is nevertheless correct. Look at the place the Sabbath holds; does not its observance bear on all the interests of religion, and can a man be called religious who does not keep it? And if the Sabbath have not a hold upon a man, will any thing else have? Do not all religious interests in the church, in society, in a man's own heart, rise and fall with the observance of "the day the Lord has made?" Now when we speak of a proper observance of the Sabbath, we mean its consecration as entirely as possible to the business of religion—to worship, to religious reading, while the business of the world, the indulgences of the world, and all bustle are shut out—such an observance, as makes this day stand out in holy pre-eminence above all the other days, as THE DAY OF GOD. Now with such a view of it, we ask what will be the influence of such observance on a growing family; will not such observance of *one-seventh* of the time fill the house with a holy atmosphere; will it not make a family feel there is a solemn reality in religion? will it not raise the tone of pious feeling in such house? will it not, in a most blessed manner, stand as a check upon the influence of our worldly pursuits; and as such an observance associates the Sabbath here with the Sabbath of heaven, will it not lead the young heart to heaven? Can a Christian parent, if he would bring up his children in the nurture and admonition of the Lord, pursue a more effectual means than thus hallowing God's day? For confirmation of all this, I beg you to look to the families where God's day is not honoured; where the political newspaper or secular periodical is read in preference to the Scriptures—where business, or visiting, or pleasure walking, or frivolous conversation, occupy the attention, and see if there you find a due sense of religion, or children growing up with the feeling that religion is a matter of any moment, or growing in the nurture and admonition of the Lord. No, God's impress is on this matter. The parents in such a family may give sage advice, they may supply any quantity of religious reading, though they are not likely to do this; they may sit down regularly at the communion-table, and yet their profanation or neglect of the sanctity of the Sabbath will destroy all. They shall see their children grow up, thoughtless, giddy, lovers of the world and not at all of God.

Many conceive such an observance of the Sabbath as we speak of, will make it a heavy, dull day; if it be so, it is their own fault, for religion has nothing heavy or dull about it. A judicious parent will find no difficulty on this point. He will study and lay himself out so to direct reading and the study of divine truth and conversation, that the Sabbath will be a delight.

Two things should enforce what has been said: your time with your families is short; they will either be taken from you or you from them—and if you neglect your duty to their souls, while you have them, you will plant a thorn in your dying pillow.

By all that is dear to you in the interests of your children; by all your desires to see the Church of your Redeemer sustained by their active, holy efforts; by the fearful consequences which you have seen to follow the neglect of parents; by all the griefs by which the hearts of others have been wrung; by all your anxieties to have your children members of that great family which shall assemble around the glorified Redeemer at last, and sing His praises for ever, I charge it upon you, *be faithful*.

ARTICLE IV.

A PLEA FOR THE RESTORATION OF THE SCRIPTURES TO THE SCHOOLS.

BY THE REV. ROBERT J. BRECKINRIDGE, D. D.

[This very able article, taken from "the Baltimore Literary and Religious Magazine," is the substance of a speech delivered before the American Bible Society in 1839. The resolution which was placed in Dr. Breckinridge's hands on the platform was in these words: "*Resolved*, That the use of the Scriptures as a reading book in common schools is of such importance as to deserve immediate and universal encouragement in all our States and Territories." The headings to the different divisions of the address have been inserted by the Editor.]

It is due to Dr. Breckinridge, who is known throughout our Church to be opposed to denominational schools, to add that his present position is not inconsistent with the line of his argument before the Bible Society. We heartily wish him success in his noble efforts in Kentucky, as Superintendent of the State common schools.]

* * * * This is the beginning, as I trust, of a national effort, the first expression of a national purpose, to restore in youth the dissevered connexion between piety and knowledge, between God and the first search of childhood after mental treasures.

RELIGION AND EDUCATION GO TOGETHER.

Perhaps the most striking aspect of my duty is, that its performance should ever have been needful—but especially in this country, and at the present moment. From the beginning of time, till a period very near to us, and amongst the entire race of man, except

only Reformed Christians of these latter days, the general principle remotely occupying the base of this subject, has been cordially and universally received and acted on, as of paramount importance. Every people, without exception, has thought it necessary to teach its religion to its children, as the very basis of all other knowledge; and every nation that has been sufficiently advanced to have a written religion and places for the regular instruction of youth in knowledge, has made the national religion a national study in childhood. The sacred books of all heathen nations have been known of all, who knew any thing whatever. The pages of the Koran, in every age and country, have been the first study of every follower of the false prophet. The very highest literature of all antiquity is thoroughly impregnated with the popular religion; so that every Greek and Roman youth was made a scholar and a pagan, by the self same process. The Hebrew parent, by the most express command of God, made his child from its very birth, by every outward mark and every inward accomplishment, at home, by the way-side, in the school, in the sanctuary, in the halls of justice, on the field of battle, and upon the throne itself, thoroughly and intensely a Hebrew. The early Christian church was in no degree less assiduous in the same devotedness to the exact and universal religious instruction of the young. Every corrupt and apostate sect which has forsaken or renounced our divine Redeemer—and most conspicuously those who have most thoroughly and openly rejected the Bible—has instilled each its own peculiar heresies, by every means, not excluding their schools, into the minds of their children. The leaders of the glorious reformation of the sixteenth century, and for two centuries and more, all their true followers, received as from God the solemn duty of the public as well as private instruction of the young in the word of life. The illustrious spirit of Luther as he drew near his rest, in a review of his literary labours, rejoiced the most in this, that he had written his book *De Servo Arbitrio* against Erasmus, and had prepared his Small Catechism; a performance, which like the similar one of his immortal fellow labourer, John Calvin, remains, each, after the lapse of three hundred years, respectively the symbol of churches, states, and races. Nay, until a period so little remote that many who hear me, can recall it, the school house and the church stood side by side throughout our country; and the Bible and the Catechism constituted in both, the basis of perpetual instruction.

CAUSES OF THE EXCLUSION OF RELIGION.

It is not my present duty to trace the causes and the manner of the exclusion of the Bible from our schools. It is sufficient to indicate, as the chiefest, the spirit of *Popery* which everywhere suppresses the Word of God; the spirit of *Indifferentism*, which treats it with total slight; and the spirit of *Infidelity*, which openly rejects it. Other causes, less obvious, have no doubt conspired, in the pro-

duction of the same fatal result, amongst which are perhaps to be ranked as of no small importance, the excessive multiplication of school books of inferior quality; a proportionate increase of incompetent and unworthy teachers; and a general disposition to prostitute to unworthy ends, that part of the education of youth, which could be turned to immediate profit. Nor can it be denied that the system of Sabbath school instruction, so valuable in itself, has been at least an occasion for this great evil; that the public has been allowed, it may be even induced to consider the moral instruction thus imparted, a sufficient substitute for that formerly given in the week-day schools; if not indeed for that before received under the paternal roof.

A general review of the efforts which have been made in our day, to restore the Bible to the schools, would occupy far too much time to be now attempted; although this, like the mode of its exclusion, is a portion of this great subject, full of interest and importance. It may be sufficient to state in passing, that the minds of Christians over the whole world have been for some years deeply pondering this matter. The Protestant churches generally throughout Europe have made a more steadfast resistance than ourselves, to the exclusion of the Bible from the course of general education; and are therefore, in this respect, generally in a better condition than ourselves. In England there is no school system of sufficient extent, to deserve the name of national; but the institution which has the oversight of what are called the National Schools, has introduced the Scriptures into them. The schools of Scotland, so far as they have been under the care of the national church of that kingdom, remain on their ancient model. In Ireland, a systematic attempt was recently made by a committee of the British House of Commons, which in 1825, 6 and 7, carefully investigated the whole subject of Irish education, with a view to provide a general and thorough system of popular instruction. The result is given in nine reports, which together contain considerably more than three thousand printed pages in folio; and the sum of all is, that the most ignorant and illiterate of all civilized states absolutely repudiated by the high dignitaries of the papal church every system of public, nay even of gratuitous instruction, which should not as a starting point, reject the Bible, and admit the dogmas of Popery. As it regards our own country, the only successful effort of a general kind with which I am acquainted has been lately made in the state of Maryland; where the admirable society which I represent this day, are now in the midst of an attempt, which has been attended with the most cheering success. In the course of that movement two facts of great importance in themselves, and strongly illustrative of the past and present spirit of the country, have been fully established. The first is, that the public mind is more thoroughly prepared for this great reform, and all the sources of public influence and authority much more accessible in regard to it, than the most sanguine had sup-

posed; that is, God has prepared the work to our hands, before we had faith and zeal to undertake it. The second fact is, that the more pretending the schools are, the more completely is God excluded from them and the more decided is the opposition to the introduction of the Bible; while many of the humblest sort have all along kept the Scriptures in them: that is, the richest sort of our people, in this, as in many other respects, have been amongst the most of all indifferent to God and removed from an evangelical influence. It is an item in this hasty outline, too significant and too pleasing to be omitted, that all our Christian missionaries, it is believed without exception, have made the Bible the principal class book in every school established by them.

CONSIDERATIONS IN FAVOUR OF RELIGION IN SCHOOLS.

Let me now present in a more direct form some of the great considerations which decide our duty on the subject before us. In doing this I shall separate such as more particularly regard the *individual* aspect of the question, from those which may be considered as pertaining more properly to its *social* character. And in presenting both views, the occasion admonishes me rather to make suggestions than to attempt an argument.

1. It may be observed, then, as the first axiom of every *individual* consideration of this subject, that religion is the most imperative necessity of the human soul. No people have ever been without the elements of a regular system of religious faith; nor can as many single persons be computed in any age or nation who are destitute of the religious sentiment, as there can be of persons destitute of reason, of speech, of a perfect human form. So that man is as essentially a religious as he is a rational, a speaking, or even a defined being at all. It is equally indubitable that this necessity of the soul is developed as early as any other want of it; and it is evolved with a steadiness and intensity equal to any other. Upon what other principle are we to account for the horrible excesses and the inconceivable follies of the human race in connexion with this solemn and all-pervading sentiment of our spiritual dependence, this ever pressing sense of our spiritual necessities? And what conceivable excuse can be pleaded, for not providing for this necessity from the first moment of its development? For not directing this sentiment, by an instruction as ceaseless as its own activity? For not sustaining and moulding this confiding and absorbing impulse by the power and the wisdom which God has made manifest to this very end?

Let it be farther considered, that there are but two possible foundations, upon one or other of which all religion must repose. One is *authority*; the other *conviction*. The former, professing to emanate from the throne of God and to be perpetuated in a manner always supernatural, sustains its pretensions by unceasing miracles, and appears before men only to state its claims and receive unquali-

fied obedience to its behests. To hear, to believe and to obey, are in its view the sole duties of mankind; while to reason, to investigate, to compare, to inquire, to analyze, are all alike rebellious against its sacred character. On the other hand, the religion of conviction, recognising God as its author, and the present blessedness and eternal glory of man as its immediate ends, throws open the heart, the mind and the conscience to its sweet and ennobling influences. It appeals constantly to the understanding; it pleads for nothing more earnestly than for the most ample, thorough and mature consideration; it asks for dominion over the affections, the conscience, the intellect, only when that dominion shall have been conceded by a willing, an enlightened, a convinced spirit. This is our religion. This Bible is at once its sacred repository and the great instrument of its propagation. Why then shall we withdraw it from the very seats of knowledge? Why withhold it from the active and inquiring spirit of childhood? Our religion is based on knowledge, founded in liberty, approved by conscience. Let us act as if we felt this to be true.

In the general education of youth, we commit a great mistake as to what education really is; and in deciding who are educated fall into a fatal error. To omit in education all moral training, is to train imperfectly for time and not at all for eternity. It is, indeed, to neglect the man himself and train some of his inferior powers. No man is or can be educated, whose moral faculties have not been adequately trained; and if they have been mistaught, he has been enslaved, not educated; degraded, not enlightened. Now it so happens that amongst us the case is so presented by reason of a thousand concurring circumstances, that no adequate moral instruction can be furnished generally in our public schools, unless the Bible itself be put into the hands of the pupils. So that we are shut up to the necessity of rejecting from public education all true discipline and instruction of the better and more urgent part of our being; or of using for those purposes the best and greatest and fittest of means, the teacher of all teachers, the very word of God himself. Blessed alternative; which forces a people panting to be taught, to remain in ignorance or learn of God!

For if we restrict our views of education so narrowly as to embrace in its scope only that which is purely mental, no absurdity can be more audacious than to reject the Bible, even from such a plan. Is it of use to know what we are, what we can be, what we have been? To know how we can be and achieve whatever is most excellent? Is it a part of instruction to set before us the highest exhibitions of whatever is great and striking in the past? The greatness of virtue, the greatness of passion, of achievement, of effort, of transcendent civilization, of unparalleled crime? Well, what is the Bible? It is, amongst other things, the record, the safest, often the only record of the largest, the longest, the most striking part of the history of genius, of knowledge, of sublime

adventure, of all-glorious success—yea, of man himself! It is the text book, out of which to unriddle the great mystery of God's providence, in the government of the world! The greatest of all poets, philosophers, orators, moralists, lawgivers, rulers and conquerors, who have adorned those long annals which cover two-thirds of the whole duration of human existence here below; these are the men who have written this book! It contains their legacy of wisdom and instruction to generations of generations! A legacy so vast and so enduring, that one single man, and he the beginner of the book, has bestowed in a few brief pages, the elements of civilization, of organized society, of law, of morals and of religion upon every age that has succeeded him; and stamped the impress of his mind upon the whole human race! Why, this book, which is the sum and substance of all literature more ancient than the Greek, is the substratum also of whatever exists in our modern tongues. The two great protestant translations of the Bible, the Germanic and our own, formed, in truth, the two languages; and they reign over them still when centuries have passed, the highest classic respectively in each. In sober verity, this book is not only the book of God, but also the book of the human race. So that to reject it, is at once to be separated from the Lord and from enlightened man!

2. Let us turn for a moment to the *social* aspect of this question. As there are but two principles on which religion can repose, so also there are but two on which the social state can be perpetuated amongst men. Organized society, in any supportable or even possible form, can be sustained in only one of two modes. The *first* method limits the numbers who take part in the public authority or control, to those who are presumed to be capable of these functions, increasing or reducing the amount, as experience shall suggest or necessity enforce. Upon this principle, the great bulk of human institutions have been constructed; and so simple is it, and so deeply seated in the nature of the case, that the mass of mankind has been generally unable, or unwilling (and the distinction is immaterial to the argument) to prevent their own disfranchisement and to arrest the tendency of power to accumulate in a few, often in a single will. We cannot be too profoundly sensible that, in the long run, power not only should not, but cannot be exercised by those unfit to wield it; and that all attempts to violate this necessity entail the destruction of society itself. The *second* method proceeds on the assumption that the whole society is endowed with this capacity; and that, in the particular case, all are or all can be prepared to take part in every exercise of public authority. It is on this second principle that all our political institutions are founded. Our great republic and all our free and sovereign commonwealths have been frankly perilled upon this great and stirring truth, that man is capable of self-government. Not man everywhere; for history would contradict us. Not man embruted and demoralized; for our previous reasonings show this to be absurd. Not man generically, embracing

women and children, idiots and slaves; for this subverts the very order of nature. But generally the truth that man, enlightened, civilized, and free, is the safest depository of all ultimate authority; and the wisest dispenser of so much as the exigencies of society require to be parcelled out for common use. If this be not true, our country is undone. If it be true, the people must nevertheless be sustained in that condition, which we call enlightened, civilized and free.

But I believe no reflecting man will hesitate to admit, that of all influences which affect the character, the prosperity, the duration, the glory and the usefulness of nations, moral influences are incomparably the most controlling. And of that immense class of influences, which might, in a large sense, be called moral, the most important and enduring are beyond all doubt those which are strictly religious. Is it too much to assert that the influence of a national religion is greater upon national character than all other influences combined? Is it going too far to declare that the destinies of states have been more deeply affected by their religious faith than by all other circumstances? The very history of mankind is essentially and chiefly a history of religious ideas and religious developments. The great intellects of all ages have comprehended this truth; and though they differed about what religion is, or should be, yet they felt and saw that to the world it is in fact every thing. In every nation, before these latter days of scoffing, the entire mass of men, though they saw not, felt the same truth; and hence, the vehement opposition in them all to every change in their national faith. The sentiment uttered on this platform to-day by the chief magistrate of this commonwealth, "That without the Bible this republic would never have existed," is as just as it is emphatic. And I solemnly insist upon this inference from that truth, that without the Bible this republic cannot continue. For the general principle contended for, has a most peculiar application to ourselves. Our institutions belong to an advanced condition of society; they can be sustained only by a community, whose moral condition is as peculiar and as advanced as their social system. This Bible contains the religion of this nation. This Bible, which alone is able to prepare our children for virtuous and enlightened liberty; which contains the sanction of our Creator to the principles of our polity, and throws the sacredness of religion around the simple, upright, humane and free spirit of our institutions; this Bible, which is of value to us, equal to the value of liberty and independence, merely because it contains our religion, and which has besides this inappreciable worth, that its religion is true and divine, and the only religion that is either the one or the other; this Bible, which will perpetuate our glory, if that can be done at all—and if it cannot, will prepare our posterity to be and to do in the midst of all calamities, whatever becomes the worthy descendants of our glorious ancestors; this treasure of all

treasures, we dishonour and defile by a deliberate act of national rejection!

No truth is more clearly established by the whole course of history than that there is a wise and holy providence continually exerted over the nations of the earth. They rise and flourish and pass away under the eye, and by the purpose of him, who in the development of his sublime proposals, will not allow them to abide in strength which would be used to his dishonour; and who in pity to suffering man, will not permit the principles of evil to consolidate their force and accumulate through successive ages irresistible means to do wrong. Without the blessing and favour of God, no nation can stand, no people endure. Alas! how multiplied and how sad are the evidences of this truth! And how copiously has he taught us that his blessing is to be expected only by the grateful and the obedient; and that his favour is bestowed only as we walk in the ways directed by himself and towards the ends which he proposes in his all pervading goodness! But the revelation of his will, is contained most plainly, if not alone, in this blessed volume which we dishonour by a great public act; and the promises of his favour and protection are written in those pages which he has so urged, persuaded, commanded us to make the light of life, in every condition, every age, every relation and every office, through which his providence may guide us! Oh! blessed is that people whose God is the Lord!

OBJECTIONS ANSWERED.

It is not to be supposed, that such an event as the exclusion of the Word of God from popular education could extensively occur, or continue for a considerable time, without furnishing for itself many pretexts, by which even good men might be beguiled: nor that such a calamity could be removed without serious resistance from many quarters. Several objections to the restoration of the Scriptures to the schools are so often urged by persons deserving to be heard, that it seems necessary briefly to state and answer them.

1. Amongst these the most frequent, perhaps, are urged against the Scriptures themselves; which it is alleged, are in many particulars far above the comprehension of children and youth; and which are moreover so often disfigured by a certain plainness of expression as to be unsuitable for promiscuous, or even public reading, before the young. To this, the first reply may well be, that God who created us and who perfectly knows us, has judged otherwise; and that he made the volume of his word such as we have it, and has added the most express and emphatic commands that it be early, constantly, publicly, promiscuously read. To all this he has joined the most precise assurances that exact obedience to this precept will have no other tendency than to make us wise and pure

here below and blessed beyond conception for ever ; that all manner of intercourse with him and all communion with his holy word are most pure and most profitable: and that all contrary suppositions are highly offensive to him and full of dishonour to his infinite being. As a second reply, it may be stated, with equal truth, that all experience proves the objection to be entirely mistaken. For of all mankind, the wisest, the purest, the best, were selected to write this sacred volume ; and in all ages the objectors themselves shall say if this has not been eminently the character of those who have the earliest, the most thoroughly, and the most sincerely pondered, mastered, imbibed, and rejoiced in its precious contents? But as a final answer, it is to be considered, that if the objection have any weight, it will lie not only against the early and promiscuous study of the Bible; but also in a fundamental manner, first against the Christian religion itself, and secondly against all religion whatsoever—as being in itself too obscure for profitable study and too immodest for public statement. For there are multitudes of truths which adult years do not unravel more than the simplicity of childhood ; yea, of truths which are the most vital in Christianity. And as religion in its largest sense, if it be true and profitable at all, must teach us what God is and what he requires of us, it is manifest that an immense portion of it, treating of God, must be more or less inscrutable and revealed merely as truths to be believed ; while still larger portions, treating of duties, of sins, and of divine sanctions touching both, must be always subject to such cavils as that now confuted.

2. A second objection, which seems to be urged out of a spirit of amiable solicitude for the Bible itself, would exclude it from the course of systematic education lest a too great familiarity with it in early life should disparage religion itself in our subsequent regards. This conceit is founded in total ignorance of the human heart ; and they who utter it overlook one of the firmest and most unalterable laws of our moral being. The objects which we cherish most fondly and most steadfastly are those which first occupied our early and ardent thoughts. The spirit cherishes a kind of immortal gratitude for that which made it first acquainted with itself and revealed to it all its strength. Our earliest associations are our most enduring ones. Our first friendships are not only our sweetest—but as one by one they fail and pass away, we learn with surprised grief, that they are friendships which cannot be replaced. We make new friends, valued, dear, perhaps even more deserving ; but, alas ! they are those we trusted first in childhood ; not those whose images grew into the substance of our hearts. The deepest feelings of the human breast have been linked by God in adamantine fetters with the strong impressions and vivid remembrances of our early years. The objects of that period are the sacred objects of life ; and the heart will not endure to have the meanest of them invested with less than the costliest of its treasures.

Oh! that we could bind the early and tender affections of the whole people to the name of Christ, to the throne of God! Oh! that this fatal familiarity with divine truth were the universal heritage of the children of our country!

3. There are those who make it a third objection to restoring the Bible to the schools, that we have reason to dread great strifes and permanent division amongst the friends of education, if not of religion itself, by pursuing this enterprise. It is to be feared that many who call themselves the friends of education are totally opposed to all religious influence, either in the school or the community; and there is too much reason to suppose that plans are already extensively matured, whose success will exclude for ever all moral instruction from the course of popular education. This branch of this great subject needs, and must receive, first or last, a thorough sifting. But this is not the occasion. I will at present merely say that manifestly there can be no union of effort between those friends of education who exclude from their system all moral training, and those who make conscience of taking the Bible to school with them; and the sooner the question is made between them at the bar of the public, the better for the country: for the question involved is no less than this, whether the education of a religious people shall be subjected to an infidel or a Christian control. As it relates to the true friends of the Bible, there can be no cause nor even occasion of strife here. If there be one single point in which all true Christians can unite, it surely is this, that the word of God should be given to the human race, and be received by it. Or if this may not be, it is the strongest possible proof that there must be some inherent, or some providential hindrance, to all united action amongst those who are earnestly contending for the same general object. This I do not believe. We shall find the Christians of this country united, not divided by the present proposition; which while it may separate the friends of the Bible more widely from its enemies, will bind them more firmly to each other. For the rest, strifes and divisions are the price we pay for all that is precious in a sinful world. They can be no where better met than under the shadow of the cross; no standard is more worthy to endure them under than the banner of divine truth; no object can be set before us, for which we might better suffer them than the charter of salvation.

CONCLUDING REMARKS.

Beloved brethren, friends of the Bible and of the Lord Jesus, this is the instrument which God himself has provided, with which to subdue the earth unto himself and triumph over sin and hell. Nothing can stand before a weapon whose edge has been tempered in heaven. It is our part to use this great weapon of our sacred warfare, this sword of the Spirit of God, which we know to be, through him, mighty to pull down every strong hold of iniquity; to use it, as men

who combat, not with flesh and blood, but with principalities and powers; yea as men who fight the good fight of faith, under the eye and guidance of Him who has long ago openly triumphed over our stoutest enemies and led captivity itself captive.

And why should doubts arise in our minds; or our faith or courage for a moment fail us? What has not the past witnessed? What victories of grace and redeeming love has it not recorded? Let long history repeat. Time would utterly fail us to speak of the triumphs of this blessed volume in great antiquity; its triumphs while it was itself incomplete; the triumphs of all, even its smallest parts—each adding trophy upon trophy, as proofs of its own title, to be added to the portions that had come from the skies before it. How glorious was its career throughout all the East—the great Shemite age—the early manhood of the world!—Then in the mighty transition age of the Greeks—Egypt and Asia surrendering civilization to Europe—Shem transferring the golden sceptre to Japhet—the light of the world only chased away the night before the advancing radiance of the light from above!—Then came the mighty Cæsars victorious over all besides; and they, and Rome itself, subdued by three centuries of meek endurance and uncomplaining martyrdom, sat down also at the feet of Jesus!—Its next trophies came from fierce barbarians, subdued by empires and by armies, rather than by single men; invading millions, the shadow of whose banners obscured the Roman world—as they descended like successive floods, overwhelming every seat of civilization; savages who but for the Bible, had sealed the doom of man. Greater perhaps than all past, its achievements during the long night of the middle ages; that time and times, and the dividing of time, when all open sacrifice of praise seemed lost, and the weeping and bleeding Church sat desolate in the great moral wilderness, listening in silence to the only voice that dared speak truth or utter comfort. Here is that voice; meek, but undismayed, as in those centuries of despair. Here are those witnesses; ready to speak, and die, and live again, as when the gloomiest sackcloth covered them. But God heard their testimony, when man was deaf to their entreaties; and God restored again, as from the dead, his persecuted and corrupted Church. The Reformation was in the strictest sense, accomplished by the Bible; and its great fruits, were the restoration of the Bible with its knowledge, liberty and righteousness to man. Similar were the fruits of what men strangely call the great Rebellion of England; but which was in fact a rebellion *to* God and *against* iniquity; which has, until now, exerted so great an influence over all the interests of the human race; and in the midst, and by the means, and through the agents and influences of which, the Bible had its golden age in England. And last of all, amongst ourselves, amidst all the blessings we enjoy and all the efforts we are making, what Christian does not admit that all, all are the fruits of the blessed

word of God; of that word believed, obeyed, received into our hearts, and held forth in our lives.

And all these great successes which the past records; all these victories which our eyes behold, are proofs to us, as from God himself, of what we might still achieve by the same living word. Let us not fear; let us not faint. Give us but the Word of God, and scope to spread and teach it; all else is sure. Let darkness revisit the earth; let error, ignorance, and superstition return; let the defeated enemies of truth and light, come forth and rule; set up your tyrants in the state, your bigots over the church; establish falsehood by the law, corrupt the ministers of truth, and burn once more its martyrs at the stake. Do this, and more; twice already, since Jesus bled, has it been done throughout the earth; yea done for long and bloody ages. And yet again, we look that such things shall be; for so God speaks. What then? Give us but the Bible, and we will purge your priesthood, dethrone your tyrants, defeat your bigots, put shame on error, and make again the martyr's blood the church's seed! Give us the Bible—the Bible without note or comment—the Bible as God gave it! and we will with this alone, by God's indwelling grace, defy death and hell, and for the third time conquer the world for Christ!

ARTICLE V.

THE GOOD TEACHER.

THE SPIRIT OF A TEACHER.

BY DAVID P. PAGE.

PERHAPS the very first question that the honest individual will ask himself, as he proposes to assume the teacher's office, or to enter upon a preparation for it, will be—"What manner of spirit am I of?" No question can be more important. I would by no means undervalue that degree of natural talent—of mental power which all justly consider so desirable in the candidate for the teacher's office. But the *true spirit of the teacher*—a spirit that seeks not alone pecuniary emolument, but desires to be in the highest degree useful to those who are to be taught; a spirit that elevates above every thing else the nature and capabilities of the human soul, and that trembles under the responsibility of attempting to be its educator; a spirit that looks upon gold as the contemptible dross of the earth, when compared with that imperishable gem which is to be polished and brought out into heaven's light to shine for ever; a spirit that scorns all the rewards of earth, and seeks that highest of all rewards, an approving conscience and an approving God; a spirit that earnestly inquires what is right, and that dreads to do what

is wrong; a spirit that can recognise and reverence the handiwork of God in every child, and that burns with the desire to be instrumental in training it to the highest attainment of which it is capable—*such a spirit* is the first thing to be sought by the teacher, and without it the highest talent cannot make him truly excellent in his profession.

The candidate for the office of the teacher should look well to his motives. It is easy to enter upon the duties of the teacher without preparation; it is easy to do it without that lofty purpose which an enlightened conscience would ever demand; but it is not so easy to undo the mischief which a single mistake may produce in the mind of a child, at that tender period when mistakes are most likely to be made.

Too many teachers are found in our schools without the spirit for their work which is here insisted on. They not only have not given attention to any preparation for their work, but resort to it from motives of personal convenience, and in many instances from a consciousness of being unfit for every thing else! In other professions this is not so. The lawyer is not admitted to the bar till he has pursued a course of thorough preparation; and even then but warily employed. The physician goes through his course of reading and his course of lectures, and often almost through a *course of starvation* in the country village he first puts up his sign, before he is called in to heal the maladies of the body. It is long before he can inspire confidence enough in the people to be intrusted with their most difficult cases of ailing, and very likely the noon of life is passed before he can consider himself established. But it is not so with the teacher. He gains access to the sanctuary of mind without any difficulty, and the most tender interests for both worlds are intrusted to his guidance, even when he makes pretension to no higher motive than that of filling up a few months of time not otherwise appropriated, and to no qualifications but those attained by accident. A late writer in the Journal of Education hardly overstates this matter:—"Every stripling who has passed four years within the walls of a college; every dissatisfied clerk, who has not ability enough to manage the trifling concerns of a common retail shop; every young farmer who obtains in the winter a short vacation from the toils of summer—in short, every young person who is conscious of his imbecility in other business, esteems himself fully competent to train the ignorance and weakness of infancy into all the virtue, and power, and wisdom of maturer years—to form a creature, the frailest and feeblest that heaven has made, into the most intelligent and fearless sovereign of the whole animated creation, the interpreter, and adorer, and almost the representative of Divinity!"

Many there are who enter upon the high employment of teaching a common school as a *secondary* object. Perhaps they are students themselves in some higher institution, and resort to this as a temporary expedient for paying their board, while their chief object is,

to pursue their own studies and thus keep pace with their classes. Some make it a stepping-stone to something beyond, and, in their estimation, higher in the scale of respectability, treating the employment, while in it, as irksome in the extreme, and never manifesting so much delight as when the hour arrives for the dismissal of their schools. Such have not the true spirit of the teacher; and if their labours are not entirely unprofitable, it only proves that children are sometimes submitted to imminent danger, but are still unaccountably preserved by the hand of Providence.

The teacher should go to his duty full of his work. He should be impressed with its overwhelming importance. He should feel that his mistakes, though they may not speedily ruin him, may permanently injure his pupils. Nor is it enough that he shall say, "I did it ignorantly." He has assumed to fill a place where ignorance itself is sin; and where indifference to the well-being of others is equivalent to wilful homicide. He might as innocently assume to be the physician, and, without knowing its effects, prescribe arsenic for the colic. Ignorance is not in such cases a valid excuse, because the assumption of the place implies a pretension to the requisite skill. Let the teacher, then, well consider what manner of spirit he is of. Let him come to this work only when he has carefully pondered its nature and its responsibilities, and after he has devoted his best powers to a thorough preparation of himself for its high duties. Above all, let him be sure that his motives on entering the school-room are such as will be acceptable in the sight of God, when viewed by the light beaming out from his throne.

"Oh! let not then unskilful hands attempt
To play the harp whose tones, whose living tones
Are left for ever in the strings. Better far
That heaven's lightnings blast his very soul,
And sink it back to Chaos' lowest depths,
Than knowingly, by word or deed, he send
A blight upon the trusting mind of youth."

HIS DIGNITY AND AIM.

BY THOMAS FULLER, [1650.]

There is scarce any profession in the commonwealth more necessary, which is so slightly performed. The reasons whereof I conceive to be these:—First, young scholars make this calling their refuge; yea, perchance, before they have taken any degree in the university, commence schoolmasters in the country, as if nothing else were required to set up this profession but only a rod and a ferula. Secondly, others who are able, use it only as a passage to better preferment, to patch the rents in their present fortune, till they can provide a new one, and betake themselves to some more gainful calling. Thirdly, they are disheartened from doing their best with the miserable reward which in some places they receive,

being masters to their children and slaves to their parents. Fourthly, being grown rich they grow negligent, and scorn to touch the school but by the proxy of the usher. But see how well our schoolmaster behaves himself.

His genius inclines him with delight to his profession. God, of his goodness, has fitted several men for several callings, that the necessity of church and state, in all conditions, may be provided for. And thus God mouldeth some for a schoolmaster's life, undertaking it with desire and delight, and discharging it with dexterity and happy success.

He studieth his scholars' natures as carefully as they their books; and ranks their dispositions into several forms. And though it may seem difficult for him in a great school to descend to all particulars, yet experienced schoolmasters may quickly make a grammar of boys' natures.

He is able, diligent, and methodical in his teaching; not leading them rather in a circle than forwards. He minces his precepts for children to swallow, hanging clogs on the nimbleness of his own soul, that his scholars may go along with him.

He is moderate in inflicting deserved correction. Many a schoolmaster better answereth the name *paidotribes* than *paidagogos*, rather tearing his scholars' flesh with whipping than giving them good education. No wonder if his scholars hate the muses, being presented unto them in the shapes of fiends and furies.

Such an Orbilius mars more scholars than he makes. Their tyranny hath caused many tongues to stammer which spake plain by nature, and whose stuttering at first was nothing else but fears quavering on their speech at their master's presence. And whose mauling them about their heads hath dulled those who in quickness exceeded their master.

To conclude, let this, amongst other motives, make schoolmasters careful in their place—that the eminences of their scholars have commended the memories of their schoolmasters to posterity.

THE NOBLER EXERCISES OF HIS PROFESSION.

BY RICHARD BAXTER, [1680.]

Passing by all your grammatical employment, I shall only leave you these brief directions, for the higher and more nobler exercises of your profession.

I. Determine first rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it. If your end be chiefly your own commodity or reputation, the means will be distorted accordingly, and your labours perverted, and your calling corrupted, and embased (to yourselves), by your perverse intentions. See, therefore—1. That your ultimate end be the pleasing and glorifying of

God. 2. And this by promoting the public good, by fitting youth for public service. And, 3. Forming their minds to the love and service of their Maker. 4. And furthering their salvation, and their welfare in the world. These noble designs will lift up your minds to an industrious and cheerful performance of your duties! He that seeketh great and heavenly things, will do it with great resolution and alacrity; when any drowsy, creeping pace, and deceitful, superficial labours, will satisfy him that hath poor and selfish ends. As God will not accept your labours as any service of his, if your ends be wrong, so he useth not to give so large a blessing to such men's labours as to others.

II. Understand the excellency of your calling, and what fair opportunities you have to promote those noble ends; and also how great a charge you undertake; that so you may be kept from sloth and superficialness, and may be quickened to a diligent discharge of your undertaken trust. 1. You have not a charge of sheep or oxen, but of rational creatures. 2. You have not the care of their bodies, but of their minds; you are not to teach them a trade to live by only in the world, but to inform their minds with the knowledge of their Maker, and to cultivate their wits, and advance their reason, and fit them for the most manlike conversations. 3. You have them not (as pastors) when they are hardened in sin by prejudice and long custom; but you have the tenderest twigs to bow, and the most tractable age to tame; you have paper to write on not wholly white, but that which hath the fewest blots and lines to be expunged. 4. You have them not as volunteers, but as obliged to obey you, and under the correction of the rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general lecture (as preachers have them at a sermon,) but in your nearest converse, where you may teach them as particularly as you please, and examine their profiting, and call them daily to account. 6. You have them not once a week (as preachers have them), but all the week long, from day to day, and from morning until night. 7. You have them at that age which doth believe their teachers, and take all upon trust, before they are grown up to self-conceitedness, and to contradict and quarrel with their teachers (as with their pastors they very ordinarily do.) All these are great advantages to your ends.

III. Labour to take pleasure in your work, and make it as a recreation, and take heed of a weary or diverted mind. 1. To this end consider often what is said above; think on the excellency of your ends, and of the worth of souls, and of the greatness of your advantages. 2. Take all your scholars as committed to your charge by Jesus Christ; as if he had said to you, Take these whom I have so dearly bought, and train them up for my Church and service. 3. Remember what good one scholar may do, when he cometh to be ripe for the service of the Church or commonwealth! How many souls some of them may be the means to save! Or if they be but

fitted for a private life, what blessings may they be to their families and neighbours! And remember what a joyful thing it will be, to see them in heaven with Christ for ever! How cheerfully should such excellent things be sought! If you take pleasure in your work, it will not only be an ease and happiness to yourselves, but greatly further your diligence and success. But when men have a base esteem of their employment, and look at children as so many swine or sheep, or have some higher matters in their eye, and make their schools but the way to some preferment, or more desired life, then usually they do their work deceitfully, and anything will serve the turn, because they are weary of it, and because their hearts are somewhere else.

IV. Seeing it is divinity that teacheth them the beginning and the end of all their other studies, let it never be omitted or slightly slubbered over, and thrust into a corner; but give it the precedency, and teach it them with greater care and diligence than any other part of learning: especially teach them the catechism and the Holy Scriptures. If you think that this is no part of your work, few wise men will choose such teachers for their children. If you say, as some sectaries, that children should not be taught to speak holy words, till they are more capable to understand the sense, because it is hypocrisy, or taking the name of God in vain; I have answered this before, and showed that words being the signs, must be learned in order to the understanding of the sense, or thing that is signified; and that this is not to use such words in vain, how holy soever, but to the proper end for which they are appointed. Both in divine and human learning, the memories of children must first be furnished, in order to the furnishing of their understandings afterwards. And this is a chief point of the master's skill, that time be not lost, nor labour frustrated. For the memories of children are as capacious as men's of riper age; and therefore they should be stored early with that which will be useful to them afterwards: but till they come to some maturity of age, their judgments are not ripe for information about any high or difficult points. Therefore teach them betimes the words of catechisms, and some chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive that you take this for the best of all their learning.

V. Besides the forms of catechism, which you teach them, speak often to them some serious words, about their souls and the life to come, in such a plain, familiar manner, as tendeth most to the awakening of their consciences, and making them perceive how greatly what you say concerneth them. A little such familiar serious discourse, in an interlocutory way, may go to their hearts, and never be forgotten; when mere forms alone are lifeless and unprofitable. Abundance of good might be done on children, if parents and schoolmasters did well perform their parts in this.

VI. Take strict account of their spending the Lord's day!—how

they hear, and what they remember, and how they spend the rest of the day; for the right spending of that day is of great importance to their souls! And a custom of play and idleness on that day doth usually debauch them, and prepare them for much worse. Though they are from under your eye on the Lord's day, yet if on Monday they be called to account, it will leave an awe upon them in your absence.

VII. Pray with them and for them. If God give not the increase by the dews of heaven, and shine not on your labours, your planting and watering will be all in vain. Therefore prayer is as suitable a means as teaching, to do them good: and they must go together. He that hath a heart to pray earnestly for his scholars, shall certainly have himself most comfort in his labours, and it is likely that he shall do most good to them.

VIII. Watch over them, by one another, when they are behind your backs, at their sports, or converse with each other; for it is abundance of wickedness that children use to learn and practise, which never cometh to their masters' ears, especially in some great and public schools. They that came thither to learn sobriety and piety of their masters, do oftentimes learn profaneness, and ribaldry, and cursing, and swearing, and scorning, deriding, and reviling one another, of their ungracious school-fellows. And those lessons are so easily learnt, that there are few children but are infected with some such debauchery, though their parents and masters watch against it; and perhaps it never cometh to their knowledge. So also for gaming and robbing orchards, and fighting with one another, and reading play-books and romances, and lying, and abundance of other vices which must be carefully watched.

IX. Correct them more sharply for sins against God, than for their dulness and failing at their books. Though negligence in their learning is not to be indulged, yet smart correction should teach them especially to take heed of sinning; that they may understand that sin is the greatest evil.

X. Especially curb or cashier the leaders of impiety and rebellion, who corrupt the rest. There are few great schools but have some that are notoriously debauched; that glory in their wickedness; that in filthy talking, and fighting, and cursing, and reviling words, are the infectors of the rest. And usually they are some of the bigger sort that are the greatest fighters, and master the rest, and by domineering over them, and abusing them, force them both to follow them in their sin and to conceal it. The correcting of such, or expelling them if incorrigible, is of great necessity to preserve the rest; for if they are suffered, the rest will be secretly infected and undone, before the master is aware. This causes many that have a care of their children's souls, to be very fearful of sending them to great and public schools, and rather choose private schools that are freer from that danger; it being almost of as great concernment to children, what their companions be as what their master is.

AN INSTRUCTOR IN RELIGION.

FROM THE FREE CHURCH JOURNAL.

Our proposition is, that while the teacher of any thing—no matter what it be—ought to be a religious teacher of that thing, the schoolmaster, over and above, is, and ought to be, a teacher of religion.

The former part of this proposition will be readily admitted. In a Christian commonwealth or community, whatever is taught ought to be taught upon Christian principles, and in a Christian spirit. We may be pressed here with extreme cases. Must fencing be taught religiously? or gymnastics? or calisthenics? Is the French master, or the drawing-master, or the dancing-master, to be of necessity a religious man? and is he to be a religious teacher of these accomplishments?

We hesitate not to avow our conviction, that every teacher ought to be a religious teacher; or, in other words, that whatever he teaches, he ought to teach religiously. The degree and manner in which this character may be professedly and ostensibly given to his teaching, will of course vary according to the branch he has to teach. We do not expect the science of geometry to be taught with exactly the same kind and amount of the religious element as may be mixed up with the teaching of the Hebrew language; nor do we ask the classical tutor to make the heathen mythology his chosen field for theological disquisitions on Christian doctrine, or to turn the Greek Grammar or Latin Delectus into an exercise on Christian sentences. But we own we would wish the expounder of the heathen mythology to our youth to be himself a believer in Christianity, and to speak of the gods and goddesses of paganism—their absurdities and abominations—as a Christian man should speak of them to the children of Christian men.

Assuming, then, that in a Christian community all teaching ought to be Christian, or, in other words, that every teacher ought to be religious, and ought to teach whatever he does teach, religiously, and we can scarcely anticipate a doubt or denial of that assumption from any pious and reflecting mind, we come back to the schoolmaster, as that title is usually and currently understood among us. We single him out from the general body of instructors of youth; and we affirm that, while they should all be religious teachers, he, in addition, is a teacher of religion.

And, to come at once to the simple and broad ground on which we base our affirmation, we say that he must be a teacher of religion, because he is entrusted with the forming of the mind. He trains as well teaches; he educates or draws out the soul; he moulds the character; and in order to his doing all this aright, he must not only teach religiously every thing else he teaches—he must directly

teach religion. This, as it seems to us, is a legitimate and indispensable part of his office or function.

It is not merely, let it be observed, that the schoolmaster, like other Christian men, may avail himself of any suitable opportunity which his calling presents for speaking a word in season—witnessing for the Saviour and his truth—and seeking to win a soul. This is true of every teacher, nay, of every believer, whatever his trade or profession may be. The owner of a factory, the master of a mill, the farmer among his hands, the officer among his soldiers—all, if they believe, are entitled and bound to “speak because they believe,” and to use whatever openings and advantages their station gives them for the cause of Christ, the commendation of his gospel, and the conversion of sinners to Him. In this sense, every teacher, whatever he may profess to teach, should have his hands free; so that, as a private believer, he may be at liberty to do what he can for Christ among those with whom his position as a teacher gives him influence.

As it appears to us, the man consenting to teach any science, on the understanding that in teaching it professionally he is to sink his personal belief, and to abstain from saying a word for his creed, where his profession wins for him an open ear and heart, is acting a coward’s or a traitor’s part; and they who exact from him such unworthy terms, or who blame him for violating or disregarding them, are strangely ignorant both of the power of a strong belief, and of the duty of a sincere believer.

But the schoolmaster is not merely, as a teacher, to make all his teaching religious, and, as a believing man, to use freely the opportunities which his profession gives him for seeking to make all whom he can influence religious. Our proposition is, that he is to teach religion; and that it is a real and proper part of his profession or office as a schoolmaster to do so.

And here, if it be asked, what express and formal Divine warrant we have for ascribing to the schoolmaster, as such, the function of a teacher of religion, it must be confessed, of course, that we cannot point to a commission from the Head of the Church, such as that on which we rest the claims of the apostolic missionary and pastoral ministry (Matt. xxviii. 18—20; John xx. 21, and xxi. 15—17, &c.) In the Old Testament we have repeated recognitions of the duty of public instruction, as in the instances of Jehoshaphat, Hezekiah, and Josiah (2 Chron. xvii. 9, xxx. 22, and xxxv. 8), in all of which instances we find the offices assigned to the Levites, and described as “teaching the book of the law of the Lord,” “teaching the good knowledge of the Lord,” “teaching all Israel which were holy unto the Lord.” But we attach more importance to the special instructions given to the Israelites, simply as parents, in reference to their children, (Deut. iv. 9, vi. 7, xi. 19; Ps. lxxviii. 5, &c.) as these are made general and universal in the New Testament precepts which bear on the relation of parents and children, as well as by the whole

tenor and spirit of the economy of grace. Or, in other words, taking the general command; "Train up a child in the way he should go, and when he is old he will not depart from it," we cannot but regard it as fully covering and comprehending the function of the schoolmaster. He is entrusted with the training of children in the way they should go; and he cannot discharge that trust without directly, and as a part of his proper business, teaching religion.

R. S. C.

COUNSELS FOR TEACHERS.*

I. The teacher is in the place of a parent; the office of a teacher is pastoral; it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to lie. They think, that, if it were so bad a thing, you would never presume it.

IV. From want of sympathy with children, much power with them is lost. You traverse a different plane from theirs, and never meet.

V. That is well, which is said of Agricola, by Tacitus, "*Scire omnia, non noscere*:" he saw every thing, but *did not let on*. This is great, in managing children.

VI. Teachers under-estimate their influence with children. In this way, they commonly lose much of it. A child is instinctively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII. Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run for

* These "counsels for teachers" are worthy of a careful perusal. It is believed that they are from the pen of Bishop Doane, who has done much to promote Christian education in his Diocese.

luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children as with servants; none are such tasking masters.

IX. Manner is much, with all, but most with teachers. Children live with them several years. They catch their ways. Postures, changes of countenance, tones of voice, minutest matters are taken and transmitted, and go down through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed, often imitated, always ridiculed. Teachers should have no tricks.

X. There is great need of prayer for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says, of physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not." Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in the course of education, should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossiping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird that hides its head, and thinks it is not seen.

XIV. In all good teaching, "*multum, non multa*," is the rule: *not many things, but much*.

XV. Teachers must not lose courage at slow progress. The best things come little by little. "*Gutta, non vi, sed sæpe cadendo*."

XVI. Teachers that are teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction.

ARTICLE VI.

REPORT ON PAROCHIAL SCHOOLS TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, 1846.

BY JAMES W. ALEXANDER, D. D.

[The first among the recent movements in favour of General Christian Education occurred shortly after the crisis, which the Presbyterian Church passed through thirteen years ago. The disturbances of that period were well calculated to suggest a careful re-examination of ancient landmarks. In 1839, a committee was appointed "to inquire whether any, and if any, what measures ought to be adopted for securing to the children and young people of our church more full advantages of Christian education than they have hitherto enjoyed." In 1840, Dr. Miller, as Chairman, submitted to the Assembly an instructive and thorough Report, recommending the adoption of various wise and important measures. As the Assembly were not prepared for action, the Report was referred to the Board of Publication, to be printed and circulated among the churches.

In 1844, a committee was appointed "to consider the expediency of establishing Presbyterian parochial schools;" but no report having been made in 1845, the committee was continued. In 1846, Dr. James W. Alexander, Chairman, presented a Report on *Parochial Schools*, which was ordered to be printed in the Minutes of that year. This able Report distinctly brought out the merits of the whole question. It created a profound interest throughout our Church, and was greatly instrumental in the formation of a correct public opinion.]

THE phrase *Parochial School* must be used with a certain latitude in such a country as ours; inasmuch as, having no established church, we can have no *parishes*, strictly so called. At the same time, the analogy which exists between Presbyterian institutions, in the old world and the new, and the identity of wants in the two, justify us in employing these familiar terms, in reference to schools connected with congregations, and under church authority. And the question proposed, as understood by your committee, is, whether it is desirable and practicable to institute any such schools in the United States.

In the very outset, it is important to be observed, that all precedents derived from the Reformed Churches in Europe must fail in several particulars, from the absence of State connexion, already noted, as well as from the differences of condition among us, arising from our recent settlement and thin population. And, still further, such is the diversity, even in our own States, between the north and the south, between older and newer settlements, and between city and country, that your Committee dare not hope to strike out a plan, which shall be equally suited to every part of the Church. It is this which, to some extent, seems to absolve them from the task, at which indeed they would tremble, of suggesting *details*, on a topic so new and so momentous.

It must however be acknowledged, that a public opinion has been maturing, in various parts of our communion, which favours the investigation now proposed, and that a wide spread and growing anxiety is manifested, in regard to the religious training of the infant population.

It cannot be expected of your Committee to discuss the questions of general education, or of Christian catechetical instruction: these have been ably treated at length, by other hands, under the direction of your venerable body: It is our province, to advert rather to that branch of popular education, which while it shall be carried on day by day, shall at the same time convey the knowledge of divine things.

If we are asked, whether the Presbyterian population of these United States can safely rely, for such scriptural training, on the *common school systems* of the several States; we must, reluctantly, but without a remaining doubt, answer in the negative. The question finds a prompt solution, when we consider, that our State schools, in their best estate, can teach no higher morals or religion, than what may be called the *average* of public morals and religion. So long as the majority do not receive the truths of grace, State schools, their creature, can never teach the gospel. In some States, it is already a matter of debate, whether the word of God shall be admitted, and even if this were settled to our wishes, it needs scarcely be said, our necessities demand something far higher than the bare reading of the Bible. In our State schools—Bible, or no Bible—we have every assurance that Christ, and grace, and gospel liberty, cannot, by authority, be so much as named; and without these there can be no Christian education.

Equally vain is it to seek our invaluable ends, by aiming at a rateable proportion of public school-funds. Although such a separate maintenance has been sought by the Roman Catholics, and not without marked favour; we are too well instructed by our history to expect any such allowance for scruples and demands on the side of Presbyterianism. Nor have we learned that such a requisition has ever been attempted.

Nor can we accept the other horn of the dilemma, and by yielding to the latitudinarian encroachments of the age, consent to have our children reared under a system of such compromise, as prevails in some States; and according to which the child's creed shall be so dilute as to be equally palatable to the Socinian, the Jew, or the Mussulman. For we hold it as a judgment common to us with our fathers, that we owe it to God and to our baptized offspring, to teach the rising race nothing less than the whole counsel of God, in regard to their salvation. Others will not do this work for us: nay others, whether Christian or unchristian, are doing the very opposite, with all their might.

If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent opinions are communicated, the hours spent in school are such. If there is any place, where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily, common, instruction. And with all our reverence and affection for Sabbath-schools, for which we

bless the name of God, we are unwilling to let six days pass by, without a word of Christ, however faithfully he may be held forth to our offspring on the seventh.

In saying this, we do no more than re-assert the constant judgment of the best Reformed Churches. Calvin, and Knox, and the Melvilles, were not more zealous for the preaching of the Sabbath, than for the teaching of the week. In Scotland, the two went forward with equal step. Wherever there was a parish-church, there was a parish-school. The same court which ordained the pastor, appointed the schoolmaster. The same officebearers who ruled the Church, superintended the school. And Scotland rejoices, to this day, in a system which has made the daily lessons of every hamlet and mountain-glen the means of training up a generation armed at all points against religious error. On this topic, however familiar, we trust we may be allowed one or two additional statements. The British act of 1803, (53 Geo. III. cap. 54.) is founded on the Scotch statute of 1696. This statute directs that *a school be established in every parish*. The same acts give the appointment of the teacher to the minister and certain others, called *Heritors*. And so stringent is the enactment, that if even four months elapse, without a supply, the vacancy is to be filled by the commissioners of the county or stewartry. The record of such election is carried by the schoolmaster to the Presbytery of the bounds: and upon the production of such record, the court takes trial of his competency, and receives the signature of the nominee to the Confession of Faith. As a necessary adjunct, these acts provide for the teacher's sustenance, by an annual salary, by a commodious school-house, by a dwelling-house and garden, and by certain fees, fixed by the ministers and his associates. By the same acts, the superintendence of the schools is intrusted to the minister; the Presbytery is empowered to regulate the hours, and the vacations; and to animadvert on the incumbent, in all cases of just complaint. The judgment of the Presbytery is final, and is followed by civil consequences.

Such was the sedulous provision of the Scottish Church, and the State authority, for the continuance of Presbyterian education: and the spirit of the founders breathes in every clause, as it is felt in every family of Scotland. It forms no part of our inquiry, to determine how faithfully the Established Church discharged these trusts: under the worst abuses, the system has not failed to make the people of North Britain a people of peculiar Christian sagacity and information. But that which, perhaps more than all other things, testifies to the value set upon these institutions, is the course of action adopted by the Free Church. No sooner were the seceding brethren released from the bonds, and deprived of the endowments of the State, than they put their hands to the work, to reconstruct a system, precisely similar, except in the very points which furnish the happiest resemblance to our own condition. For

being now, like ourselves, destitute of all aid from government, they have undertaken the work on the voluntary principle; and this, with a self-denial, an energy, and a success, such as may well fill us with astonishment and provoke us to emulation. Few readers of British news can be ignorant of the extraordinary labours of the Rev. Mr. McDonald, in collecting moneys for the schools of the Free Church.

It is not pretended that, in circumstances so different, we could wisely follow the example of our honoured brethren in every particular. But these facts seemed to lie too near the subject entrusted to your committee, to be altogether neglected in such a report. And they regret that they have not received in time more ample and minute information, for which an application has been made to Scotland, on their behalf. Even these hints will cause many to ponder upon the great support which some method of the kind, conformed to our usages and condition, would afford to the cause of truth and order.

In the midst of abounding error, we cannot close our eyes to the fact, that the gross defections of our day are mainly among those who have not had "line upon line" in the course of their common education. Our losses have been small indeed, compared with those of some sects, but the families in which Universalists, Socinians, Papists, ritualists, enthusiasts, and other errorists, have grown up, are notoriously families in which our catechisms have been sneered at, or at least neglected. The colour which has been washed out of the web, was never received by a deep dye into the raw material. Our children may live to see an age of conflict. The contest of our sons, it appears to some among us, is to be between *Christ* and *Antichrist*; and the forces are marshalling. The uncatechized offspring of Presbyterians are good materials for hierarchical, ritual, and at length papal structures. And the errorists of the schools last indicated, are too wise in their generation not to seize on the policy which our supineness overlooks. They know the power of schools. They found them in every part of our land. They employ them as the direct means of imbuing the youthful mind with all their most distinctive and dangerous tenets, in regard to rites, and orders, and sacraments, as opposed to Christ and his free salvation. Such being the neglect of our own body, and the zeal and diligence of our opposers, we are ready to conclude, that next to the ministry of the word; and the instruction of the family, there is nothing which, under God's blessing, promises so much for the sustentation of our covenanted truth, as schools, Presbyterian schools, thorough-paced and above-board; such schools as shall, every day in the week, direct the infant mind, not only to a meager natural religion, but to the whole round of gracious truth, as it is in Christ Jesus. The principles herein asserted are not new among us: but it is high time that we should carry our principles into action.

The *ideal* of such a school as is proposed already occurs to al-

most every reflective mind : to realize it, is, we admit, more difficult. Our desire would be for a *Christian school, of respectable literary and scientific character, in every congregation.* The proposal is doubtless startling : but we shall not lose by aiming high.

Even if we admit the impracticability of securing this, in such a population as ours, there is a certain approximation, which we may profitably hold up before our minds. Concessions must be made to the valid objections of respected brethren. Allowance must be had for such circumstances as forbid the attempt, in its completeness, in many, perhaps in most of our congregations ; such as poverty—thin population—rural dispersion—the mingling of small groups of Presbyterians among other sects. But after all this abatement, the question is not to be hastily set aside : Is there not still something to be discreetly and hopefully attempted, in this very direction ? In cities, towns, and country districts of homogeneous population, a near approach might be attained. Only grant the general principle of distinctive instruction, in common schools, under church care, as a matter to be aimed at, and a new face will begin to be put upon the whole affair of education. Wisdom will be profitable to direct, how far any given church shall go. The principle would abide firm, if several churches, or even a whole Presbytery, should unite in a school. The endeavour, under every variety of application, would be to exchange our present schools, in which the doctrines of grace are often unheard of, for institutions aiming at *Education for Christ* ; including the nurture of ministers, ruling-elders, and godly laymen. And the church might at least authorize methods leading towards this as the proper end of every school, academy, and college.

Could we in any degree, realize the maxims of education thus expressed, in a working scheme of church-schools, we should see growing around us a host of young persons, every one of whom would have, “from a child, known the Holy Scriptures :” and who, instead of being nourished on books from which every particle of evangelical truth has been carefully filtered out by school-committees and temporizing State-directors, would have learned the same thorough doctrinal matter, which gave strength to our forefathers.

Church schools, could such flourish among us, would immediately act upon the supply of ministers. It is vain to hope for a stronger body of leaders, unless we can make our levies from a larger number of educated youth. And here a view of the subject presents itself, as connected with education for the ministry, which is too important to be overlooked, and which has long occupied the minds of those who are solicitous for a learned and able ministry. There are difficulties in the present methods of training youth for the sacred office, which might be lessened, if not removed, by a system of parish schools. So far as that system goes into effect, it will furnish primary instruction to all our young men of suitable capacity and promise. When such persons require aid from our Board of Education, they

may receive it at an advanced stage of their training. In this there would be a double advantage. *First*, because the Board would thereby be absolved from the charge of elementary education, already a burden to them; and *secondly*, because they would be liable to fewer risks from incompetent beneficiaries. It appears from the statistics of that Board, that *one-third* of the applicants for aid are in this very stage of juvenile training. It further appears, that where failures have occurred, during the last six years, *nine out of every ten* have occurred in the case of candidates taken up during this preparatory stage. And let it be remembered, by those who are discouraged by such cases, that at so early a period of development, it is almost impossible to judge with any precision as to the real character and qualifications. And yet, however hazardous or even unwise it may be, to receive such youth, at this early stage, we cannot do without them: the Church needs them; the Church must educate them. If we leave them to struggle for themselves, one of these two results must inevitably ensue; either many will be lost to the Church and the ministry, for want of assistance, who are eminently fitted for usefulness; or else local societies will spring up, all over the Church, to impair the unity and strength of our present system. How much simpler, and how much more congenial with our polity, to have every congregation a nursery of Christian men, who may be called out, if need be, to the ministry. For it is a favourable peculiarity of the method, that the boy thus trained for the church, in a parish school, need not have extorted from him a premature engagement to preach the gospel; often a snare to himself and a mortification to his patrons. In these two respects, therefore, a scheme of parish schools would rather relieve than embarrass our Board of Education. It would, moreover, bring forward a great body of talent which, under the present system, cannot be developed at all. And, meanwhile, the applicants for the aid of the Board would be fully tried, and that aid could be limited to young men of any desired standing, as to piety, capacity, and general influence.

It may seem chimerical, to speak of remote results, while the very inception of such a scheme is matter of doubt; but that which is ultimate in the intention, is not seldom weighty as a motive to begin. We, therefore venture to suggest, that, if parish-schools could become part of our system, some among them, in favourable sites, might be cherished in such a manner as to become academies of high rank in the literary scale. Nor is it incredible, that in many of them, a series of classes might ascend from the youngest, each one accessible only to the more promising for talents and piety of the class below; so as to sift out the very best of the students for the service of our beloved Church. Some method of this sort, even though only half executed, would do more to strengthen our ministry, than all our existing random efforts.

Whatever may be the value of these hints, touching education for the ministry, your Committee feel assured that the Assembly will admit, with them, the importance of the general topic. Our children must have such a discipline, as shall include the knowledge of salvation; and, not by snatches, at distant intervals, but by that reiteration of daily "precept upon precept," which imbues the whole mind, and is the prime ingredient of common school tuition.

After all, however, that has been written above, we are painfully impressed with the difficulty and importance of what remains; namely, the indication of ways and means for the attainment of the ends proposed. Among the great number of our brethren who agree in desiring a system of religious education which shall include the vital doctrines of our covenanted testimony, there are not a few, who despair of ever securing it. It is not to be denied, that the difficulties are formidable, and that there is reason to shrink from adding a new requisition upon the liberality of our people, at a time when it is found hard even to sustain the ministry of the word. And we may, we trust, be pardoned, if, after all the meditation bestowed on this branch of the subject, we should nevertheless betray our reluctance to submit a method of supply, which shall be fitted to every portion of the Church. It is less seasonable just now, to adjust this, than to awaken attention to the reality and greatness of our want: and it is not too much to hope, that when we shall be ready to attempt the work, we shall find some means for accomplishing that which appears so necessary to our carrying on the labours of the gospel.

That parish-schools must be to a certain portion of the community *free-schools*, is evident, at first sight. In a sermon of Dr. Chalmers, upon this very subject, published many years ago, but never reprinted in America, that experienced friend of education and of the poor, argues with much force, that, in every case, a part of the expense, even though it were a very small part, should be borne by the persons receiving the immediate advantage. Even where schools are entirely free, in respect to those who directly profit by them, they may, nevertheless, as is at once apparent, draw their support from the congregation, or other community, for whose benefit they are founded. It is the obtaining of this support, in an easy and equitable manner, which constitutes the difficulty of the problem now suggested, through us, by the General Assembly to the Church. Were the greatness of the benefit duly appreciated, so that our congregations should feel willing to add to the sum which sustains the pastor, the additional sum which would sustain the teacher, the problem would be solved. And whenever the experiment shall be fairly made, Christian parents will find, that they are amply repaid in the persons of their offspring, and that it is in a good degree a mere diversion of a small stream of domestic outlay from the channel of schools as now existing, to the better channel of Christian education. But it is too much to exact, that

such a revolution should be attempted at once; still less, can we expect that it should be made part of a uniform church-scheme. Your Committee, therefore, have none such to offer.

The analogy of Scottish Presbyterianism, as established by law, entirely fails us here; and we are as yet, uninformed of the plans adopted by the Free Church. While we await more full instruction on this point, we may remark, that even in Scotland, the means of parish education have been sometimes aided by individual bounty. As a striking instance, may be mentioned, what is known as the "Dick Bequest, for the benefit of the Parochial Schoolmasters and Schools in the counties of Aberdeen, Banff, and Moray," now for ten years in successful operation. This bequest consists of funds bequeathed by James Dick, Esq., of Finsbury Square, London; amounting, at present, to a capital sum of £118,787 11s. (more than half a million of dollars.)*

In our own country, examples are not entirely wanting of benevolent regard for the same object. Allusion to these may answer several valuable purposes, especially that of showing that church schools have been actually attempted in America: a fact which is perhaps new to a large number of our members. The parochial school attached to the Scotch Presbyterian Church, in the city of New York, as the result of a munificent foundation, has been long in existence, is largely attended, and is believed to be of great value. In several other churches, and more particularly in each of the new churches, founded by private liberality, parish schools are in successful progress. The limits of this report exclude detail; but, so far as the experiment has been made, both pastors and parents are disposed to regard it as promising solid advantages to the people, and peculiar additions of strength to the Church.

No inquiries of your Committee, however, have resulted in bringing to their knowledge any churches which by an original effort, in their congregational capacity, have founded schools under the care of the Sessions. The attempt, if made, must therefore be upon untried ground. Yet we are not deterred from re-asserting the opinions respectfully suggested above, and in recommending that the General Assembly give the sanction of their voice to some principles which may encourage future experiments in this most interesting field.

In conclusion, the Committee respectfully submit the following resolutions, viz:

I. *Resolved*, That, in the judgment of the General Assembly, any scheme of education is incomplete, which does not include instruction in the Scriptures, and in those doctrines of grace which are employed by the Holy Spirit, in the renewal and sanctification of the soul.


II. That, in consideration of the blessings derived to us, through our forefathers, from the method of mingling the doctrines of our Church with the daily teachings of the school, the Assembly ear-

* For full details, see "Report of the Dick Bequest," 1 vol. 8vo. Edinb. 1844.

nestly desire as near an approach to this method, as may comport with the circumstances of our country.

III. That the Assembly regard with great approval the attempt of such churches as have undertaken schools under their proper direction; as well as the zeal which has led individual friends of the truth to aid the same cause.

IV. That the Assembly commends the whole subject of Parochial Education to the serious attention of the Church; counselling all concerned, to regard the maintenance of gospel faith and order, in the founding of new schools, the appointment of teachers, and the selection of places of education.

[The Assembly of 1846 adopted the foregoing Report of Dr. J. W. Alexander; and on motion of Dr. J. C. Young it was "*Resolved*, That the whole subject be referred to the Board of Education; that they may from time to time report to the General Assembly any further action which may be needed for extending through our churches a system of parochial schools." The report of the Board of Education for 1847 will be given in the next volume of the "*Presbyterian Education Repository*."] 

ARTICLE VII.

THE DANGERS OF A COLLEGE LIFE.

BY THE REV. JAMES CARNAHAN, D. D.

[The following discourse was delivered by Dr. Carnahan, President of "the College of New Jersey," at Princeton, and was "not intended as a rebuke of existing evils, but as a caution and warning to the inexperienced." The text was, "Surely in vain the net is spread in the sight of any bird." Prov. i. 17.]

THE method of taking birds with a net is nearly the same in ancient and in modern times. Probably some of you have seen it done, and if so, you will the more readily perceive the connexion of the remark with the subject and the aptness of the illustration.

The fowler goes at night or some other time when the birds are not present, to a place which they are accustomed to frequent, and scatters some kind of grain or seed as a bait, and suffers the birds for several days to come and pick up the bait unmolested. After he has accustomed them to come daily without disturbance to the place which he has selected, he carefully folds up his net, attaches to it a spring and a rope, covers it over with leaves and makes the place look as nearly as possible like what it was when the birds had visited it without harm. These arrangements made, he conceals himself in a place which he has previously prepared, and when the unsuspecting birds alight and commence picking up the bait, he draws the rope, springs the net, and incloses his game. Another stratagem is also sometimes used. A bird of the same species as those which the fowler wishes to take, is used as a decoy. And when the sportsman notices a flock of birds passing over, he causes

his decoy to flutter, and to appear to alight where his net is spread. This attracts the notice of the passing flock; and suspecting no danger they descend on the spot prepared for their destruction. The success of the sportsman greatly depends on the secrecy with which he conducts his operations. If he is seen spreading his net or making his preparations, such is the sagacity of birds that they cannot be tempted to come near the fatal spot. These methods of taking birds in a net, illustrate in a plain and apt manner, the means by which young men are frequently allured from the path of duty, and led before they are aware of danger into fatal snares.

Let us follow out the ideas suggested, and we shall see how aptly the allusion illustrates the means by which young men are not unfrequently allured from the path of rectitude, and led on step by step until they are involved in inevitable ruin.

We take it for granted that no one directly and designedly seeks his own ruin. The desire of happiness is so deeply implanted in the breast of every human being, and indeed of every animal, that no one seeks to make himself wretched. Yet many take such a course as according to the laws which God has established, terminates in disgrace and wretchedness. And how does this happen?

1. I believe it will generally be found that it is through *the influence and example of depraved and wicked companions*. Suppose a youth approaching manhood leaves home for the first time, as many of you have recently done, comparatively pure and innocent. He is thrown into promiscuous society, in which it would be strange, if there be not some who are not so correct in their principles and pure in their morals as the domestic circle in which the youth has been accustomed to move. And as he is a social being he forms new acquaintances and new attachments.

And those are likely to engage his attention who are the most sociable, agreeable in their manners, and manifest a frank and generous disposition. It is not always the most grossly immoral that are the most dangerous companions to a young man recently from the bosom of a pure and virtuous family. To such a one the grossness of vice is repulsive. He sees that such excesses and impiety are disgraceful and ruinous. If a young man can be pleased with the society of the grossly immoral and profane, it is a proof that he is himself corrupt, and needs very little inducement to lead him far astray.

The approaches of vice are usually gradual. And the tempter must not at first present vice in all its naked deformity—a veil must be cast over its hideous aspect and it must come dressed in ornaments which do not naturally belong to it. There are persons well qualified to present temptation in this form. They are genteel in their manners, social in their disposition, full of anecdote, and interesting in their conversation. Perhaps they have very few positive vices. But they are indolent, not fond of study or of employment

of any kind; and of course they have abundant time to spend in social intercourse. Their door is always open to receive visitors, and they are sure to repay with interest all the calls which they have received. Their example and conversation lead the unsuspecting youth to forget the great object for which he left home. But he thinks it is only the commencement of his college course, and he intends to redeem lost time by greater diligence hereafter. Thus day after day, and week after week passes away, and when the close of the term is drawing near, he has hardly begun to apply himself to his studies. And as he has fallen far behind many of his classmates, he concludes it is in vain to attempt, the current session, to regain what he has lost. But he promises himself that he will make good all deficiencies in the approaching vacation, and especially the next session. The vacation passes, and the next term passes, and the same and greater inducements to idleness return, and the youth sees others of inferior talents far before him, and he is mortified and ashamed to meet his fond parents, who expected to receive favourable reports of his progress in his studies.

2. By this time another and powerful cause has begun to operate, I mean, *habits of idleness and inattention to study*. When habit is fixed it becomes a second nature; and motives sufficiently powerful to produce reformation can hardly be presented. The admonitions of teachers, the displeasure of parents, and the prospect of future worthlessness are of no avail. Thus college life, the seed time of future respectability, passes away, with some occasional feeble and ineffectual efforts to throw off the fatal incubus. Towards the close of his college course perhaps the unhappy youth sees his error, laments his folly and wishes it were possible to begin again. But the time has come, when he must commence the study of a profession, and he consoles himself that he will begin a new course. But he soon finds his professional studies are as dull and as irksome as anything which he was required to learn in his academical course. And the indolent habits which he has acquired hold him as firmly as if he were bound with iron chains. Unprepared for any active and useful business, he becomes a cipher, a drone, if not something worse, in future life. This, my young friends, is not a fancy sketch. I have lived long enough to see it exemplified many, alas! too many times. I have seen the truth of what I have said, verified so often, that I have laid it down as a rule, that the first session in college is an index of the whole academic course, and that the character acquired in college stamps itself on the whole future life. I admit that there are some few exceptions, but they are so few, that they need not be taken into the account in forming the general rule.

Perhaps the youth, who has left home with the purpose of cultivating his mind and of acquiring useful knowledge, falls into the company of some one, who in order to form an apology for his own

idleness, inculcates the opinion that regular and close application to the studies of college is proof of a dull and plodding genius, intimating that if he should apply himself one half of the time to the prescribed studies, he could equal, if not excel, the best in his class. In some persons there is such a preposterous desire to pass for a genius, that I have heard of some young men who would study nearly all night with windows closed, and sleep or run about from room to room through the day in order to gain the name of a genius by making a splendid recitation, without study. And this deception leads those ignorant of human nature to draw the erroneous conclusion that industry and application are not necessary for those who have talents.

3. Another pernicious notion is inculcated and sanctioned by the example of too many, *that some or all of the college studies are of no practical use*, and that it is much more profitable and a better preparation for usefulness in future life to pay little attention to college studies and to devote the time to reading, and by this means to acquire useful knowledge on various subjects. And as this notion falls in with the indolence natural to man, the opinion becomes popular and deceives many. The consequence is, that a desultory course of reading is commenced, and whatever is most agreeable at the moment, is read. No one subject is fully investigated or understood—a vitiated taste is created—a confusion of thought produced—the energy of the mind weakened, and a habit of superficial attainment on every subject formed. In future life the same course will be pursued—the mind accustomed to attend to such subjects only as are most agreeable will shrink back from whatever requires intense and laborious thought, and will either wholly neglect or skim over investigations demanding the undivided energy of the human intellect.

We deny the fact, that the studies of college are useless. And if the occasion would permit, we could support the assertion by substantial reasons. But supposing that what is learned in college can be applied to no practical purpose in future life; still we maintain that the discipline of the mind, the training it to pursue a regular course of thought, the habit of fixing the attention on any given subject, and of viewing it on all sides, is worth more than all the time expended.

The mind is thus prepared to arrange and to use the materials that may afterwards be collected by observation and reading. It is thus that the greatest and most useful men that have adorned our world have been trained and educated. And all the ingenuity of modern times has not been able to invent any machinery capable of dispensing with individual labour and exertion in a course of education. Desultory reading, admitting what is not always true, that the works read are harmless, requires no exertion. The mind is the mere passive recipient of the thoughts of others, and is required to

put forth very little exertion of its own. The truth is, that general desultory reading, to the neglect of prescribed studies, is very little better than absolute idleness.

4. Of all habits, young persons ought to avoid idleness, because it is not only an evil in itself, a prelude to insignificance in future life, but it throws the idle into the society of *profane* and corrupting companions. The idle student, if I may use so absurd an expression, will rarely be contented to remain alone. If his mind be not occupied with his studies, he might feel as comfortable shut up in the solitary cells of a state prison as in college without associates. To relieve himself from his ennui, he will seek for companions. And who will he find ready to join him? Surely he will not wish to intrude himself on those who are engaged in their studies. If he do, he will soon find himself despised and shunned by all whose friendship ought to be sought. He must then associate with those who, like himself, have nothing to do. And it will be wonderful, if among these, he do not find the profane, the intemperate, the licentious, the scoffer at every thing sacred. He is now in the very spot where the net of the fowler is spread. But he apprehends no danger. The bait is scattered around in abundance. He enjoys the jest, the wit, the song, the history of college tricks, real or fictitious. He thinks of no danger. He cannot imagine that young men so pleasant, so kind, so agreeable, are plotting his ruin. And probably they have no such intention. Yet the means used generally lead to that result. With the wit and anecdote which delight and fascinate the social circle, there is sometimes mingled a profane or obscene expression, or a sneer at something sacred. But this profaneness or obscenity appears so connected with the wit of the story, that it cannot well be separated. And it is suffered to pass unnoticed and without any mark of displeasure. In a short time, our young man becomes so accustomed to conversation of this kind, that he can hear without alarm blasphemous and obscene language of a gross character. Perhaps he would rather it was not used. But his companions are, in other respects, so agreeable and have so many redeeming qualities, that he cannot think of separating himself from their society. And daily intercourse soon removes all his scruples. And he begins to think that profane language is a mark of a gentleman—that it gives point to a jest—that it adds embellishment to a story, which, repeated without oaths, would appear flat and insipid. From such motives, or perhaps from that principle of our nature which leads us to imitate those with whom we associate, he uses language which at a former period would have filled him with horror. And so rapid is his progress, that in a short time he equals in oaths and imprecations, those who have drawn in blasphemy with their mother's milk. The use of profane language obliterates from the mind reverence for the name, attributes and worship of the great God, and prepares the way for scoffing at, and turning into ridicule the most sacred and awful truths of the Bible.

God, thus most justly provoked, withdraws the restraints of his providence and grace, and leaves the individual to work out his own ruin.

5. Perhaps a young man may not deliberately cast off the fear of God and reject the authority of the Bible, as the first step in the road to ruin. Without reflecting on this subject and without intending to renounce the religious principles inculcated by a pious father or mother, he may, through the influence of his associates, be induced to use *intoxicating drinks*. At first it may be drinks of the weaker class that he will venture to taste, and that only occasionally, on some holiday, or festive meeting, or anniversary. From the exhilarating effects he may be induced to repeat the experiment more frequently, until he acquires a taste for intoxicating drink, and then his history is soon told. With some, the progress is rapid. Tasting once or twice creates such an appetite that there is no stopping until they become frantic or beastly drunk. And some act of violence or mischief is committed, or such disturbance is made, that their condition cannot be kept secret. And what would not the unhappy youth then give, could his disgrace be kept from the knowledge of his father and mother, and other friends at home? With others the progress is slow, but not less sure. That an individual has not become frantic—that he has not shouted like a madman—or committed any outrageous act, encourages him to seek the pleasant excitement again and again, until he feels miserable unless he is under the influence of artificial stimulants. And then his fate is fixed. He is in the net of the fowler. He becomes a miserable sot. In due time he returns home to his parents, a ruined son. Degraded in his own estimation—the shame and grief of parents and friends—unfit for any responsible and honourable employment, he is compelled from the necessity of the case to associate with the lowest and most worthless in his neighbourhood. How often have I heard affectionate fathers say, “I had rather see my son brought home a corpse, than to return a drunkard.” And the choice is certainly not to be condemned.

The danger of being caught in this net, arises from the fact, that in the commencement no evil is apprehended. The youth sees the beginning, but the end is concealed. He sees the gayety of his companions, their antic pranks, their high glee, their jovial merriment, but he does not anticipate what they will be in a few years—lounging in the bar-room, tottering in the streets, wallowing in the mud, and prematurely carried to the drunkard's grave, followed by broken-hearted parents. In the commencement of his own career he feels the exhilarating effects of the social glass—wrapped in a delightful reverie, he soars above the earth, and leaving all care and sorrow behind, he imagines himself able to perform exploits which he dared not attempt in his sober moments. His companions applaud the fluency of his expressions and the sportive flashes of his imagination, and he is encouraged to make higher and higher efforts.

These scenes may be repeated again and again, and the youth may not go so far as to lose command of himself. He can talk, and walk, and control all his movements: so that he becomes confident that he can and will always stop at the right point, and will never get drunk. But before he is aware habit is formed, and then reason and conscience and the prospect of eternal ruin cannot stop his onward progress. Pause, young man, and reflect on the consequences before you begin. Remember that many wise men have been deceived, and many strong men have fallen in the way which we have described. If you would be safe, "touch not, taste not, handle not."

I omit to dwell on the quarrels and violent assaults among themselves or with others, that not unfrequently take place when young men are heated with drink, and also the mischief done to public and private property.

6. And I hasten to mention another net into which the unwary are sometimes decoyed by their companions—I mean, *gaming*. This vice, like many others, is connected with idleness, or want of occupation. When young men often meet together, the fund of wit and anecdote, and amusing story, soon becomes exhausted, and they cast about to find some way of killing time, and of relieving themselves from the monotonous and oppressive sameness of their winter evenings. It is proposed that a game at cards, or some other game of chance be tried. And as there is to be no betting, such as have been taught to hold in abhorrence gaming, or playing for money, feel no alarm. Surely, it is said, there can be no harm in rattling a dice box, or in handling, and shuffling, and throwing on the table a few painted pasteboards. But this amusement soon becomes dull. And small bets are proposed to give an interest to the game—say a few cigars, a glass of ale, a bottle of champagne, or an oyster supper. The hazard is not great, and the loser will have the advantage of sharing the enjoyment of the stakes. Here the play begins, but this is not the end. A passion for play is created; money is staked, and lost and won, and the bets run higher and higher, according to the ability of the persons concerned. And when the infatuation has got possession of the soul, bets are repeated and doubled, until some one or more are stripped of the funds which kind parents have provided for necessary expenses. Then begins a system of deception and falsehood in order to induce parents or guardians to furnish additional funds. And if the demand is complied with, the probability is, that the funds afforded will be expended in the same way. To some this description may appear exaggerated and so improbable that it can never be realized. We know it is not so. There is something in gaming so infatuating, so bewitching, that motives which ought to govern a rational being have no influence. I could point you to a man not far distant, who has run the course described, with this difference, that at the age of twenty-one he came into possession of a handsome estate,

and before he reached the age of thirty, it was all gone. It was right and wise in the trustees of this college to prohibit all plays likely to create a spirit of gaming, whether money be staked or not.

And, my young friends, let me advise you when you see the card-table placed before you, to remember how carefully the fowler conceals his net.

7. There is another sin, which we are not often permitted to mention in promiscuous assemblies, into the practice of which young men are liable to fall before they are aware of its ruinous consequences. I do not know that the temptations to commit this sin are greater here than elsewhere, except it be that the conversation of those who are already licentious may be the means of leading others astray. But taking human nature as it is, there is danger every where; and young men cannot too carefully avoid *loose companions, licentious books, and even unchaste thoughts*. The approaches of this sin are more seductive, and the passion once excited, is more difficult to be controlled than any other. I recommend you to read at your leisure the graphic description given in the sixth and seventh chapters of the Book of Proverbs, of the arts used to inclose young men in this fatal net.

I shall not attempt a detail of the awful consequences which follow indulgence in this sin. I simply remark that there is no other sin on which God has so visibly stamped his curse, as on that of lewdness. The displeasure of the Almighty against this sin is seen in the haggard countenance, the decrepid frame, and the premature death of many of its votaries. It is seen in the degradation and wretchedness of the female sex—in the mortification and untold agonies of parents and friends—in the horrid and unnatural crimes to which a desire to conceal their shame not unfrequently impels its victims. And yet young men often think lightly and speak lightly of this sin, which, if generally prevalent, would rob social and domestic life of all its endearments. The relation of husband and wife, of parent and child, of brother and sister, would lose all its charms. All the sacred ties which bind affectionate hearts would be broken, and our public as well as our domestic institutions would be torn into fragments. It is a delusion, an infatuation of the worst kind, which tempts young men to hazard consequences so appalling. Young man, beware of the smile on the lips and the roses on the cheek of the deceiver, sensual pleasure—"Her end is bitter as wormwood; sharper than a two edged sword; her feet go down to death, and her steps take hold on hell."

We might point out other dangers connected with a college life. But enough has been said to show that there is cause of alarm and caution. A single step now taken in a wrong direction may decide your future destiny. That step may at first appear to diverge not far from the path of duty, but it leads farther and farther from the right way, until the young traveller is lost in mazes from which

he cannot extricate himself. Some of the dangers which I have pointed out are not peculiar to a college life. Many young men run a short and ignoble course, who have never entered the doors of a college. But when a young man who has had the advantages of a liberal education, returns home indolent in his habits, and corrupt in his morals, his parents and friends are apt to attribute his ruin to the place of his education. Yet it may be that if he had remained at home, he would have been as worthless as he has become in his absence from his father's house. The dishonour that will fall on the place of his education, ought to be a motive to every ingenuous student to act in such a way that the cause of education may not suffer through his misconduct.

One reason why some students fail to answer the expectations of their friends is, that at the outset they form an erroneous opinion respecting the relative importance of intellectual and moral improvement. They think that the sole object of education is to cultivate the intellect and to acquire knowledge, forgetting that they have moral as well as intellectual powers, and that their moral nature far excels in dignity and importance their intellectual. Their whole attention is directed to the improvement of the one to the entire neglect of the other. Yet it is as impossible to become a good man without constant vigilance and exertion, as it is to become an intelligent and learned man without laborious study. By neglecting to cultivate moral feelings and virtuous habits, some young men who aim at high intellectual distinction, fail in attaining their object. Sensual appetites and passions get the mastery over them, engross their whole souls, and finally extinguish the desire of mental excellence. And suppose they should not fall into such gross sins as shall benumb and stupify their intellect, what good can they expect to accomplish in the world? They are only preparing themselves to be a curse to all within their influence.

If, my young friends, in your present situation there are dangerous snares, which we do not wish to conceal, yet it is a good school, provided you act as you ought, to prepare you to meet the dangers with which you shall have to combat in future life. If you pass through this most critical period, without being caught in the net of the fowler, we shall hope to see you in future life, soaring like the eagle, far above all the low and dirty baits, which allure meaner birds. And what is there to prevent so desirable a result? Some have, and some do pass through their college course as pure as when they entered, with their moral principles more established and their virtues more bright. And why may not you, every one of you, do the same? What is wanting to insure your escaping every danger? Nothing, under God, except a firm and fixed resolution that you will do what is right; that you will resist the devil on the first suggestion of what is wrong; that you will make the word of God the rule of your conduct; and that you ask his counsel and pray him to be the guide of your youth. At what higher and nobler object can

you aim than to break the chains of low and grovelling appetite and passion, and to advance in purity and virtue until you attain the image of your Father in heaven?

When I look around on this assembly, my heart within me is agitated with hopes and fears difficult to be expressed. I think how many affectionate parents are directing their anxious thoughts to this place, and some of them by day and by night lifting up their hearts in prayer to God in behalf of their absent sons, beseeching him to deliver them from the dangers to which they are exposed. If these prayers should be heard and answered, and the beloved boy should return home at the close of his College course, pure in his morals, industrious in his habits, and improved in useful and ornamental knowledge, what delight would brighten a father's eye, what joy would swell a mother's bosom! On the other hand, should his parents meet him at the homestead-threshold, bloated with intemperance, decrepit with the effects of licentiousness, as ignorant as when he left home, and unfit for any useful and honourable employment, who can imagine the disappointment, the anguish! The father silent with grief—the mother bathed in tears. Oh! that none of you may ever witness such a scene!

Some of you have no father or mother living to care for you, to warn you of danger, to pray for you. Destitute of the best earthly advisers, you are left during the most perilous period of life solely to your own guidance. The responsibility of choosing your course and of forming your character is left chiefly to yourselves. How great your responsibility, and how vigilant and how careful should you be to avoid the dangers that surround your path!

I look forward; and I see you in a short time all scattered to the east and to the west; to the north and to the south, each bearing with him the character and the habits which he has formed here, and exerting an influence for weal or woe on those around him. Hundreds may hereafter revere and bless your name and memory, or hundreds may curse the day on which they came within the sphere of your influence. It is not too much to hope that some of you shall hereafter hold high and responsible stations in public life. How important that you should now lay a firm and sure foundation on which to build your future eminence! Our country at this time spreads before you a wide and extensive field, demanding the labours of her most gifted and virtuous sons, to cultivate and to gather in the rich harvest.

In conclusion, let me again remind each of you of your personal responsibility, not only to your parents, and friends, and country, but especially to God. He requires and expects that you will improve the opportunities which you have of cultivating both your intellectual and moral powers, and that you will consecrate all your attainments to his glory. And if these opportunities be neglected, or these attainments be perverted, such is the wise and righteous

order of the divine government, that "whatsoever a man soweth that shall he also reap."—"He that soweth the wind, shall reap the whirlwind." Finally, remember that no talent or acquirement, however great, can receive the divine approbation, unless it be sanctified and consecrated to the glory of God and the good of mankind.

ARTICLE VIII.

ON CERTAIN ERRORS OF PIOUS STUDENTS IN OUR COLLEGES.

BY THE REV. JAMES W. ALEXANDER, D. D.

It is pleasing to observe that, in our Church, almost all disputes with regard to the importance of an educated ministry have died away. Great as is the demand for labourers in the Lord's vineyard, it appears to be acknowledged that ample literary and scientific discipline is equally demanded. Hence the eyes of Christians are turned with peculiar interest towards the hundreds of young men, who are at this time engaged in preparatory studies, with a view to the sacred office. Of these, a large number are to be found within the walls of our colleges, engaged in that part of their preliminary discipline, which, when we look to its bearings on future usefulness, must be seen to yield to no other in momentous importance. It may be assumed, as a maxim universally conceded, that the first steps in all mental and moral training are most carefully to be directed and watched, as giving character to all that follow. Yet next in the order of importance to the earliest lines of intellectual discipline, we are constrained to place that part of education which is effected at college. It is here that the boy, just rising to adolescence, and escaping from the more arbitrary rules of the ordinary school, begins to contribute towards the formation of his own character, undertakes to judge for himself, and marks out his future path, with some degree of boldness and independence. It is here that the nobler foundations of the structure are to be laid, in the acquisition of languages, sciences, literature, history, and the principles of taste, philosophy, and morals. And from the critical period of human life in which these acquisitions are made, the tone of future character is usually taken, and that for life, during the academical course.

If this statement, even in general, or to any considerable extent, is just, it needs scarcely to be added that no caution can be superfluous, no solicitude unwise, which is directed towards the regulation of minds, subject to concurrent influences so varied, perilous, and operative, at this turning point of life. Much of the hope of the Church is staked upon the faithfulness, diligence, and discretion of the beloved youth who are placed in these circumstances, and it

cannot be inappropriate to present some hints and cautions, with special reference to their necessities and danger.

There is a measure of humble docility, which is absolutely requisite in every one who sustains the character of a learner. This is due, under all circumstances, from youth to age, from the incipient scholar to the learned guardian and mature instructor; but more especially under circumstances like these, where the voluntary pupil submits himself to the guidance of experienced wisdom, and in order to usefulness in the Church, enters that path which the Church has marked out. The Christian student is bound, for a season, to suspend his private judgment, as to particular branches of study, in filial reliance upon the prudence of those whose superior opportunities and experience enable them to make a wise decision. It is worthy of consideration by our youthful candidates, that the course of study in all our colleges is substantially the same; and that, as it now exists in most of them, it has been framed with reference to the Church, and in a great number of instances by those who have been taking counsel for the education of ministers. Hence every scholar might be justified in the presumption, that it is the course most approved by the unanimous wisdom of discreet and pious men, and therefore worthy of a fair trial.

We regard this docile temper, and modest subjection of mind, in the young, as no small part of that moral discipline which collegiate education promotes, and which is necessary for future advancement. Youth is proverbially impatient, and fond of seeking compendious methods, royal roads to science and active usefulness. Those who are tempted to such irregularities, should be reminded, that it is just here they should apply the curb to their restive propensities, and check the inordinate desire of freedom; that their situation, time of life, and inexperience, unfit them for judging aright with respect to the path in which they ought to walk; and that the most honourable, the safest, and the most Christian course, is to consign themselves, with undeviating regularity, to the guidance of those under whose care they are providentially placed.

A little observation upon this subject, under circumstances not unfavorable for a correct estimate, has led us to believe that the error to which we have alluded is common in all our institutions; and, unfortunately, oftener observed in candidates for the ministry than in others. For this there is an obvious reason. Young men of zeal and piety long to be actively employed in the Lord's vineyard, and view everything as an unwelcome hindrance, which does not appear to them to have a direct and immediate bearing upon their great work. They judge thus of many subjects, indeed, which are of the greatest moment, and sometimes neglect the very discipline which their minds most need. There are some, for instance, who, from sloth or impatience, become disgusted with the study of the languages. They are unable to perceive what connection there is between classic poesy or heathen fables, and the preaching of the

Gospel. Forgetting how much of a faithful minister's life should be spent in examining the original Scriptures, and how much the knowledge of one language contributes to the acquisition of all others, they suffer the only period of life in which they have all the necessary facilities for this attainment, to pass by unimproved.

A more frequent occurrence is a similar judgment with regard to mathematical science. Ignorant persons can scarcely ever be made to understand how abstract reasoning about number and quantity, ratio and equality, can be of any use: and ignorant students are often found to cast aside (as far as they can) the pursuit of these studies, with the pitiful sophism, that they never expect to be surveyors, almanac-makers, or navigators. It is only necessary here to allude to the truth, that it is the intellectual habits formed by these studies which give them value in a collegiate course. Tradition attributes to Dr. Witherspoon the adage that *Euclid is the best teacher of logic*; and in this pithy saying the whole argument lies in a nutshell. When we have heard a young man decrying the study of mathematics, we have generally found that it was precisely the kind of culture which he needed to systematize his vagrant thoughts, discipline his feeble reason, and give some stability to his vacillating judgment. No man ever undervalued the science who knew anything about it. And since the ministry of the Gospel demands minds trained to habits of close and rigid investigation, there is no part of our academical education which should be more sedulously cultivated. The idle and imbecile should not be encouraged in their discontents by youth who are preparing for usefulness in the cause of the Redeemer. Let the latter take counsel of learned friends, and they will soon be convinced, that deserters alone speak evil of this cause.

Similar observations might be made respecting almost every item on the catalogue of studies. To every objection, there is one answer, which we desire to be pondered by pious students. No young man, at the commencement of his course, is qualified to pass judgment upon any part of it. It is absurd to pronounce upon a way before one has travelled it; or, standing at the entrance, to receive the testimony of the feeble or fearful renegades who rush backwards with precipitation, taking offence, peradventure, at the impracticable *pons asinorum*, and, like a certain fabled fox, desiring to inveigle others into the same fellowship of ignorance. Let those be consulted who have mastered the difficulties of the journey, and, with one voice, they will exhort to the undertaking.

It is one of the signal advantages of a public education, that it trims down the arrogance of youth with regard to the studies which they shall pursue. The private scholar is governed by his likes and dislikes, his caprices and disgusts; and as it is usual to *hate* an enemy whom we cannot *conquer*, it is common to hear every science in its turn maligned by those who have left it unmastered. In a well regulated college, there is a force put upon these petulant

whims, and the pupil is constrained to go so far in each walk of varied knowledge, as to bring his powers to the test. The false independence of the home-bred and conceited youth is visibly reduced by the wisdom of established plans, and the competition of rival minds. Now the Christian student ought to be free from many of these influences. From conscience, from experience, he ought to distrust his own judgment. As the servant of the Church, charged with this particular duty, and laid under an obligation to acquire certain mental furniture, he ought as scrupulously to comply with every requisition, as if it were the great business of his life—which, indeed, for the time being, it is.

The secret cause of this indisposition to certain parts of academical labour, is too often simple *sloth*. This it is the undoubted duty of the pious student to mortify. He should learn "to endure hardness" in mental, as well as bodily toils. "I find nothing," said David Brainerd, "more conducive to a life of Christianity, than a diligent, industrious, and faithful improvement of precious time. Let us then faithfully perform that business which is allotted to us by Divine Providence, to the utmost of our bodily strength, and bodily vigour." And it was remarked by Buchanan, in a letter to the venerable Newton, that although the mathematical studies of the university were little to his taste, and scarcely connected, by any link which he could perceive, with his future labours, yet he diligently pursued them, put a constraint on his natural predilections, and yielded himself to their absorbing abstractions as a part of his Christian *self-denial*. This is an example worthy of every Christian student. The "greatly beloved" Martyn was influenced by the same motives in those toils which caused him to be designated, while of Cambridge, as "the man who never lost an hour." It is with pleasure that we hold up the last mentioned servant of Christ, for the imitation of Christian students. To our surprise, we find him treated by some American writers as a man of eminent piety and indefatigable diligence, but as being by no means distinguished for natural endowments and extraordinary genius. Here we must again dissent. It was something more than plodding assiduity which placed him at the head of hundreds in the university, both as a classic and a mathematician. This was no ordinary competition, and with no ordinary men. In all his subsequent labours, compositions, and controversies, we discern the evidences of genius, rare and eminent. We especially deprecate this derogation from his native talents, because it countenances the cant of idlers in our public institutions, who are disposed to attribute all laborious study to the dull and toiling drudge, and to make diligence incompatible with genius.*

* How different is the judgment of one who knew him well—the Rev. C. J. Hoare. "Mr. Martyn," says he, "combined in himself certain valuable, but distinct qualities, seldom found together in the same individual. The easy triumphs of a rapid genius over first difficulties never left him satisfied with past attainments. His mind, which naturally ranged over a wide field of human knowledge, lost nothing of depth in its expansiveness. He was one of those few persons, whose reasoning faculty does not suffer from their ima-

It is a rash judgment for any young man to pronounce any portion of his prescribed course of study to be useless: for no one can determine where his lot is to be cast. If a missionary, he may, at some future time, regret that he cannot, as Martin once did in the Persian court, defend the true system of the universe; or like our countryman, Mr. Poor, in Ceylon, correct the errors of heathen astronomers. Viewed as disciplinary toils, all these pursuits are important, and "in all labour there is profit." It will be too late to regret these neglects, when such acquirements are proved by sad experience to be necessary; and it is plainly the safer course, to gain the knowledge, when the opportunity is afforded, rather than hazard the sorrow and mortification of future days.

The practical error to which we have adverted; in the case of those students who single out favourite subjects, to the neglect of their prescribed employments, is pregnant with evil consequences to themselves and others. The very habit of self-will and self-pleasing, which is thus fostered, is alien to the character of a disciple. It should be laid down as a principle of action by every candidate for the ministry, that his time and his talents are not his own, but belong to Christ and his Church; and in accordance with this, he should avail himself of all the light which shines in the results of long experience. These results are embodied in the ordinary literary and scientific arrangements of our colleges; and while many desire to see the academical curriculum extended and enriched by the addition of new topics, no sound scholar will consent to curtail it in any of its dimensions. Every young man should labour; during the enjoyment of these privileges, to treasure up such knowledge, and form such habits as the past experience of the Church has shown to be available towards the defence or propagation of religion. An erratic and imperfect course of study must always end in the same result—shameful ignorance of many things which every minister is expected to know; habits of soft indulgence and dread of mental labour; and a mind undisciplined and unsymmetrical in its actings and growth.

But we must likewise have some respect to the influence of such neglect upon the whole literary community of a college. No where is the youthful believer more like a city set upon a hill, than in our great institutions. No where is he watched with a more lynx-eyed scrutiny, by irreligious companions. Every line of Christian example here rises to importance, and the pious student is bound to be a pattern of regularity, attention, obedience, and diligence, as well as of private piety. When we consider the motives which conspire to urge such a one forward, we might well expect that Christian students should be, as a class, the most distinguished scholars in every col-

gination, nor their imagination from their reasoning faculty; but, in him, were fully exercised, and of a very high order. His mathematical acquisitions clearly left him without a rival of his own age; and yet, to have known only the employments of his more free and unfettered moments, would have led to the conclusion, that the classics and poetry were his predominant passion."

lege. And were this the case—were it seen that in study, as in all things else, the pious youth is influenced by considerations higher than mere ambition—what a lustre would thereby be reflected upon the profession of godliness, and how greatly would the standard of piety be elevated among the rising generation!

In a number of instances which have come under our observation, candidates for the ministry have neglected certain important branches of learning, under the pretext that they wished to dedicate the time thus gained to the study of theology, or to active labours of religious benevolence. We are constrained to say, that the conscience which approves such a course is strangely unreasonable and unenlightened. *Festina lente* should be sounded in the ears of such precipitate theologians. In a certain sense, the study of theology should employ the whole life of every Christian: that is, he should be engaged in the daily study of the Scriptures, and of instructive and practical works. But the application to the science, *ex professo*, has its proper place at a later period. The wisdom of the Church has decided, that, as a general rule, the two parts of preparation for the ministry should be kept distinct. The college and the theological seminary are not to encroach upon one another. Such are the arrangements of our colleges, that nothing becomes a subject of instruction which is not necessary; and the aggregate of these subjects is great enough to shut the door, in the case of every conscientious student, against all other employments, except in brief intervals of leisure, which are little enough to be conceded to devotion, exercise, and recreation. In a well-ordered institution, there are no hours left for extraneous pursuits. And if we have already succeeded in showing that no department of science can be neglected without serious loss, it follows that the pretext of studying theology is idle and insufficient.

The time must indeed seem long to many an ardent candidate, before he can enter upon the peculiar and sacred path of his future work. Yet it is never to be forgotten, that we serve our Master as truly by due preparation, as by faithful execution. Our duty is always that which is due *to day*. Labours, like sufferings, are allotted to us day by day; and sufficient to every hour is its own proper employment. Even if, like David, the pious student should never actually begin to build the temple of the Lord, but be cut off by death before he has finished his preparations, he will not fail of his reward; he will be accepted as one who has “had it in his heart” to devote himself to God.

There is no possible advantage in thus anticipating a study which will soon arise in its proper place. In order to pursue it now, much of present duty must be neglected; it must be conducted in the most hasty manner, and under great disadvantages. The greater the interest of the student in these irregular employments, the more flagrant will be his irregularities with regard to college obligations. And, what is most unfortunate, the under-graduate who is betrayed into this path, is apt to make this passing glance at a vast and important

subject, a pretext for neglect of it in his subsequent course. If the motive be a wish to proceed more rapidly than the prescribed term of preparation, he is deceived by a fallacy, which has already introduced scores of unfurnished men into the ministry. This haste is inordinate and most injurious. Great as are the necessities of the Church, she asks for those who are "thoroughly furnished." It may be seriously questioned, whether the cause of religion would not gain more by the addition of one or two years to the preparatory course of each individual, than she would lose by this delay in their entrance. She would gain, in the strength, maturity, learning and wisdom of well disciplined and experienced minds; just as an army would gain by taking recruits from adult men, able to bear fatigue, rather than from beardless youth, whose feebleness might sink under the first labours of the campaign. At the invaluable period of youth, within which a collegiate course falls, one year may be said to be worth any two years of subsequent life, with reference to these particular attainments. The sciences which come under review during this period, if they are now neglected, will be, in all probability, neglected forever. Let the pious student hearken to the experience of those who have gone before him, and remembering that the duties of the theological student are distinct, and severally important, let him reject every temptation to abridge his present opportunities. The same specious reasoning which leads the under-graduate to employ himself about studies not comprised in the college course, will be sufficient to hurry him through the theological seminary, and perhaps, after a twelvemonth of direct preparation, into the ministry. It is painful to observe the readiness of so many candidates, to content themselves with a bare smattering of science, and to hasten through their appropriate trials, as if they were the merest formalities.

All these remarks apply with full force to the case of those who neglect certain branches of their studies in college, upon the pretext that they are employed in active labours of an evangelical kind. Everything is beautiful in its season; and this is the season for patient and conscientious preparation. "There is a time to every purpose under heaven: a time to keep silence, and a time to speak;" and we regard the premature engagements of pious students, in teaching and exhortation, to be unseasonable and unrequired, just so far as they detract from the completeness of their academical pursuits. To a certain extent, it may be desirable, for under-graduates in our colleges to employ themselves in Sabbath-schools, and other religious efforts; but we have known some who have so far exceeded the limits of duty and propriety, as to make these their principal engagements, and thus to exhibit a deleterious example of irregularity and unscholarlike carelessness.

The ingenious and conscientious student, may gather from what has been said, the following plain conclusions. *First*, that Providence, by placing him among the privileges of a college, has made

it his duty to task his utmost vigour in the acquisition of every important subject there taught. *Secondly*, that it is the part of modesty, duty, and wisdom, to confine himself to the circle of attainments, prescribed by the academical corporation. *Thirdly*, that the special and appropriate preparations for the ministry, and the active labours of the same should not be anticipated at this important period.

The details of the foregoing observations may appear to some of our readers to be unimportant and uninteresting, yet nothing should be so considered which bears directly upon the training of the ministry. The noble resolution of the Assembly's Board of Education, to take on their funds every qualified young man who shall apply to them for aid, will call forth at once an army of youthful candidates. Many of them will be placed in our colleges, and be exposed to the temptations which have been mentioned. Those who are specially charged with their supervision will be the last to consider these suggestions unimportant.

ARTICLE IX.

ON THE PRESERVATION OF HEALTH.

BY THE REV. SAMUEL MILLER, D. D.

FEW young men that I have ever seen, appeared to me to have any just impression EITHER OF THE IMPORTANCE, OR OF THE PROPER METHODS, OF PRESERVING THEIR HEALTH.

There are two extremes to which young men are prone in relation to this matter. The *one* is, to imagine that the citadel of their health is impregnable. That no care of it is necessary. That they may take any liberties with it, and lay any burdens upon it that they please. The *other* is, to suppose that great scrupulousness of attention to this subject is desirable. That a multitude of rigid cautions; a frequent resort to medicine; guarding against all exposure to cold and damp weather; much wrapping up, &c. &c., are indispensable. He who acts upon either of these plans, will probably soon render himself a miserable invalid for life, if he do not speedily cut short his days. Scarcely any young man, who has led an active life in the pure air of the country, and who commences study with firm and florid health, is aware of the danger which he encounters in sitting down to close intellectual application. I have known a constitution the most robust, in six or twelve months after this change of habit was commenced, suddenly give way, and become utterly broken and prostrated. The truth is, the more active the previous habits, and the more vigorous the frame of a youthful individual, when he sits down to close study; the greater need is there, in many cases, for the exercise of caution, and for keeping up,

at least for a time, a set of rules, as to exercise, nearly approximating to his former habits. The transition from an active to a sedentary life, must be made very gradually, if you would make it safely.

My counsel in reference to health shall all be summed up in *four* advices, viz. Be *strictly temperate* with regard to aliment. Take every day a large portion of *gentle exercise*. Carefully guard against all *intestinal constipation*. And always avoid *too much warmth*, both in your clothing and your apartment, quite as vigilantly as you would *too much cold*.

I. With regard to the *first*, remember that TEMPERANCE in you is a very different thing from temperance in a day-labourer. The latter may, in common, safely, and even profitably, take two or three times the amount of aliment, that can be ventured upon by a sedentary man. If a given portion of solid food oppress you, gradually diminish the quantity, carefully watching the effect, until you ascertain the quantity which is best suited to your constitution, and after which you feel most strong, active, and comfortable, both in body and mind. It is plain that this matter can be regulated only by the individual himself; and that it requires daily watchfulness and resolution. Many students, I have no doubt, bring themselves to a premature grave by over-eating, as effectually as others by intemperate drinking. The effects of the former species of excess, are not quite so manifest, or quite so disreputable as those of the latter, but, in a multitude of cases, they are no less fatal. He who is so infatuated as to persist in taking but little exercise, ought certainly to eat but little. And he who takes *no* exercise, ought often to ask himself, how far that inspired Scripture applies to his case—"If any man will not work, neither shall he eat." The answer of Sir Charles Scarborough, physician to Charles II., to one of the courtiers of that monarch, is worthy of being remembered—"You must eat less, or take more exercise, or take physic, or be sick." Recollect, too, that our religion enjoins not only *prayer*, but *fasting* also. By this I understand to be meant, not *metaphorical* or moral abstinence, as some have strangely imagined, but *literal* abstinence from food. How often this abstinence should take place, I presume not to say. Let every one judge for himself. But that the *frequent* recurrence of it would be as favourable to the health and enjoyment of a student, as to his spiritual benefit, I have not the smallest doubt.

II. The importance of taking a large portion of gentle EXERCISE every day, can scarcely be overrated. Every student who wishes to preserve good health and spirits, ought to be moving about in the open air from three to four hours daily. You may *live* with less, and, perhaps, enjoy tolerable health. But if you wish fully to possess the *mens sana in corpore sano*, of which the Latin Poet speaks, rely upon it, with most students, less will not answer. Your exercise ought to be *gentle*. Some students, after exhausting themselves by a protracted season of severe study, start from their seats, issue forth,

and engage in some violent exercise, which throws them into a profuse perspiration, from which they can scarcely emerge with impunity. In many cases, they had much better have continued to sit still. Your exercise ought to bear a strict proportion to your constitution and your habits. Gentle exercise diffused through four hours, is much better adapted to a sedentary man, than a concentration of the same amount of motion within the space of one hour. It is also worthy of remark, that exercise taken immediately *before* or immediately *after* eating, is both less comfortable, and less valuable, than if at least an hour of rest intervene. No prudent traveller will feed his horse immediately after his arrival at the place of baiting, or, if he can avoid it, put him on the road again as soon as he has swallowed his food. The same principle applies to all animal nature.

Let your *recreations be always such as become your profession*. That clerical men *need* recreation as much as others, and in some respects more, is too evident to be denied. Yet I need not say, that many of those amusements which are considered as innocent by worldly people, are out of the question for *you*. Happily our lot is cast in an age, and in a country, in which public sentiment as well as the word of God very unequivocally prohibits them. There is, however, an ample range of choice still left for any reasonable man. All that become a grave Christian, fall within this range. It will readily occur to you that the active discharge of many of his parochial duties *may* be rendered by a pastor, and, if zealously engaged in, *will* become some of his most precious recreations. But more than this will be necessary. *Riding* and *walking*; of course, in all their varieties, belong to the admissible class. To these I would especially add *gardening*, as one of the most rational, delightful, and profitable of the whole list. Man in his first and most perfect state, was placed in a garden; and in proportion as men imbibe correct sentiments, and cultivate a just taste, they will be glad to get back to the same employment. It is desirable to every student to have some recreation, which will not only be salutary, but also pleasant and attractive. If you engage with a moderate and well regulated zeal in the culture of vegetables and shrubbery, you will not probably find them to draw you away from your books a single hour more than will be useful to your health. And if you desire your *gardening*, as well as your *walking* and *riding* to be doubly agreeable, as well as doubly advantageous, try to gain at least such an elementary knowledge of *Botany* and *Mineralogy* as will give you an additional interest in every plant you cultivate, and in every fossil on which you tread.

III. My third advice has respect to INTESTINAL CONSTIPATION. There can be no health, where this is suffered long to continue. And yet it is a point to which few inexperienced students are as attentive as they ought to be. They either neglect it, until a decisive indisposition convinces them of their folly; or they are very frequently endeavouring to remove it by the use of *medicine*. Both methods of treating the difficulty are miserably ill-judged. Medicine ought to

be the last resort; and is seldom necessary unless where there has been great mismanagement. Exercise, abstemiousness, and the judicious use of mild, dietetical aperients, form the system which a little experience will show you to be the best.

IV. The TEMPERATURE of your room, and of your body, is the last point in reference to health to which I shall request your attention. A student, whose robustness is almost always in some degree impaired by sedentary habits, ought never to allow himself, if he can avoid it, to be in the least degree *chilly*, when he is sitting still. But it is quite as unfriendly to health to allow himself to be *over heated*, either by the atmosphere of a room excessively warmed, or by too great a load of clothing. Everything of this kind ought to be carefully avoided. So far as experience, in relation to my own case, goes, I am constrained to say, that excessive heat has been quite as often, to me, the source of disease, as excessive cold. He who is about to take a long walk, in the course of which he has an opportunity of keeping himself warm by constant, vigorous motion, ought just as carefully to avoid covering himself with an overcoat, while his walk continues, as he ought to be to avoid sitting in a cold place, or in a draft of air, at the end of his walk, without it.

You will gather from the foregoing remarks, that my plan for preserving health, is by no means that of tampering with medicines, which is much more likely to make a valetudinarian, than a man of good health; but that of employing wisely and vigilantly the art of *prevention*. You have now, through Divine favour, a good constitution. Try to keep it, *by avoiding every species of excess*, and by watching every approach of derangement; and, under the blessing of God, all will be well.

TEMPERANCE.

BY R. DODSLEY, 1760.

The nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven health, wisdom, and peace of mind.

These blessings, if thou possessest, and wouldst preserve to old age, avoid the allurements of voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let Reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceived and betrayed.

The joy which she promiseth, changeth to madness; and her enjoyments lead on to disease and death.

Look round her board, cast thine eyes upon her guests, and ob-

serve those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauched and palled their appetites, that they have now no relish for her nicest dainties: her votaries are become her victims; the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she, that with graceful steps, and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks; the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth in her eyes; and from the cheerfulness of her heart, she singeth as she walks.

Her name is Health; she is the daughter of Exercise and Temperance; their sons inhabit the mountains; they are brave, active, and lively; and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves; strength dwelleth in their bones; and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions, is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and, therefore, they endure; their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

ARTICLE X.

ON THE CHOICE OF A PROFESSION.

BY THE REV. JOHN PROUDFIT, D. D.

[Being the substance of an Address delivered at Rutgers's College, N. J.]

It is scarcely possible to conceive a more important moment in the life of an individual, than when he passes from his state of pupillage and enters upon the world—when he ceases to be “under tutors and governors,” and becomes the master of his own pursuits and of his own actions.

One of the first exercises of that self-control which a youth acquires in leaving college, is the choice of a profession. It is needless to say, that this is one of the most important decisions of human life. Much of its honour and usefulness, and no less of its enjoyment, will depend on the wisdom with which the choice is made.

“Lord, what wilt thou have me to do?” It was in these words that one of the most enlightened and powerful of human minds surrendered itself absolutely to the dictation and disposition of Christ—laid all its talents and acquirements at his feet—abdicated all its former purposes and predilections, and resolved every deliberation and wish as to its future course into a simple INQUIRY INTO THE WILL OF CHRIST. And such an act of self-consecration at this critical moment, would be the sure presage, not only of a good and useful, but of a happy and a prosperous life. It throws over you the shield of Divine Protection, and kindles up for you the sure and infallible light of Divine guidance. You will make your pilgrimage between the pillar of fire and of cloud, and the presence of God will go with you and give you rest. If I wished to point out to a youth whom I loved the shortest and surest road to honour, to usefulness—to greatness, I would say to him, “Go! take the attitude of Paul at the feet of Christ, and inquire, *Lord, what wilt thou have me to do?*”

Four general observations will comprehend the suggestions which I have to offer on this subject,—the first of which belongs more especially to the younger members of the college. The choice of a profession should not be made prematurely: It should be formed with a due consultation of individual capacities and peculiarities: It should be decided under the influence of sober judgment, and not of romantic expectations: and above all, It should be determined on elevated principles and enlarged views of *duty*.

I. The choice of a profession should NOT BE MADE PREMATURELY. For, if this be the case, it must either be determined by some childish impulse or wholly governed by the judgment of others, neither of which should be permitted to decide so momentous a question. In a few instances, it is true, there are very early indications of superior talents for particular pursuits, and of unconquerable propensities towards them, which ought not, and in fact cannot be repressed—which only gather new energy from opposition and discouragement. When Porson, in childhood, covered the walls of his home with Greek and Latin inscriptions in charcoal; when Rittenhouse forgot his plough to become absorbed in astronomical lines and calculations drawn on the fence of his father's farm; when Watts deprecated in verse the rod which was laid upon him for making verses, these were plain indications that their future pursuits were fixed by a law of their nature—by the impress of their Creator. But these and the like are rare and great examples, which cannot be included within any general rule, and do not in the least impair its justice and truth. I have no doubt of the *general* truth of the remark, that the determination of a profession in very early life is attended with many and serious disadvantages. There is one disadvantage resulting from such a course, which must occur with peculiar force to those who are concerned in the education of youth. The too early choice of a profession tends to contract the circle of reading, reflection and observation, and to give the youth the wrong and pernicious impression

that his time would be thrown away upon this or the other branch of study, inasmuch as it has no immediate connection with his intended plan of life. Now, one great object of early and preparatory education is to enlarge and liberalize the mind, and to awaken and stimulate its powers by giving it a general and rapid view of the whole field of human knowledge: it is a sort of *survey* of the region, a part of which we are afterwards to *cultivate*. The superiority of the *liberally* over the merely *professionally* educated man is real and great, even in his own profession,—still more decidedly, in the wider sphere he is called upon to fill as a citizen and a member of society. Besides, the very progress of an extensive and thorough education brings with it many trials of your powers and of your particular fitness for particular pursuits, which, at the end of that course (in addition to the greater maturity of judgment you will then have acquired), will render you much better fitted to decide the important question of a profession than you can possibly be at an earlier age.

When conversion takes place in very early life, the happy subject of it, in the fervor of his first love, and under the deep and powerful impressions which usually accompany the mighty change, often feels impelled to devote himself on the spot, to the ministry of the Gospel, perhaps, to a missionary life. Now, if this be done after much prayer and earnest scrutiny into the motives which prompt to the act, and a serious and deliberate weighing of the sacrifices to which it must expose us, I would not feel at liberty to object to it. The youthful heart may be so overpowered and transported by its first discoveries of a Redeemer's love, as to feel that it never can, it never *must* employ its powers in any other way than in proclaiming to the world the grace which has redeemed it. Would to God that this baptism of the spirit and of fire, this imposition of a sacred *necessity to preach the Gospel*, were laid on many of our educated youth! But a resolution which is to bind us for life, especially one of so high and solemn a nature, should only be taken after all the recesses of the heart have been thrown open to the Divine scrutiny and to our own by long reflection and prayer, and the mind has had time to cool, and the purpose is found to stand firm through many an ebb and flow of animal feeling. It would be rash and dangerous in the extreme to assume such an obligation in a moment of excitement—for this will inevitably pass away,—and the depth and strength of the principle beneath, may be found deplorably insufficient to sustain the hour of trial. Many an engagement thus hastily assumed, has proved a snare to the conscience and a galling fetter to the will. Our Lord has commanded us to "count the cost," and has warned us of failure and shame as the consequence of precipitancy even in good resolutions and enterprises.

Better, then, for the young Christian simply to *rise and follow Christ*, leaving him to allot his field and line of work—to inquire as Paul did, amidst a light which outshone the sun, "Lord, what wilt THOU have me to do?"—and reverently to await the answer from

himself, which will not fail to come in due time. If his intentions are the fruit of Christian principle, they will not prove so transient as he apprehends;—they will, on the contrary, gather new strength through years of study and communion with God. If they are not, but grow merely out of momentary impressions and impulses, no resolutions or vows can give them permanency. They must be refashioned of firmer material.

Leave, then, the selection of your future pursuits to the period which will naturally call upon you for the decision. Devote yourselves with fidelity and energy to the peculiar duty of your age and circumstances; the labour of strengthening, enriching and accomplishing your minds by the various knowledge and discipline of a classical and scientific course. This labour, performed with singleness of intention and constant supplication for the Divine blessing, is the best *immediate* service you can render to God, and the best *preparation* for more extensive and important services, if He should permit you to survive to manhood. The day which requires you to decide on a profession will bring with it clearer light, maturer judgment and simpler materials, in every respect, for a wise decision.

II. I proceed to my second general remark. The choice of a profession should undoubtedly be influenced by a *regard to our own peculiarities, whether mental or physical. Non omnia possumus omnes.* Divine Providence has evidently intended a diversity in the pursuits and occupations of men, and has indicated this purpose in the variety of their endowments and inclinations. If we could find the very place in the great and complex harmony of human society best suited to our talents, and drop ourselves down,

“Just in the niche we were designed to fill,”

it were, doubtless, a very desirable and happy thing. This is, of course, just what we should aim at in the selection of a profession. “The sway of nature is God’s working.” If we discover in ourselves a peculiar aptitude to any particular pursuit, or a strong and permanent inclination to it, accompanied with a high and exquisite appreciation of its best productions and models, and a certain *propensity to busy ourselves in it*—if that pursuit be moral and useful, it would certainly be unwise to row against the current of nature, when the very force of that current would, if yielded to, assist us so much towards the attainment of excellence. *Ad quas res aptissimi erimus in his potissimum elaborabimus.* It is sometimes necessary, too, to take a fair estimate of our strength, whether of mind or body, and to inquire, as impartially as we can, whether it is equal to the labours and the demands of the calling we contemplate. *Quid valeant humeri, quid ferre recusent.*

There is nothing, however, in which we are more liable to be mistaken, than in the estimate of our own capabilities. No certain judgment can be formed of *what we can do* from mere introspec-

tion, or self-examination, nor even from the opinion of the most judicious friends. *Occasion* often reveals powers of which the possessor himself was quite unconscious, and the manifestation of which astonishes his most intimate friends. We can no more call up and muster the energies of the soul, and thus ascertain the extent of our intellectual forces, than we can "call to the lightnings and they will say, here we are." It is only *occasion*, *collision*, the presence of a great object, the energy of a deep and mighty principle, that calls up into light and activity these mysterious powers. Even the degree of our bodily strength and endurance is a point which we cannot determine by such a process. To determine our actual strength, and what kind of pursuit it would justify us in undertaking, is, perhaps, the last and most difficult achievement of self-knowledge. While some sanguine and ambitious natures would be tempted to an over-estimate, others, of an opposite temperament, would be prone to shrink from enterprises which they were well capable of. This deliberation, therefore, though proper and necessary, must be allowed to be somewhat precarious, and the extent to which it influences the decision, will always be very much modified by the character of the individual. Many a generous youth, even if a sure alternative were presented to him, would make the choice of Achilles, and prefer a few years of high achievement and memorable usefulness to a long but inglorious life of health and tranquillity.

III. The choice of a profession should be, as far as possible, the result of a calm and unbiassed exercise of *the judgment*.

There is a certain *romantic* cast which the youthful mind is apt to throw over even the gravest subjects which it contemplates; and the same feeling will, of course, influence, to a greater or less degree, its anticipations of its future professional career. Now, I have no wish to disenchant the future of the bright hues of early hope; these feelings belong to your age; and, like all other graceful and beautiful things, they have their utility too; but this is only the case, when their light and ethereal drapery is thrown over principles and purposes of more substantial texture.

If the *future* be wholly made up of *romance*, the *realization* will be wholly made up of *disappointment*; and the latter will follow the former in pretty exact proportions. In the pictures which we all draw of our future life, the colours of *romance* are the first to fade.

But it is consoling to reflect, that there are others which retain their brilliancy to the last—which, in fact, derive an improved *warmth* and *richness* from age and time. These are the hopes which we form of life as a sphere of useful and benevolent labour—when we choose our particular occupation and enter upon it, prepared to fulfil the condition of our being, and earn, not subsistence merely, but the power of doing good, "by the sweat of our brow,"—and ready to pay down, in full tale, that *labour* which is the price

of every thing worth possessing or bestowing. The toil of quarrying and excavating is not more dull and uninteresting than the preparatory studies which are necessary to found a substantial superstructure of professional acquirement and reputation. I need not add, that it is not more necessary. This will prove to be equally the case, whatever profession you may choose. To master its dry details and elementary abstractions, and to keep up your patience and hope through the close and persevering application which this will require, you will need the aid of principle and the steadily cheering auspices of sober judgment; for romance will desert you at the first plunge which you make into the *slough of despond*. Enjoyment you may, indeed, rationally and surely expect—satisfactions richer and more substantial than you even anticipate. But you must drive the share deep into the soil before the ample harvest will crown your hopes. You must climb the hill before the rich and varied prospect will spread itself out before you.

IV. Finally, the choice of a profession should be made on elevated principles and enlarged views of *duty*.

Let us suppose such a deliberation as the following to pass through the youthful mind, when revolving the question of its future pursuit.

“I have before me a life which is short and frail at best—which cannot at the utmost continue beyond a few years, and which may be cut short at any moment. Yet the manner in which I spend these few years, is to determine the character of my eternal state—and probably that of many others. At least, I am assured that I may so spend these years as to win for myself eternal happiness and honour, and may hope to impart it to many of my fellow-men—I find myself entering life too at a period when the powers and means of benevolent action are vastly augmented—when by various providential circumstances, mechanical improvements and social changes, the whole human race is thrown into one great family, and may be reached in its most distant extremities, by individual influence. A life of faith, and of active, self-denying benevolence may therefore achieve good to which the imagination can set no limits. One thing is certain, it is the path to ‘glory, honour, and immortality.’ This is a certainty, and a sublime and glorious certainty it is! Then there are objects connected with the present world and limited to it which solicit me—Wealth, pleasure, fame. These I cannot be certain of attaining. Many have sought them with powers and advantages far superior to mine—have staked their all upon the race, yet lost it. Suppose, however, that I am successful beyond my boldest hopes. The wealth can be only mine while I live upon the earth—the pleasure exists only so long as the senses which it gratifies—the fame will be valueless to me when I sink into the unconsciousness of the grave. How, then, shall I spend my life? What shall I pursue? That which, though its complete and

sublime realization is distant, is yet certain as the word of Eternal Truth can make it; or that which, dazzling the eyes and inviting the grasp by an apparent nearness, has deceived, disappointed and ruined, by their own confession, thousands of its most earnest and devoted votaries? Shall I form my plan of life with a view to the shortest and meanest portion of my existence, or to that which will be conversant with far more exalted objects, and will never end?"

Such a deliberation will conduct you to a decision which you can never regret. If an early death awaits you, how sweet, how consoling the consciousness that you "have done what you could,"—that you have dedicated your *expectations of life* to the service of your God and Redeemer. He too will accept and reward the offering who said to his servant of old, "thou hast done well that it was in thine heart!" What the world calls an *untimely death* will only be an earlier translation to the service of God in a wider sphere and more exalted society. If, on the contrary, you are spared to maturity, and permitted to finish the usual course of human life, what a career is before you! How great the objects—how godlike the labours of your life—the diffusion of truth, the relief of suffering, the resistance of wrong and oppression, and the promotion of goodness and happiness among your fellow-men! These labours, performed from Christian motives and with Christian instrumentalities (however humble their sphere,) are the highest imitation of God and of his Son, of which any created being, however exalted, is capable. Great, indeed, is their present reward, in the admiration and love of mankind, the testimony of an approving conscience, and the gratification of the best affections and sympathies of our nature—and *great will be their reward*, far transcending not only all merit, but all conception or hope, *at the resurrection of the just!*

The various professions and pursuits of human life, when rightly viewed, are only different modes of attaining the same end—mere subdivisions of the great business of man upon earth—to serve God and to "serve his generation by the will of God." It cannot, however, be doubted that the ministry is the highest style of human exertion—that it presents the greatest objects to which the powers of man or of any created being can be directed. Other pursuits and professions rise in importance and dignity in proportion as they are made subservient to this end. The *direct* pursuit of it, therefore, the entire consecration of heart, reason and speech to it, with the highest culture we can give to each and all, is certainly the wisest use we can make of this frail and transitory life, and of the infant powers of an immortal being. Will it not appear such when we come to stand on the verge of another and an endless life? When all that is earthly and temporal is fading from our view and vanishing from our grasp—when time shrinks into nothing because it comes into contrast with eternity, and this life appears to the departing soul only *an entrance to another*—then, to have amassed a fortune, to have risen to the summit of office, power and honour—

to have even produced a work which shall be our monument to all following ages, to have enlarged the boundaries of science, to have discovered a new planet or continent, will appear of little moment to a dying man, because *all these results we must leave behind us*. But to have saved a soul from death, to have spent our breath in proclaiming the grace of God to perishing men, and entreating them to lay hold on eternal life—this remembrance *will* cheer and comfort our mortal agony, because *all these "works will follow after us"*—we shall possess them in another life—they will be eternal as ourselves. Happy then the youth whose heart God hath touched—who can turn away without a sigh from all that this world offers of great and splendid to tempt his pursuit, and devote his life to the humble but glorious labour of *winning souls to Christ!*

But while this pursuit holds the unquestionable pre-eminence, all are innocent, all honourable. All have been filled by eminent benefactors of the human race. A life of faith and benevolence is not by any means confined to a single pursuit. Many have trodden the straight and narrow way amidst the throng and bustle of secular pursuits. The main thing is a *principle* of sincere devotedness to God. This will render even secular pursuits holy and religious. It will hallow your personal and professional influence, and render you in all the relations of life the "salt" and the "light" of the world. Of the many paths through life, therefore, which now open before you, select that in which you conscientiously believe that you can best serve God and do good—and you will have made the wisest choice.

But even a wise choice is not more important than a resolved and inflexible firmness in adhering to it. When you have once made the decision, let the whole energies of your soul be concentrated on your chosen pursuit. Let no indolent shrinkings, no weak regrets, no doubtful suggestions of others, no unlooked for difficulties be allowed to unsettle your purpose or impair the vigour of your efforts. A change of profession is seldom made, unless under the stern compulsion of ill health, or some other equally dire necessity, without drawing after it a failure for life. *Optimum elige—facile et suave faciet consuetudo.*

Young gentlemen, the world is before you, and the path by which you are to accomplish your pilgrimage through it, and the objects which you will pursue, are left to your own choice. But that choice, like all our other free acts, will draw after it a long chain of important and inevitable consequences, both to yourselves and others; consequences, of which, in their remote and complicated relations, you can now form no conception. Do not take so important a step without not only mature and calm deliberation on your own part, but fervent prayer for Divine direction, and a filial confiding of yourselves to the guidance of God. He perfectly knows the talents He has given you—where lies your strength and where

your weakness—in what pursuits you will surely excel and in what you will inevitably fail; and all the scenes of your future life are present to His eye, even to its closing hour. *In His hand it is to make you great.* The wise decision, the firm and unbending purpose, the heroic perseverance, are all His gifts, and it is His prerogative to dispose of circumstances so as to give facility, success and extensive results to your efforts. All success—all greatness is from God. And it is in the power of each of you to become great—greatly good and greatly useful—(and there is no other real and enduring greatness)—if you strenuously exert the talents which God has given you, in the way which he has intended, and which He, by His own high and sovereign methods will certainly reveal to you, if you will seek His guidance. Grave, therefore, upon your memory, the encouraging promises of His own word, “If any man lack wisdom, let him ask of God, and it shall be given him.” “In all thy ways acknowledge Him and He shall direct thy paths.” “Commit thy works unto the Lord and *thy thoughts shall be established.*”

Let me recommend you, after the peculiar engagements and excitements which attend the termination of your College course have ceased, and before those of the world have begun, to take a season for retirement, for self-communion, for prayer, for recollection of the past and grave contemplation of the future. That historian was a profound observer of human nature who attached so much importance to the “*transitus rerum.*”^{*} At these points of transition in our lives, the mind is freer, seems to act with a higher dignity, and from a wider range of observation; prejudice and habit relax their hold, the most thoughtless for a while are grave, we look upon life from a higher ground, and feel more liberty to plan and resolve what is wise and right.

Now is the time, my young friends, for high resolves, for vigorous and manly efforts, for a noble violence in shaking off wrong and degrading habits and associations, and for breaking through to a higher range of thought and action. The occasion aids the change. Resolve, in the strength of God, to be wise and good. Resolve that the world shall feel your presence and bless your memory. Resolve that you will leave something done which all time, and eternity itself, shall not undo. This is the high birthright of the rational mind, that when it expends its energies on worthy objects, its works are as lasting as itself. Labour not, then, for a glory that will wane, or for a gain that perisheth—but for objects which will outlast time; for a glory which will emerge with a purer lustre from the gloom of the grave, and will shine undimmed when the sun himself shall be *darkened in his going forth.*

^{*} Tacitus.

ARTICLE XI.

PUBLIC RELIGIOUS EDUCATION ENFORCED IN A DISCUSSION OF DIFFERENT PLANS.

BY CHARLES HODGE, D. D.

[The following address was delivered before the General Assembly of 1847, by Dr. Hodge, on the invitation of that body. It was afterwards published in the "Presbyterian Treasury." As one of the important public documents pertaining to the history of Christian education in our Church, it is now republished in a more convenient and permanent form.]

OUR subject refers to the early, constant, and faithful religious instruction of children by the assiduous inculcation of the truths and duties taught in the Bible.

If an infant be from its birth secluded from the light, deprived of proper food, air, and exercise, it would grow up feeble, and deformed. The same infant if properly nourished and trained, would arrive at manhood, vigorous, and symmetrical. There is all this, and far greater, because higher and more permanent, difference, between an educated and uneducated human soul. In the case of the infant there may be some constitutional taint, some radical disease of the system, which may counteract the tendency of the wisest plan of physical culture. But no one on this account doubts the necessity of such culture; nay, the more feeble the constitution, the more necessary is the wise and assiduous use of the means for correcting and strengthening it. Thus there may be, and alas! we all know there is, the radical disease of sin in the human soul, which may render abortive the most faithful efforts to bring up a child in the fear of God; yet this only proves religious education to be the more necessary. If the soul were uncorrupted, if still by nature, as at the creation, it were instinct with holy desires and aspirations, it would gather knowledge and nourishment from every thing within and without, and grow, by the law of its being, as do the flowers of the field, to be beautiful exceedingly, through the comeliness which God gives to all creatures in fellowship with himself. It is precisely because the mind is by nature dark, that it needs illumination from without; it is because the conscience is callous and perverse, that it needs to be roused and guided; it is because evil propensities are so strong, that they must be counteracted. To leave a fallen human being, therefore, to grow up without religious instruction, is to render its perdition certain.

The same cause which makes religious instruction necessary at all, requires that it should be assiduous and long continued. It is not enough that the means of knowledge be afforded to the child: it is not enough that he should be once told the truth; such is his indisposition to divine knowledge, such the darkness and feebleness of his mind, that he must be taught little by little, early and assidu-

ously; or as the Lord said to Moses, "when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." It is a slow, painful, long continued process to bring a child born in sin, and imbued with evil, to a competent knowledge of God, and truth and duty, and to cultivate in such an ungenial soil the seed of eternal life. This, however, is the process which our apostasy renders necessary, it is that which God has enjoined, it is the one which he has promised to bless, the neglect of which is followed by his severe displeasure, and the all but certain ruin of our children.

It is, therefore, a dictate of reason, a lesson of experience, and a clear revelation from God, that the religious education of the young is a duty of the very highest necessity. If this be neglected, nothing can supply its place. And if this be properly attended to, it will secure the adequate use of all other appointed and appropriate means of good. On no one thing, therefore, is the welfare of society, the prosperity of the Church, and the salvation of men so dependent as on this. No one thing has been in all ages so operative in determining the character and destiny of individuals, and of nations. This is a truth which all but the lowest and most ignorant class of infidels are ready to admit. Men of the world, if educated themselves, feel the importance of secular education for others. And all religious men, of every denomination, acknowledge the essential importance of religious education. This, therefore, is not the point which needs to be argued. It is universally conceded. The great questions are, *On whom is this duty incumbent? How is it to be discharged? On whom does the RESPONSIBILITY OF THE RELIGIOUS EDUCATION OF THE YOUNG REST?*

In the FIRST instance, on *Parents*. As to this there can be no dispute. The relation in which parents stand to their children, implies an obligation not only to support, but to educate them, because they are bound to do all they can to promote the well being of those whom God has committed to their charge. Parents also have facilities for the discharge of this duty, which none others can enjoy; they have at least the competency for the work which strong interest in the welfare of their children can supply; and on them this duty has been laid by the express and repeated command of God. The neglect of this duty is at once one of the greatest injuries a parent can inflict on his children, and one of the greatest offences he can commit against society and against God. But while it is universally conceded that the obligation to provide for the religious instruction of the young, rests primarily on parents, it is almost as generally acknowledged that the responsibility does not rest on them alone. If a parent cannot support a child, it cannot be left to perish; the obligation to provide for its support, must rest somewhere. The ability of the parent failing, there must be some other person or persons on whom the duty devolves. In like manner, if parents are unable to provide for the religious education of

their children, those children cannot innocently be allowed to grow up in ignorance of God; the responsibility of their education must find another resting-place. Men do not stand so isolated, that they may say, Are we our brother's keeper? they cannot innocently sit still and see either the bodies or souls of their fellow-men perish, without an effort to save them. This is too evident to be denied. Nor will it be questioned that so large a portion of parents are unable to provide adequately for the religious education of their children, as in all places and at all times, to throw a heavy responsibility as to this duty, on the community to which they belong. The inability in question arises in many cases from the moral character of the parents; rendering them at once indifferent and incompetent. In other cases from ignorance. They need themselves to be taught what are the first principles of the oracles of God. And in other cases still from poverty, *i. e.* from the necessity of devoting so much time to secure the mere means of life, and of calling their children so early to share in their labours, that they are unable to attend in any suitable manner to the education of those whom God has committed to their charge. If, therefore, we look over any community, or over the history of the Church at any period, we shall find that a very large and constantly increasing portion of the young are left to grow up without religious instruction, where that duty has been left exclusively to parents. If, therefore, the work must be done; if the best interests of society, the prosperity of the Church, the salvation of souls, demand that the young should be brought up in the nurture and admonition of the Lord, others, besides parents, must undertake the work. Accordingly in every age of the Church, among every people calling themselves Christians, provision has been made, beyond the family circle, for the religious education of the young.

But **SECONDLY**, what is that circle, *outside the family*, on which this solemn responsibility rests? This is a question on which the minds of even wise and good men are very much divided. There are but two communities exterior to the family which can here come into consideration. The one is the State, the other is the Church. The former is founded on relations of men to each other as social beings. The other on their relation to each other as Christians. Certain prerogatives and duties arise out of both these relations. It is the right and duty of the State to protect the property, the lives and reputation of its members; and to make provision for the public good, not otherwise provided for. It is, on the other hand, the right and duty of the Church to provide for the purity and extension of the Redeemer's kingdom, and for the inculcation of the truth. But since men's social and religious natures are so implicated the one in the other; as their social and religious duties are so intimately allied; the same things have such a direct bearing at once on the interests of the State and of the Church; that it is

exceedingly difficult to draw the line which separates the duties and responsibilities of these two communities.

It is especially a difficult matter to determine what are the respective duties and rights of the Church and of the State, in reference to the subject of education.

I. THE CHURCH AND STATE PLAN.

One view of this subject is, that as the interests of the Church and State are equally involved in the education of the people, both have the right, and both are bound to see this great object accomplished. This has been the common doctrine of Christians, under all forms of government; under the democracy of Switzerland, and under the absolute monarchies of Europe. Ever since the State became Christian, *i. e.* ever since the mass of society professed Christianity, and recognized their obligation as individuals, as members of society and as magistrates, to regard Christ as their Lord, it has been their common sentiment, that they could not discharge either their duty to Christ or to the community, unless they made and enforced provision for the religious education of the young. In almost all European countries this is still the fixed conviction of all good men; and accordingly the State, just so far as it discharges its recognized duty, provides and establishes schools, prescribes the course of instruction, requires that the doctrines of the Church should be taught, and taught in the form and from the books, and by the agents determined or appointed by the Church. This is the system which is the simplest in theory, and the most effective in practice. But it supposes for its successful operation, conditions, which rarely meet any where, and which are entirely wanting in the great majority of cases. It is obvious that in order to render this intimate union of the Church and State in the work of education expedient, it is necessary—1st. That the Church which the State recognizes and with which it co-operates, should be pure and faithful. 2d. That the State should recognize and act upon the principle that its officers in the matter of religious education are the servants and organs of the Church, responsible and obedient to her; teaching what she commands and in the manner in which she directs. 3d. That the Church and State should be conterminous, *i. e.* composed of the same members. Whether these conditions are ever likely to meet, and if they did in any one case, the harmonious action of two such bodies as the Church and State, so different in their objects, so unequal in their powers, and so discordant in their character, could not be depended upon. This, however, is substantially the system which, since the Reformation, has been adopted in Prussia, Sweden, and Scotland. In all these countries, the State adopted the doctrines of the Church, undertook to teach them to the young in the use of books sanctioned by the Church, and as the Church and State in these countries were co-

extensive, *i. e.* every citizen being by baptism and profession a member of the Church, there has been little or no complaint of the operation of this plan. In Scotland, especially, owing to the peculiar independence of the Church and its comparative purity in that country, it has been productive of incalculable good. Such a system in our country, however, is impracticable. In no State of our Union is there such uniformity of opinion, as to render the union of the Church and State in the work of religious instruction either expedient or possible. It is evident, therefore, that however available this plan may have proved in other countries, here it is out of the question.

II. INDEPENDENT PLAN OF CHURCH AND STATE.

A second plan for securing the co-operation of the State and Church in the work of education, is to make them independent of each other by assigning to each different parts of the work. The State assuming the right to see that schools, where needed, are established, that competent teachers are appointed, that adequate salary is paid for their services; but leaving to the community in the midst of which each school is placed, to determine what shall be the course of instruction, especially as it regards religion. Such was the early New England system, and it has many great and obvious advantages. 1. It secures the general establishment and support of schools. 2. A supply of competent teachers. 3. It leaves the people free as to the religious instruction of their children. It is not the majority of a State, determining for the whole, what and how much of doctrine and duty shall be taught in the public schools; but every school district is allowed to determine that point for themselves. The disadvantages which attend this plan, and which have led to its being in a great measure abandoned, are principally the following. 1. The State, if it establishes and supports a school, feels the responsibility, and assumes the right of controlling it. There is a constant tendency in this system to centralization; the scattered and isolated school districts lose their independent action, or feel it overpowered by the great central body in which the State as a whole is represented. In New England, therefore, and especially in Massachusetts, the result of this plan has been to lodge almost the whole effective control of the education of the people in the hands of a few individuals, the agents and representatives of the State. 2. Besides, the successful operation of this plan supposes a general agreement among the people as to religion, and a general interest in the subject. Without the former, the people of a school district would not agree as to the kind and amount of religious instruction to be given in the school; and without the latter, there could be no security that any religious instruction would be given. In the earlier periods of the history of New England, both of these conditions met. The people of extensive districts were of

the same denomination; and there was sufficient general interest to secure a religious character to the schools. But since the great increase of the population, its divisions into sects, and the prevalence of indifference and error, it has been found impracticable to secure a general and efficient religious education of the young, by means of schools whose character was determined by the mixed community in which they are placed. The impossibility of pleasing all, has led to the general determination to do nothing—to banish religion almost entirely from the public schools.

III. THE COMPROMISE PLAN.

A third method of solving this complicated problem, which has been extensively adopted in England and Ireland, and partially attempted in this country, is, for the State to teach, or allow to be taught in the public schools, those doctrines of religion on which all denominations agree, and to leave what are called sectarian differences to be otherwise provided for. It is on this plan Papists and Protestants are united in the national schools in Ireland—Episcopalians and Dissenters in England.

The objections to this plan, in our country especially, are, 1. That owing to the multitude of sects and diversity of opinions, the common ground is narrowed to an imperceptible line. Every doctrine characteristic of Christianity, and even some which belong to natural religion, is proscribed as sectarian; so that the practical operation of this plan amongst us is the banishment of religion almost entirely from the public schools. It is with difficulty that the reading of the Scriptures without note or comment, can in many cases be retained. Besides this, it is obvious that the inculcation of religion in the general, but not under any definite form, is not mere neutrality. From the nature of the case it is a rejection of positive doctrines; it is practically, as far as it goes, the inculcation of very superficial views, and even of infidelity itself.

IV. THE SECULAR PLAN.

The difficulties attending the plans already mentioned, have led to the very general adoption of a fourth, which is at present the favourite system of our public men. It proposes to confine the instruction given in schools supported by the State, to the secular branches of education; and to leave the religious instruction to parents and churches. This plan is recommended by many plausible arguments. 1. It seems to solve the difficulty arising from the diversity of opinion among the people on religion. As it is impossible to teach religion in a form to suit all, it is best not to attempt to teach it in any form. 2. It falls in with the popular feeling of the country, that the State has nothing to do with religion. 3. It purports to accord with the largest religious liberty; allowing every man to do what he pleases as to having his children instructed in

its doctrines. 4. It allows the resources of the State to be concentrated on a particular class of schools of different grades; from the primary, to those in which a classical or mercantile, or scientific education is imparted. In almost all parts of our country, this system has become predominant, advocated by all classes of our citizens, and by the members of almost all religious denominations, Romanists alone excepted.

The objections, however, to this system, notwithstanding its advantages, are very serious. 1. It is impossible to carry it fairly out. Religion is so important; it is so pervading, it is so connected with morality, and social and civil polity, it is so diffused through the literature of our language, that it cannot be banished from our schools. Any system of education which proposes to banish religion becomes, from the necessity of the case, irreligious. You cannot teach a boy to read, without giving him something to read which will bring up questions of morals and religion. You can teach him no science which does not so implicate religious truth, that to avoid bringing in the latter, you must deny it. The most positively irreligious works, are those which proceed on the assumption that there is no God, (no Supreme Being) to whom we sustain the relation of responsible creatures. All that the most ardent infidel need desire, in order to propagate infidelity through the community, would be that nothing should be said about religion; that the subject should be banished from all places of education; and the training of the young be conducted, just as it would be were there no God, no redemption, no future state. The first objection, therefore, to this plan of diverting religion from secular instruction, is, that it is a delusion. It cannot be done. It is not in fact done. The whole tendency of the instruction conducted on this plan, is not neutral, but positively anti-religious; or it is so modified as to take the character of the particular teacher by whom the system is carried out. The theory upon which this system is founded, is false and irreligious. It assumes that God has nothing to do with history; that he has no agency in nature; that religion has no connexion with science, or civil polity. It assumes practically the atheistic theory of the universe, and it is therefore not what it appears or purports to be, viz., something negative and harmless.

2. In the second place, the remedy which it proposes for its acknowledged defects, is altogether inadequate. Its advocates do not pretend to say that religious instruction is unimportant. They only say that the State cannot furnish it; while it can and ought to afford the means of secular education, it must leave to parents or churches the moral and religious culture of the young. But it is notorious that in multitudes of cases the education afforded in the public schools is all a child does or can obtain, and if that is irreligious, or what is the same thing, merely secular, he must grow up without any religious knowledge. The very necessity of public schools is founded on the assumed incompetency of parents to edu-

cate their own children; and if parents are incompetent for the secular education of their children, they are not qualified for their religious education. If from parents we turn to the Church, it is obvious that a very large portion of our population do not recognize their connexion with any Christian church. In point of fact, therefore, where religion is banished from public schools, one-half, one-third, one-fourth, the proportion varying in different places, are left without any religious education whatever. The remedy, therefore, is inadequate, because it leaves so large a portion of the people unprovided for. But it is inadequate on another ground. When six days in the week are devoted to mere secular education, what is left for religion? Little more than the Sabbath, with its various other duties, and its necessary distractions. Religion is thus made a mere secondary affair in the education of a child. Its place is so subordinate as to become insecure; no time or opportunity is afforded for it, at all commensurate with its paramount importance. Where nothing else can be done, it is of course an incalculable benefit to have children collected into Sabbath schools, who for six days in the week have been taught on a plan which assumes they have no souls. But this is not the provision which ought to be made for their moral and religious culture.

3. This plan of banishing religion from public schools is contrary to the experience and practice of all ages and nations. The history of the world may be challenged to produce a single instance in which any form of religion has taken hold of the public mind, where it has not been inwoven in the whole system of public instruction. The religion of India, and China, is taught in all the public schools of those countries; the Koran is the text-book of all knowledge to the Mussulman; Christianity has hitherto been taught in the schools of every Christian country. The experiment which we are making, is a novel one in the history of the world, and one of fearful risk. We can hardly venture to hope, contrary to all experience, that Christianity can ever take firm hold of the public mind, or form the public character, unless it is taught in the public schools. It will doubtless assert its divine origin, maintain its existence, bring many to submit to its control, but a large part of the population will remain emancipated from its influence so long as the powerful instrumentality of public instruction is not enlisted in its favour, or is virtually arrayed against it.

4. It is most obviously unscriptural. God has required his people to teach their children his word. This cannot be done in a day, nor in any short period, nor by casual disconnected efforts. The Bible is a large book; its contents are varied, profound, and extensive; embracing the earliest and most important history; inwoven with religious institutions, promises and predictions; it includes a complete code of morals; the sublimest doctrines relating to God, man, the way of salvation, and a future state. These things we are bound by the command of God to teach the young. They cannot be ade-

quately taught, *i. e.* taught so as to be understood and rendered effective, unless much time be methodically devoted to the subject. In commanding us to give this instruction, God has commanded us to use all the means necessary for that end. We therefore go counter to his commands, when we resign our children to the operation of a system which necessarily makes religion altogether subordinate; which banishes it from the place of education, and leaves it to be provided for at hazard. It is in the highest degree unreasonable, that the subject which is the most important, the most difficult, which most calls for laborious and assiduous attention, should be thus set aside, without any settled or adequate provision. It is a perfect solecism, that a people should have a book which they profess to believe came from God, revealing his nature, and his will, their duty, and the way of salvation; which they acknowledge must be known in order to fit men for their duties in this world, and their destiny in the next, and yet allow that book to be set aside, instead of being made the groundwork and text-book of all education. Such a course is a practical denial of its divine authority. It is to refuse to allow it to occupy the place in the formation of the character of the people, which God has assigned it.

5. Again, the plan which forbids the introduction of religion into our public schools is an unauthorized encroachment on the religious rights of the people. We admit that no one denomination of Christians have the right to insist that their formulas of doctrine should be introduced into schools which other denominations are taxed to support, and to which they are entitled to send their children. But in all cases in which the people of any denomination are sufficiently numerous to have a school for themselves, we see not what right the State has to forbid their conducting its religious instruction according to the dictates of their own conscience; or to say, if you introduce religion at all, you shall not have any portion of the funds, which you are taxed to raise. This is saying to the people, you must either consent to have your children brought up irreligiously, as far as the school is concerned in their education, or you shall be disinherited, cut off from all participation of the public property. If Presbyterians conscientiously believe they are bound to mingle religion in the secular education of their children, are they to be refused any portion of the school fund, and yet taxed to sustain it; forced to support schools to which they cannot send their children, and whose influence they regard as directly opposed to all religion? This is obviously unjust. The Romanists in New York have forced the authorities to this admission. Believing the public school system to be anti-Christian, they refused to send their children to the public institutions, and having established schools of their own, they demanded their portion of the educational funds. This claim has been acknowledged. If justice demanded it should be granted in their case, justice is violated in refusing Presbyterians the same right. This is only one instance in which under pretence of the

widest religious liberty, religious liberty itself is outraged. It is the undeniable right of the people who support a school, whose children are educated within its walls, to determine how and what they shall be taught. And it is tyrannical in the State, or an irreligious or indifferent majority, to deny them the exercise of this right.

Admitting then the paramount importance of religious education; admitting that this great interest cannot be safely confided to individual parents, but must be assumed by some association larger than the family, we have seen that, in the peculiar circumstances of our country, the State can neither attend to it, nor can the object be attained in connection with the State. Religion has been banished from our public schools. There is no rational prospect of its being here so attended to as to satisfy the enlightened conscience of the Christian portion of the community. The question then is, what is to be done? The matter cannot be neglected; we can rely neither on the fidelity of parents, nor on the meagre instructions of the Sabbath school. What then ought, under existing circumstances, to be attempted? In answer to this question, we say, the Church must undertake the work.

V. THE CHURCH PLAN.

1. There may be great doubt whether God ever intended to devolve upon the State the religious education of the young; but there can be no doubt that this duty rests upon the Church. The great commission which she has received, is to teach all nations. Her very vocation is to lead men to the knowledge of the truth. For this purpose she is bound to use all appropriate agencies. The public proclamation of the truth is but one of the divinely appointed means of accomplishing her mission. Her work is to teach, and the school is, therefore, her peculiar and appropriate province. Indeed the interference of the State in this matter, in Christian countries, has always been justified on the ground of its intimate relation to the Church. It is because the Church is in the State, that the latter has assumed the right to teach the truths which God has committed to the Church to inculcate and promote.

2. As God has given the commission to the Church to teach, to her alone are given the gifts requisite to the discharge of the duty. These gifts are not promised to the State; they are promised to the Church, and when found at all, it is only within her pale, and in the custody of her members. There alone is the requisite practical knowledge of the truth; there alone the love of souls, there alone the zeal for truth and the glory of God, essential for the right discharge of this important duty. And as God never gives the qualifications for any important work, without imposing the obligation to exercise them, it is plain that it is his will that the body, to whom he has given the gift of teaching, should act as teacher.

3. In every age, therefore, from the apostolic to the present, the

Church has recognized her vocation as a teacher. She has always felt that she was responsible to God for her children; that she was bound to teach them the gospel, to bring them up in the nurture and admonition of the Lord. By a strange perversion, after long enlisting the State in this service as her agent, she has come in a measure, to think, that education was the work of the State, and to forget her own immediate obligations on this subject. But this can be only a temporary forgetfulness. As soon as she is brought to the conviction that the State does not and cannot accomplish the object, she will hear the voice of God summoning her to her duty, and feel his Spirit through all her members rousing and strengthening her for this great work. She cannot sit still and see her children offered by thousands unto Molock. It cannot be that the present state of religious education in this country, can be suffered to continue. Good people cannot consent to have religion banished from those institutions in which the mass of the people learn almost all they ever know. We are, therefore, persuaded that the time is fast coming in which all denominations of Christians will address themselves in earnest to the establishment of schools, under their own immediate control. It is a reproach to Protestants, that Romanists have been the first to discern this necessity. They have set us the example of declaring off from the control of the State, and of asserting the right of children to be taught religion. This they have done, at the risk of losing all assistance from the public funds. And this we must do, let the State take what course it may. We ought to look forward and strive to carry out the good old Presbyterian plan of having one or more schools in every parish, a classical academy in every Presbytery, and a college in every Synod, all under the control of the Church. But at present, the first part of the plan, as being most important and most urgently needed, should secure our undivided attention.

It having been reduced to a certainty, that the young cannot be religiously educated, in this country by the State, nor by the Church in connexion with the State, it has become apparent that the Church must do the work herself. That is, she must see that there is established one, or more, common schools in the bounds of every congregation; the teacher to be appointed and the instruction directed by the Session; and the pastor having it as a part of his stated weekly duty to visit and examine the scholars, and to participate in their instruction. Nothing short of this can answer the demands which God makes of us in our present circumstances. In this way our own children will be regularly instructed in our doctrines and discipline, and be brought up to fear God and reverence the Church of their fathers. Every school will become a nursery for the Church. Our people, instead of not knowing whether they are Presbyterians or not; or why they should be Presbyterians rather than any thing else, and therefore ready to be carried away by every wind of doctrine, will have an enlightened and firm attachment to our doctrines

and institutions. Sources of light will thus be established in every school district. It will not be Presbyterians alone, who derive the benefit of such institutions. What serious or considerate parent, of any denomination, would hesitate to send a child to a school conducted by a pious, competent Presbyterian, rather than to one under the care of a wicked, and it may be intemperate teacher? It cannot be doubted that every really good school, will draw to it the children of many persons who have no connexion with our own Church. And provision may in many cases be made for the gratuitous education of those children whose parents are unable to pay anything for their instruction, and thus the blessing be diffused.

The advantages and even the necessity of this scheme, are so apparent, that the difficulty to be overcome, is not opposing arguments but the *vis inertiae* of the Church. It requires great exertion to move so large a body. The only way to move the whole, is *for each man, and especially each pastor to move himself and those around him*. Historical circumstances have thrown in this country, the work of education out of the hands of the Church. She has not felt that it was her vocation. She allowed the State to do it. Coming from countries where from the union of the Church and State, the State attempted to do this work religiously, most of our Church members naturally felt that there too, the Government might be safely allowed to take charge of this great enterprise. The Government have their work, and may be allowed to do it, without opposition; but it cannot here do the work of the Church. And all that is necessary is to rouse the Church to act in accordance with this conviction.

The only formidable objections to this plan of Parochial Schools, are the expense attending it, and the difficulty of obtaining suitable teachers.

As to the former, it is in a great measure, met by the simple consideration, that the people must have schools. In most parts of our country these insufficient and irreligious schools are sustained in whole or in great part by the fee for tuition. In such cases there would be little or no increase of expense by having the school under the care of the Session. The people pay now for the instruction of their children; they would be required to pay no more, if the school was properly parochial. Even the expense of a new school-house, would not in all cases be demanded; and where it might be necessary to incur that burden, it is too slight to be considered a serious objection, in view of so great an end.

The more serious difficulty is the want of teachers. Create the demand, and the demand will create a supply. Let churches do their duty, establish schools, offer a competent support, and then their prayers for teachers will not remain long unanswered. Teachers do not make schools, but schools make teachers. As soon as the system of Parochial Schools begins to operate, it will call into existence institutions for the training of teachers. But until the demand begins to be felt, they cannot be expected to present themselves.

Many who crowd the ranks of the ministry would be more useful as teachers.

I know not how those who are in the ministry, or who are about to enter the ministry, can better subserve the great end of their vocation, or promote the interests of the Church, than by devoting special attention to this subject. Let them so study it as to produce strong convictions in their own minds; and if on examination they find, that the welfare of the Church and the salvation of men require that children should be thoroughly taught the facts and doctrines of the Bible, and that this instruction is not and cannot be adequately given in public schools, then let them determine that, wherever they are or may be located, *there A TRULY CHRISTIAN SCHOOL shall be established; a school in which all the children shall be taught to worship Christ, and to know "the Scriptures, which are able to make them wise unto salvation."*

ARTICLE XII.

WHAT CONSTITUTES A CALL TO THE GOSPEL MINISTRY?

[FROM THE BIBLICAL REPERTORY OF 1831.*]

THIS question has often perplexed and distressed candid and pious minds. Many a man has anxiously examined the interrogatory in its direct application to himself, without being able for a long time, and perhaps never with entire satisfaction, to answer it. The question recurs again and again, How shall I ascertain whether I have been called, or am called to devote myself to the work of the gospel ministry?

In itself the question is one of very grave importance, and to many persons, of absorbing interest. The subject is worthy of careful discussion, as it respects the peace and duty of individuals, the interests of the Church and the souls of men. The practical answer to this inquiry, whether right or wrong, has a controlling influence over the subsequent life and efforts of many men. There can be no doubt that many wrong decisions have been made on this subject, which have brought feeble, uneducated, imprudent, or ungodly men into the ministry, to provoke the anger of God against themselves, and to be a curse to others. Nor can it be doubted, that by wrong decisions of this question, many have been kept back from entering the ministry, to their own spiritual injury and great loss to the Church. If the inquiry had been rightly pursued and decided in

* After the most diligent inquiry, we have been unable to ascertain the author of this excellent disquisition. Can any of our readers give us the information?

all cases, there would have been no ungodly or incompetent ministers in the Church: nor would there have been any lack of faithful, well qualified ministers and missionaries in the field of labour. It is, therefore, a subject which should be better understood by the Church, and especially by her sons, on whom are soon to devolve all the responsibilities and labours of her ministry. At this time, when there is really a very great deficiency of ministers, and candidates for the ministry, and when the cause of education is beginning to assume its appropriate place among the benevolent exertions of the Church, there seems to be especial necessity for the discussion of this subject. It is a discussion seldom heard from the pulpit or the press, in the judicatory of the Church, or in the parlours of Christian families. Hence, when the question presses upon the conscience of a pious youth, he is perplexed, knows not how to decide it, and in many instances postpones it until he is obliged by the delay to decide in the negative, perhaps much to his own discomfort, and the loss of the Church. In other cases, the question is decided in the affirmative by the fond wishes of parents or friends, who have never weighed the subject, and much injury is done, both to the youth, and the Church of the living God. These suggestions are sufficient to show the importance of the question and of an enlightened discussion, which shall bring the subject distinctly before the members of the Church.

In answer to the inquiry, it should be observed, that in its particular application to any individual, its practical solution must be made by himself. Great mischief has been the result of deciding this question by proxy. No one, except himself, can certainly know his views, feelings, and many circumstances, which must be known in order to form an enlightened decision. Principles, however, may be stated, connexions and relations of facts described, and circumstances detailed, which are applicable to almost all cases, and the abstract question so decided, that an honest discriminating mind may be essentially aided in the inquiry, and directed to an enlightened and correct decision in his own case. Such is the object of this article.

It is a first principle in the discussion of this subject, not in any case to be invaded, that a call to the gospel ministry is from God.

He, who instituted the office, provides, qualifies, and calls the man to fill it, and perform its functions. It is God's sovereign right to call whom he pleases to his work and special service. This is illustrated in the priesthood under the Old Testament dispensation. No man took this office upon himself, but he who was called of God, as was Aaron, that is, by special appointment and direction of God. This will be very evident to all those who may consult the provisions of the Mosaic statutes. (See Exod. xxviii. 1. Lev. viii. 2. Numb. xvi. 5—48, xvii. 3—11.) Both the fact and the sovereignty of God's providence are justly illustrated in the New Testament institution and history of the ministerial office. Although

there is no priesthood in the Christian dispensation, nor family succession in office, there is a ministry to be fulfilled only at the call of him who instituted the same. Accordingly, Christ called twelve disciples, mostly fishermen of Galilee, qualified and commissioned them to preach the gospel to every creature. He called also to the apostleship the persecuting Saul of Tarsus, together with all the first preachers of the gospel whose names are recorded in the early history of the dispensation. All those were specially and also miraculously called. We are not, however, to infer from those facts, that miraculous interpositions were always to be continued in the Church for the purpose of supplying her with a regularly called ministry. But we are to infer that He, who first called men to this office, will continue to call and qualify men for this same trust. Scarcely any branch of the Church has been so corrupted as to deny this doctrine; and it may safely be concluded that whenever this doctrine is denied by any community, it has ceased to be a branch of the Church of Jesus Christ.

The practical question now to be solved is, how shall we ascertain whom God calls, and how he calls them to the work of the ministry? This is to be solved by facts and principles developed in the ordinary providence of God's dispensations. There may, however, be some extraordinary cases of exception. God can convert persecutors into friends, as the case of Paul instances. But extraordinary cases require extraordinary evidence, and come not within the general rules of judgment. The object is the same in all cases, the care is the same in itself and the evidences are connected with the same result, viz. to ascertain the fact of the call.

NECESSARY QUALIFICATIONS IMPLIED IN A CALL.

I. The *first class* of evidences, which we mention, and which are indispensable, are the *necessary qualifications* for the office. Of these some are *natural*, some *gracious* or *supernatural*, and others *acquired*.

(1.) The first *NATURAL* qualification, which we mention, is a *good intellectual capacity*. By this we mean one which reaches mediocrity without any doubt, or rises above such an estimate. The intellect is susceptible of much improvement, but weak minds can never become strong, naturally blunted and droning powers can never become acute and active.

When the duties of the ministerial office are duly estimated, it will be readily seen that good natural talents, especially intellectual, are indispensable to their appropriate discharge. There is a constant demand for laborious mental effort. The investigation of truth; the interpretation of God's revelation, in the wide range of its doctrine, precept, and promise; and the illustration of such an extensive system in a manner profitable to others, must require a vigorous mind as well as patient and laborious application. No

individual, whose capacity is below what may fairly be considered mediocrity, should ever consider himself called to the gospel ministry. It is contrary to the ordinary procedure of God's dispensations, to suppose he does not adapt his means and instruments to the ends to be accomplished by them. The harmony and order displayed throughout God's government, are connected with the principle of adapting means to the ends. It is true that means and instruments are not efficient in their agencies, but this militates not against the general law of adaptation. It is also true, that in the ministry there are some cases when an extraordinary degree of *supernatural* and acquired qualifications compensate, in a great measure, under peculiar circumstances, for the lack of intellectual talent. But these facts furnish no argument to dispense with competent intellectual capacity, in all ordinary cases. God has nowhere taught us to disregard appropriate means, because the excellency of the power is of God and not of us. Nor are we authorized to deduce general rules from extraordinary cases—they are to be estimated by themselves; ordinary cases by ordinary rules. On this ground, it will be readily perceived, that in all ordinary cases, which comprise almost the whole that are called to the ministry, good natural talents are indispensable.

(2.) *Good discretion* is another important qualification of this class; by which we mean a sound judgment and a due circumspection of manners. It may be called prudence, or wisdom, in avoiding errors, and in selecting means to accomplish ends which are correct and proper, including also judicious self-government. This qualification is to be estimated according to the age and circumstances of the individual, but no imprudent man can be extensively useful in the sacred office. Men will not trust him in the common concerns of life, and it is not to be supposed that God, who knows the disposition, will call him to the most important of all trusts. The directions given to Timothy and Titus enjoin these qualifications, in high and constant exercise, as indispensable.

Discretion undoubtedly admits of much improvement by knowledge and experience, but much depends on the constitution of the mind and its early habits. A mind, constitutionally imprudent and obstinately habituated to indiscretion, should consider the evidence complete for its exemption from the ministry. God does not sanction indiscretion any where, and he calls no man of incurable imprudence to this difficult work. Still we are aware that the grace of God often does much in correcting indiscreet tendencies in the natural disposition: and perhaps it may, therefore, be said, that when this is the only objection to the verity of the call, a man should commend himself to the grace of God, and seek to overcome the difficulty in his preparation for the office, and in the exercise of its functions. This may be true in its application to imprudence which arises from an ardent temperament, or even habitual carelessness, but not to that which arises from defective judgment, or a manifest

want of correct discernment. Persons of the former character may sometimes be called; the latter never. A discreet mind is so fully set forth in the qualifications described and often repeated in the New Testament, that we must believe it essential.

(3.) *Good common sense* is also a qualification indispensable and of immeasurable importance. This differs somewhat from discretion or prudence, although it might include the elements of a discreet mind and a judicious exercise of all the mental faculties in the ordinary concerns of life. It includes more, and intends a readiness and accuracy in discerning the relations of thoughts, feelings, and actions, by which a man acquires a correct knowledge of men and things in their character and tendencies, in judging of the proprieties of social intercourse; and a facility in accommodating himself to the circumstances, habits, and even prejudices of men. It is sometimes described by its practical result—a correct knowledge of human nature.

This qualification is illustrated in the history of the apostle Paul, and is distinctly implied in the scriptural directions given to ministers of the gospel. Every man, who carefully reads the directions to Timothy and Titus, will perceive that what we call *common sense* must be involved in the character enjoined. It is also obvious, that the man, whose official business it is to treat with men of diverse temperaments, knowledge, and habits, should know how to estimate character and accommodate the manner of his instructions to the widely different classes. Without this qualification, a man, with the best intentions, may not only fail of doing good, but do positive mischief. We have no doubt that this property of character may be greatly improved by observation and experience, but a great deficiency can never be supplied. It depends on a well-balanced judgment and a well-adjusted sensibility. A man may have strong intellectual power and correct moral principle, and be destitute of this character. The consequence will be, that such a man's conduct will be disproportioned, and his judgment can never be trusted. Any man who is naturally destitute of common sense, as now defined, will always be a novice in the world, and ought not to be in the ministry. A poet has well described this character of a well-balanced mind:

“Something there is more needful than expense,
And something previous e'en to taste—'tis sense,
Good sense, which only is the gift of heaven;
And though no science, fairly worth the seven.”

Without this qualification, a minister of the gospel cannot so manifest the truth as to “commend himself to every man's conscience in the sight of God.” A large portion of those ministers, who, in our estimation, have mistaken their call, are more deficient in this respect than in any other. A vast amount of mischief has been done to the interests of the Church, by the introduction of men into the sacred office, who are destitute of common sense.

They may be men of piety, learning, and strong intellect, yet their influence is abridged, neutralized, or destroyed. Give us a ministry, deficient in talent, learning, and every thing else, save the fear of God, rather than in common sense. We can bear with ignorance and weakness, if need be, but with impudence, and that folly which is opposed to common sense, we cannot bear. It is like vanity, which is not often considered a vice, but is more universally detested than all the vices together.

(4.) In addition to those natural qualifications already mentioned, *good organs of speech* may be justly considered very important. By *good organs of speech* we mean such a degree of perfection in the organs and such a command over them, that the voice may be distinct, easy, and inoffensive. We do not mean to fix a high standard of elocution, nor intimate that ministerial success depends on that excellence of speech, which consists in perfect organs and fine intonations of voice, but that a prominent, and unpleasant defect in the organs and voice disqualifies for the public preaching of the gospel. We know that some impediments in speech may be overcome by persevering effort in cultivating the art of speaking, as the history of Demosthenes and some others proves, but there are others which, either from the construction of the organs, or from want of skill in management, can never be overcome. Such persons as have unconquerable impediments in speech, should never consider themselves called to the work of the ministry. We do not rank this in importance with the other qualifications mentioned, but it is a consideration to be estimated in its place; and under certain circumstances it may be controlling. A competent readiness of speech, both in the construction and command of the organs, and in the communication of thoughts, is necessary to usefulness in a minister of the gospel.

(5.) It should be remembered, that a constitution too feeble to endure *vigorous bodily and mental effort*, cannot fulfil the duties of the sacred office. Many seem to consider the ministry favourable to feebleness, ease, and indolence. But nothing can be more preposterous; the ministry is a laborious employment, putting in requisition more vigour of mind, more constant effort, and more resolution, than any ordinary station in human society. God does not call men to the ministry, who are, by feebleness of constitution, physically unable to perform its duties. It is, however, true, that most youth, who have sufficient health to study, may improve their vigour and firmness of constitution, under the blessing of God, by appropriate regimen and active exercise. But if a man be unfitted by feebleness for other employments, he is unfitted for the office of the holy ministry.

Such, as it seems to us, are the principal *and most important* natural qualifications; but we admit, nay we insist that all these do not constitute a call to the ministry: nor is the possession of them, in the highest degree, complete evidence of the call. They

are only pre-requisites, but as such are to be carefully and honestly considered in deciding the practical question.

II. The *supernatural* or GRACIOUS qualifications may be summarily expressed in few words; a *living, active, controlling, and consistent piety*. All this, in a much higher than the ordinary degree, is indispensable to that high and holy employment. Let us look at those characteristics a little more carefully.

The principle of grace in the heart is absolutely indispensable to the minister of Christ: for all the directions of inspiration enjoin or presuppose a pious heart. "To the wicked, God saith, what hast thou to do, to declare my statutes, or that thou shouldst take my covenant into thy mouth?" The nature of the case shows plainly that an ungodly minister can never be qualified for the godly duties of his office, but must be a curse to the Church. He knows not God and obeys not his voice. An unsanctified man cannot be heartily and seriously engaged in the ministerial work. A coward might sooner be a good soldier, or a traitor be a trust-worthy officer, than an unconverted man a faithful minister. Surely God does not call to this holy office those who are unrenewed, however learned and accomplished they may become.

(1.) But evidence of regeneration is not enough to answer the purpose in this inquiry. A man, who is to be an example to Christ's flock, must not only have grace in his heart, but such as is *living and active*. Weak graces may support a man through an even and common course of duty; and a little strength may bear a light burden. But it is no *even* course of duty, no light burden, that rests on the minister of Jesus Christ. A man, who is to be a leader against "principalities and powers, and against spiritual wickedness in high places," must have no weak attachment to his Master, no small degree of grace, to encounter the adversary and watch against his wiles. To undertake such a work, he must possess a glowing, active piety, which will lead him humbly and constantly to rely on the promise of Christ, and the influence of the Holy Ghost; to meditate much on the instructions with which he is furnished, and live near the mercy-seat.

(2.) Moreover, his piety must be *consistent and controlling* in its influence over the feelings and passions, over the desires and volitions, over the daily habits and enterprises. In examining the case before us, a reasonable doubt of the existence of personal religion in the heart, or a wavering, unsteady influence of religious principle, should settle the question at once in the negative. On this point, a young man cannot be too careful, or too critical in the examination. We mean not to intimate, that the faith or hope of assurance must be always ascertained before a man is authorized to believe that he is called to devote himself to the ministry. This is not to be expected; but a comfortable, abiding hope, both lively and humble, accompanied by evidences of a gracious state, which relieves

the mind from perplexing doubt and distressing anxiety, should be considered indispensable. We need not, in this place, detail the evils which result from a total want of gracious qualifications, nor use arguments to prove that vital piety is necessary in a candidate for the gospel ministry; because, in our branch of the Church, for the youth of which this article is particularly intended, the prevailing sentiment is strongly maintained, that piety is an essential requisite for the ministry. But it is necessary to direct the minds of our youth to the fact, that the present state of the Church and the world, demands a high order of piety. The ministry to be trained up for the exigency of the present time, must be actuated by great self-denial, a burning zeal, and a firm reliance on the grace of God; all evinced by a consistent conversation, a persevering watchfulness, and fervent prayer. Something should be said to direct the attention and prayers of the Church to this important subject. The Church of God should be more influenced with the truth, that the spirit of serious, deep, and living piety, so indispensable in the rising ministry, as well as in those already in the field of labour, is the gift of God, the fruit of the Holy Spirit. Deeply impressed with this sentiment, and the vast importance of these qualifications, the Church ought to pray fervently and perseveringly for a double portion of that good Spirit, whose influence qualifies for the ministry, to rest on our youth to be called and trained for the sacred office.

The necessity of unquestioned piety for the ministry is, generally, if not universally, acknowledged in the Presbyterian Church, but we think the importance of its consistent, active, and controlling character, is not sufficiently estimated. We wish to bring this thought distinctly before the praying members of the Church, that they may bear it on their minds with devout earnestness when they approach the mercy-seat. We desire to bring this thought prominently before the minds of our young men, who are beginning to look towards the ministry. We wish them to understand, that all other evidences of their call to enter this office, unaccompanied by humble, fervid, and consistent piety, are of very doubtful character. If this be wanting, no matter how strongly they may feel impressed with the notion that they are called to preach the gospel, we credit them not. Men of doubtful or inconsistent piety are not called to so high a trust. Let them seek some other employment, and not impose themselves upon the Church as pastors sent of God. We deprecate a cold-hearted ministry as a curse.

III. When we speak of those qualifications which are **ACQUIRED**, in distinction from those last mentioned, we mean those attained by human agency under the guidance and in reliance on the Spirit of God. We do not mean acquisitions of science or theological knowledge: these are necessary to the discharge of ministerial duty, but they may be attained, after the question of the call is settled, in a

course of preparation, which may never be omitted. We mean *habits of self-control, diligence, and facility in acquiring knowledge*; in other words, some degree of improvement in the natural and gracious qualifications. The faculties should be so far developed, and the graces become established, that both the possessor and others may be able to judge more satisfactorily of their character, and what will be their prospects when ripened by study and experience.

(1.) *Self-control*, or government of the appetites, passions, and tongue, is essential to the character of him who ministers in holy things. Those, who are to be "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," must learn the art of self-government. They must possess the elements of such a character before they devote themselves to the sacred office, or they have not good reasons to consider themselves called of God to the work.

(2.) As for *habits of diligence and facility of acquiring knowledge*, their necessity may be readily seen. Christ has no use for idle drones, and men of sluggish minds, in this laborious service. Men, whose habits are unconquerably idle, and who will not devote their minds to the acquisition of knowledge with intensity and perseverance, may vegetate away their lives in some other pursuit; the ministry is no place for them; Christ does not call them to mope in his work. It is placing too much in jeopardy to expect that a man of idle habits and sluggish intellect, will be roused to diligence and mental energy by an introduction to the sacred office. Such an expectation is not warranted by the word of God, the nature of the case, or by experience.

(3.) We mention *facility* in acquiring knowledge in this class, because it does not always depend on the strength of intellect, and must be ascertained by sufficient experiment. There is ordinarily an opportunity for ascertaining this fact in the early stages of education. But let it be remembered that a man's mind must be disciplined to intense and accurate investigation, and a readiness in directing the attention from one subject to another. This will be readily conceded, when it is recollected that the greatest portion of a minister's time for study consists of fragments and short intervals between the active duties of pastoral labour; and if these are lost, his course will certainly be retrograde. Lost, they certainly will be, without this discipline. Its elements are diligence, facility of learning, and intensity of thought. These must be acquired to a good degree in early life, or in all ordinary cases they will not be acquired at all. Most other qualifications, that are acquired, may be assigned to a course of preparation, especially in the cases of young men. Sometimes the question is pressed upon a man's conscience after the age of twenty-five or thirty years. In all such cases the ripeness of the judgment, and the habits of mind and business will have developed the features of character; and it will then be very difficult to break up old habits and establish new ones. Of

such cases we shall say something before we close this article. We now proceed with the cases of youth.

After all that we have said, the practical difficulty in deciding the question is not removed. Not one, nor all, of the qualifications mentioned, can constitute a call to the ministry, but they are *pre-requisites*, without which no call can be proved. And we have been the more particular and prolix on this part of the inquiry, because we think it is altogether too much neglected. It is important that these qualifications should be well considered, that time and expense may be saved when young men have been led by some inexplicable impulse to undertake the preparation for a work to which they were never called, and for which they could never be qualified.

But how shall a young man estimate his own qualifications? We answer this question very briefly. A young man, desirous to enter the ministry, should examine his mind, disposition, habits, and gracious affections, with great care, frequency, and prayer: he should deal honestly with himself. But if, after all, he is unable to decide on all the parts of his character to his own satisfaction, let him select some pious, intelligent, and judicious friend of his acquaintance, and state the case for his counsel. Let him seek for one who will neither flatter, nor deal harshly with him; one who will be honest and faithful. The mere statement of his case to a friend may serve to satisfy him, if he should get no advice; and the observations of a judicious friend may present the main points of his character, or some relations of the inquiry in such a light as to produce entire satisfaction.

NATURE AND EVIDENCES OF A CALL.

We shall now state distinctly what constitutes a call to the ministry, and intimate some of the evidences which are satisfactory in favour of its reception.

The call consists in the influence of the Holy Ghost enlightening the mind to apprehend the duty, and directing the feelings to desire and seek to be employed by Christ in the holy ministry. This is a call to the sacred office, and nothing else can be substituted in its place. It may sometimes be counterfeited, and young men may for a time be deceived, and the Church may be deceived in them, but the result will undeceive both. Against such deception every possible effort should be made to guard our young men, and the Church.

But the practical difficulty is not in giving an abstract definition of the call itself; it lies in ascertaining *the evidence* of the Spirit's influence, enlightening and directing the mind. To this point we make a few remarks. It now becomes a question of fact.

The qualifications being presupposed, without which it is needless to inquire at all, we say that the fact is to be ascertained in the same way that every other influence of the Holy Spirit is to be ascertained; by the effects produced on the mind. Miraculous interpositions, audible voices, dreams, or unaccountable visions, are not

to be expected, sought, nor regarded. The dispensation and the age in which we live have no such character. Those evidences did belong to the introduction of the gospel dispensation, and were given for a special and temporary purpose. If, in our time, they are supposed to exist, and affirmed actually to have been witnessed, we more than suspect the truth of both the supposition and affirmation. Supernatural appearances, and audible voices from heaven, are imaginary, and come not from the Spirit of God. The great Head of the Church has furnished his people with a perfect rule of faith and conduct in the revelation of his will, and sufficient guidance in the special, but not miraculous influence of the Holy Spirit. It is true that men may dream of facts and principles of duty in accordance with revealed truth. When a man's mind is deeply exercised from day to day, and has become familiar with the subject, but not satisfied, it is not strange that in restless sleep his thoughts should pursue the perplexing topic. It may sometimes happen, that the imagination, unfettered by the severities of wakeful inquiry, will form a happy combination of facts and circumstances, which may serve to extricate the subject from its difficulties. The clue being thus furnished, the mind, in the due exercise of all its wakeful energies, may come to an enlightened decision. Such things have occurred, though rarely, in the common concerns of life, and possibly they may have sometimes been connected with the solution of this question. But such things are entitled to regard, no further than they will bear the scrutiny of the most critical and devout examination. We are not prepared to say that the Holy Spirit, or those "ministering spirits, sent forth to minister to the heirs of salvation," never operate on the imagination to govern and regulate its wayward and discursive flights. But it is certainly not their ordinary method of guidance. What we mean to affirm, and earnestly to maintain, is, that impressions of the imagination cannot be trusted in this case. When, therefore, any man relies upon such supposed evidences of his call to the ministry, we are sure that he errs, if not in the result, certainly in the method and evidence of its attainment. The principle is wrong, and the process unsatisfactory.

The great practical question must be determined according to the principles we have suggested, by the *character* of the views and feelings; the *inducements* which associate most readily and habitually with the desire; and the *circumstances* which obviously attend the case. Let all these be carefully examined.

1. The *character* of the *views* and *feelings* should be scrutinized with the utmost care, great seriousness, and earnest persevering prayer for Divine direction. The test, by which they are all to be estimated, is the revealed will of God. No preconceived apprehensions of the nature, responsibility, pleasures, or privations of the ministerial office, can be admitted as the rule of estimation. The rule is prescribed in the gospel, and must not be forsaken; the whole

directions relating to the subject must be consulted; the terms of the commission; the instructions, by precept and example, for its execution; and the account to be rendered.

The *views*, which are produced by the influence of God's Spirit, will accord with the inspired descriptions in the book of truth. The *feelings*, induced by the same influence, must be impressed with the sentiment of amazing importance attached to those descriptions of means in the accomplishment of God's gracious designs.

The ministry is a vastly important work, solemnly responsible, requiring laborious diligence, untiring patience, and great self-denial. The candidate must have some just *views* of the relations to God and to the Church involved in the ministry. We do not mean to say that he must appreciate all its duties, perplexities, trials, honours, and pleasures; this cannot be without experience in the work. But he should have just views as far as they extend, and these should be somewhat more enlarged than is common to persons of his age and advantages. Looking into the instructions of the New Testament, he will perceive the relation of the office to the salvation of immortal souls; and then looking upon a world lying in wickedness, he will perceive the appropriateness and importance of the ministry as a means of bringing sinners from darkness to light, and from the power of Satan to God. He will perceive the need of many more labourers in the field, that "the harvest is plenteous, but the labourers few;" and the necessities of perishing millions will lead him to feel desirous of being employed as an humble instrument to rescue some precious souls from the slavery of sin and Satan, and bring them to Christ.

The *feelings* must be those of commiseration for perishing sinners, great anxiety for their salvation, a tender regard for the interests of the Redeemer's kingdom, and a serious earnestness to be instrumental in promoting the glory of God. A desire to glorify God and promote the salvation of souls, must be the controlling principle and governing anxiety of his mind. The ministry must not be desired ultimately, nor principally, for the sake of gratifying friends, nor for gaining advantages of study and mental improvement; nor for the sake of ease, emolument, or respectability; nor for the sake of gratifying a taste for argument, philosophy, or eloquence; but with singleness of heart to please God. The honesty and pureness of the desire form an essential character of the feelings: let them be thoroughly examined and conscientiously estimated.

This desire for the ministry, excited by divine influence, will frequently arise and be associated with the most serious moments and duties. It will often kindle into earnestness in the exercises of devotion in reading God's word, and in contemplating the great want of ministers in the Church and missionary field. The more difficulty a man finds in settling the question of duty, and the longer he postpones the decision, the more frequently will the desire recur. And the feelings of anxiety connected with thoughts of the minis-

try, will be excited not only when the employment and subjects of meditation are naturally suggested; but in the bustle of business, and ordinary occupations. Sometimes, from the perplexity and obstacles attending the inquiry, there may be an effort to repress the feelings and banish the thoughts connected with this inquiry, but they will again recur, and in many cases more frequently from the effort to repress them. This is a character of the feelings and manner of their development which deserves to be well considered.

The *strength*, as well as the purity and frequency of the desires, should be particularly observed. Those, who are called by the Spirit of God, will feel neither faint nor sluggish wishes, but strong aspirations of the heart, often eager, energetic and absorbing, carrying them often before the mercy-seat to plead for direction. The desire often becomes so strong and eager, that no difficulty can discourage hope, no effort can banish the anxiety, and no object can divert the mind from its absorbing interest in the question. This may not be the constant and uniform character of the desires, but if difficulties and doubts attend the inquiry, the strength of the anxiety will increase; and whatever may be the intervals of anxiety, the intensity of the feelings will increase at each recurrence.

2. Men always have some *inducements* to cherish any desire, and to seek any object or employment. In this case they should be carefully examined. The deceitfulness of the heart, even when partially sanctified, and the subtleties of the adversary will often perplex and disturb the mind: it will, therefore, be necessary to examine, most critically, all the bearings of this question. All selfish gratification, all worldly ends, and all unhallowed ambition, should be separated from the inducements to the ministry. There may, sometimes, be difficulty in ascertaining the reasons which have the strongest influence over the feelings and desires. A tempting adversary, and the unsanctified propensities of the heart, may endeavour to corrupt the desires by mingling secular or some other improper inducements along with the glory of God, in promoting the salvation of souls. The inquiry here should be, what are the inducements which most naturally occur to the mind, and associate with the desires and feelings? Sometimes an occurrence, which has been forgotten, may have excited very early predilections for the ministry, without any hope of piety existing at the time, and without any just sense of the vast importance and responsibility involved in the work. In the course of preparation, or in the progress of business, in which such a youth may have engaged, the Holy Ghost may have renewed and sanctified his heart, and turned his anxieties into another channel, and toward a higher object, although involving the same office. Then his views and feelings will be associated with the glory of God in man's salvation; but still the accustomed worldly motives may frequently intermingle with his better inducements, and perplex his mind on the question of duty. The best remedy and preventive for such perplexities, are

prayer and watchfulness against unhallowed feelings, whether arising from the cause above mentioned, or any other. It may be stated that a detection of unhallowed, ambitious feelings in the heart, is not conclusive evidence that God has not called the man to his work; but if they predominate, and form a prevailing *habit* of the mind, they are utterly inconsistent with the supposition of a call from God. They belong not to the class of feelings and desires induced by the Spirit of God: they militate against the evidence of a call, so far as they become habitual and strong, or are indulged. The truth is, corruptions will occasionally mingle with the holiest duties and the best desires of men, but they may not be allowed or cherished in any degree, nor the fact made an apology for any insincerity. Many unholy considerations often trouble the Christian, and none more than him who begins to look towards the ministry of reconciliation. All the inducements, therefore, as well as the desires, should be examined most seriously and devoutly, before the question can be answered, and the estimate fully and satisfactorily made.

8. *Providential circumstances* are also to be considered, and may sometimes have a controlling influence in deciding the question. Events in God's providence may change the relations and prospects of an individual so entirely as to leave no room for further inquiry. They may remove all probability of attaining the requisite qualifications; new responsibilities may be brought upon a man in some new relations, which militate altogether against preparation for the ministry. Other circumstances in providence, may be intended to try the integrity, perseverance, and energy, of those desires and feelings which tend to the sacred office. They may seem prospectively adverse, but are calculated to develope the character and qualifications for usefulness in the sacred work..

In other cases, events occur which remove obstacles, and open the way to gratify a desire long secretly cherished, but which seemed to be forbidden by the providence of God. All providential circumstances, which have a direct bearing on the object in view, should be carefully examined, and prayerfully estimated. But ordinary events should not be made to decide questions which require so much personal examination: and it may be requisite to state the whole case to some judicious friends, for their counsel.

But let it be remembered, that the obligation is personal, and the ministry must be undertaken voluntarily, from one's own conviction of duty. The only reliance on another's advice in this case, which can be allowed, is to aid in discovering the path of duty; and God employs the sound judgment of pious friends, as well as other dispensations of his providence, in leading to this discovery. But the more independently of all advice the question can be fully and satisfactorily settled, the more firm, uniform, and persevering are likely to be the efforts in attaining the desired object.

CONCLUDING THOUGHTS.

There is a class of cases of somewhat frequent occurrence, on which we proposed to make a few remarks. We mean those in which men have this question pressed upon their minds late in life; after the judgment is matured, habits are formed and arrangements of business have been made. These are often more difficult to decide than any others. But some of them are the most easy; and we have often wondered at the difficulties which press upon minds cultivated and disciplined by education, study, and professional engagements. We now allude to such as have received an early education with other views, and have been employed in the professions of law or medicine, or in the instruction of youth. Sometimes men of this description are called to engage in the ministry, and yet have great difficulty in deciding the practical question. Perhaps it is sufficient to refer their case to another class; and let them try their qualifications, the character of their feelings and desires, and their circumstances, according to the suggestions which we have already made.

But there are some, who have had less advantages in early life, whose minds are tried on this subject. From the nature and circumstances of their case, there must be more difficulty in solving the question. Perhaps there would be no difficulty in deciding on such cases, if there were not great want of ministers in actual service. Then, it is fair to conclude, the evidence of the call would be so extraordinary and distinct, that there would be no room for doubt. This conclusion is in accordance with the common procedure of God's government, in which he adapts his directions to the exigency of the times. We could not exclude all such from the sacred office, nor would we encourage them on slight grounds to seek it.

There are now situations in the Church, which are destitute of pastors, and are likely to remain destitute, in which a man of sound discretion, vigorous enterprise, ardent piety, and moderate acquirements in literature and science, might be very useful in the ministry. It is commonly easy to ascertain the character of a man's judgment, common sense, piety, and energy, at the age now supposed. But if there should be a doubt of the character after the maturity of twenty-five or thirty years, we should consider it an excluding fact. Of all these qualifications, it should be said in such a case, they must be *much above mediocrity*. No man should consider himself called away from the common occupations of life, at so late a period, whether from agricultural, mechanical, or mercantile pursuits, or from the instruction of youth, unless he is acknowledged to possess some qualifications of high order, which give him influence in society, and the confidence of the Church. There is one difficulty, however, which such men should confidently examine. It is the breaking up of established habits and engaging in a new employment, amidst entirely new associations. This is never easily done.

Its practicability at every age depends on the mental discipline and facility of acquiring knowledge. If, at the age now contemplated, a man's mind be not disciplined to accurate thought, and ready expression, he will find it next to impossible for him to be either comfortable or useful in the ministry. With a prospect so extremely doubtful, no one should consider himself called to undertake the duties of the sacred office.

It is sometimes said, that men of cultivated minds and taste, cannot live and be useful among rough, uncultivated, and poor people; we must, therefore, have some men of moderate acquirements, who will be satisfied with coarse fare, uncouth manners, and the privations incident to such places. But the force of this argument in its principal intention, we deny: it is used as an apology for introducing ignorance into the pulpit. It is indeed, true, that habits formed in cultivated society, and in the acquisition of a thorough education, may lead a man to desire a place congenial to his taste, especially as such places afford a more dense population, and a larger sphere of usefulness; but it is not true, that he cannot live and labour wherever his Master calls him to go. If his heart be thoroughly imbued with the love of Christ, and a desire to be instrumental in saving precious souls, he will be ready to sacrifice any worldly pleasure, and to practise any self-denial involved in a plain course of duty. The truth is, such comparisons are out of place, when used to justify the introduction of unqualified men to the ministry. There can be no apology for introducing ignorance and boorish habits into the sacred office. Piety and poverty cannot consecrate such to be instructors and examples in the Church of God.

Still we would not infer, that no man, without a thorough classical education, or the time and means of attaining it, is ever called to the gospel ministry. Men possessing a high order of native talent, sound discriminating judgment, ardent piety, and persevering industry, may be very useful in this office, with a limited stock of learning. Some of our most useful men, in active pastoral duties, are of this description. And more of them might be employed to great advantage in the Church. But in such cases, the evidences of the call should be clear and decisive, leaving no doubt in the mind of the individual himself: and we think, in this case, the public estimation of his character should be well considered. It is a good rule for such a man to adopt, that unless the path of duty is made very plain before him, he should remain in the employment where Providence has placed him. When once a man has arranged his plan, entered upon his course of business, formed, and adjusted his habits to his employment for several years, he should have very substantial reasons for leaving a lawful employment, and undertaking so entire a change. Examples of most disastrous character are not wanting in the ministry, where the experiment has been made, with complete failure.

With these remarks, we commend this whole subject to the most careful and devout attention of all such as think of dedicating themselves to the gospel ministry. We commend it to the fervent prayers of the Church; and record our earnest supplication, that the Lord would call, qualify, and send forth able and faithful ministers of the New Testament, to supply the great deficiency of spiritual labourers in his vineyard.

ARTICLE XIII.

HINDRANCES TO EMINENT PIETY IN CANDIDATES.

BY ARCHIBALD ALEXANDER, D. D.

[In a Letter to the Secretary of the American Education Society.]

SIR:—You inquire, "*What, in your judgment, are the principal hindrances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?*" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other Christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class who are occupied with studies preparatory to the ministry. The question seems to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the gospel who are not eminent in piety; and no doubt, a large part of the evils which afflict the Church of Christ may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety which exists among the best of his own flock. It often happens, that obscure Christians are so much further advanced in the experience of religion than their official teacher, that he might profitably sit at their feet and

learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the Christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books; and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires that I should state a fact, far more deplorable and fatal than the one mentioned above. It is, that many persons enter this holy office who are entirely destitute of piety. What the hindrances in the way of such are to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose that this is a fact; and altogether improper to mention it in this public manner. I know, indeed, that there is a sensitiveness in many ministers on this subject; and while they admit and teach, that there are many hypocrites in the communion of the Church, they are not fond of hearing that the same is the fact in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects, in a worse condition for improvement in personal piety than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few—and I hope but few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or,

actuated by ambition to appear as orators before the public, they imagine that the pulpit is a fine theatre to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought that they will be able greatly to improve the moral character of the people, and communicate much religious instruction which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those who have been brought up with care in the Church. Such, at any rate, are the practical opinions of many who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry without any real piety. They are persons who profess conversion, and often speak of their change as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened; and, also, in what language careless sinners must be addressed; and they will set up their own judgment above that of ministers of learning and long experience, and despise everything which does not exactly accord with their own methods. I would not insinuate that all young men who fall into mistakes about the proper method of conducting revivals are destitute of true piety; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostasy to vice, or their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the gospel. They are filled with spiritual pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past, Satan opposed revivals by stirring up formalists and worldly professors to revile them; but now he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their

pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances, which exist in the way of the attainment of eminent piety by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth; but when, instead of this, we come into the world diseased, or are crippled, or rendered rickety by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Somehow or other it occurs, that few Christians at this day, seem to have a deep foundation for their piety. In most, it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They are too much in public, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands are set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the public mind, during which, it is exceedingly difficult to distinguish between those

who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear that often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience, combined with lively sympathy. But all these, when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into public notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to deep conviction of sin. There is an importunate desire in awakened persons to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be for ever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks is, that the spiritual health and vigour of many are injured by too great officiousness in those who attend on them as guides; and by injudicious treatment, the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as many of our candidates for the ministry come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties in public, and are often injudiciously pressed to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment of their religious character. I have known several instances of young men apparently destroyed, in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The pros-

pect of rising from a low mechanic trade, to learning, eloquence, and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up, and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientific studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classics, under the guidance of a Christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are infected with contagion; but he cannot avoid it; he must run this risk; and his only security is in fortifying his system against these impressions by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classics might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine Christian instruction and admonition, with every lesson; if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd

theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be remembered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference between the professor of religion and the youth of decent morals; except, when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college. If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid would not be likely to patronise them any longer. As a remedy, some propose that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement*.

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety in theological seminaries is, that the young men are too much in each other's company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often those with whom they are familiar, and to spend too much time in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil no effectual remedy can be devised, as long as a large number of young men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement of extending vacations through the summer months. During this period, the students, instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them those who cannot bear such a state of seclusion. They have been accustomed to live in society so long, that they enjoy themselves nowhere else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors, and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow Christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in theological seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it are viewed by the parties to be efforts to prevent free discussion, and the unbiassed investigation of truth. In seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the north, south, east, and west, and bring with them all sorts of varieties, which exist in what is called orthodoxy, there will be collision, and it is useful, if well regulated; but when contention becomes hot and fierce; when, with the zeal for a set of opinions personal pride is enlisted, the evils produced are great, and may affect the peace of the whole seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety; so effectually is this the case, that no student will maintain, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind, and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here is the real disease of many ministers of the gospel: the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy

and profit. When the man prays, these thoughts meet him, and he has to scatter them before he can offer a single petition; and while he is preaching, or preparing to preach, his soul may be paralysed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed; not that they have examined each opinion for themselves from a careful study of the Scriptures, but they have picked up the notions of others, whom they admire or respect; and what is once received, and especially what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connection between truth and virtue, and between error and moral obliquity, is not sufficiently understood; or at any rate is not sufficiently attended to by most men. I believe that no error is innocent; and that if we could trace the effects of erroneous opinions on the secret traits of human character, we should find that every shade of error had a counterpart in the moral feelings.

7. The strained and continued exertion of the intellectual faculties is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch to invent reasons to support his opinions; or when his memory is intent on the recollection of what has been committed to it, the emotions corresponding with the subjects of our meditations are always low. And the case is the same, when we follow the reasonings of another through an intricate subject; and it does not materially alter the case, that we are studying theology; for the mind may be intensely exercised about the systematic relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises; and whenever we are engaged in any pursuit which takes a stronger hold on our thoughts than devotion, there is very little gained by the time actually employed in this way; for the thoughts are for ever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends who have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions on the first day after their arrival.

Hence we find, that it is a common complaint among pious students of theology, that their feelings are destroyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been

done; that is, that we make all other things small in our estimation, compared with a devotional frame of spirit. If the chief object aimed at in our seminaries was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises to get to his lesson; nor would his thoughts perpetually wander from the objects of devotion to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind, he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy to counteract all the hindrances to piety, to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our theological schools cannot be made effectual nurseries of piety, we had better dissolve them, and dismiss our professors. If our young men lose, instead of advancing in solid piety, while in a seminary, there must be something radically wrong in them individually, or in the system of education. I could easily multiply remarks on this subject, but room enough has already been occupied.

ARTICLE XIV.

THE IMPORTANCE OF A THOROUGH AND ADEQUATE PREPARATORY STUDY FOR THE HOLY MINISTRY.

BY THE REV. SAMUEL MILLER, D. D.

WHEN I reflect on the importance of giving sound and judicious advice to *any* young man, just entering on the career of life, I can scarcely express my sense of the responsibility of one who undertakes the task. But, when I contemplate the greatly augmented importance of giving a correct impulse to the mind of a youth who is destined to be a leader and guide of others, on the most momentous of all subjects; who is training up to be a "watchman on the walls of Zion;" to be a ruler, teacher, and counsellor in the Church of

God; my mind is really so impressed as to be almost ready to sink under the weight of the undertaking. Surely, he who can venture upon it without much reflection and much prayer; without pondering well every counsel, and looking to the source of all wisdom for continual guidance, is not yet prepared for his work. He needs to take another survey of its magnitude, its difficulties, and its never-ending results.

My subject is *the importance of a thorough and adequate course of preparatory study for the holy ministry.*

It is truly lamentable, that, in a day of so much literary improvement, when the number of those who may be called *educated* men, in the community, is every year increasing; and when all the talents and knowledge, as well as piety, which ministers of the gospel can possibly bring to bear on the duties of their profession are put in the most solemn requisition; I say, it is truly lamentable in such a day as this, that it should be found difficult to impress candidates for the sacred office with a just sense of adequate training for their ministerial work. Yet such is, undeniably, the melancholy fact. It is impossible not to see, that a very large majority of the whole number content themselves with an education *superficial throughout*. Their academic and collegiate courses are both, in a multitude of cases, hurried over with a haste which precludes the possibility of accurate and mature scholarship. When they come to their theological studies, they find, to their surprise and embarrassment, that they are by no means prepared to go forward; that the miserable scantiness of their literary and scientific acquisitions really interposes a most serious obstacle in the way of their advantageous progress; and that to some of the richest stores of professional knowledge they are altogether denied access. In these circumstances, instead of feeling impelled by the defects of their *academic course*, to pursue more at leisure, and to a greater extent, their *theological studies*, their decision is, in many cases, *directly the reverse!* They seem to suppose that, as they have not information enough to enable them to enter with intelligence on several important departments of theological study, they had better omit them altogether, and go forth at once into the field of public labour. The consequence is, they are, in a great measure, unqualified to serve the Church as *writers*. They must, of necessity, make inferior *preachers*. If they attempt to sit down as stated *pastors*, they soon expend their scanty store of knowledge, and cease to interest the people; and even if they go forth as *missionaries*, whether in the foreign or domestic field, their capacity to benefit their fellow-men, and to extend the Redeemer's kingdom, will generally be found to be abridged in proportion to the scantiness of their acquirements.

I am far, indeed, from asserting that no one ought ever to be set apart to the work of the ministry who is not entitled to the character of a *learned man*; and far less, that a *cold and heartless erudition* will itself fit any man to be an acceptable or useful occupant of the

sacred office. All experience proves that without decided, ardent piety, no one is qualified, either to his own comfort, or to the probable advantage of others, to minister in holy things. And if a man, in addition to *such* piety, possesses strong good sense, practical wisdom, aptness to teach, and exemplary zeal, even though he have not enjoyed the plenary advantage of what may be called a *liberal education*; such a man may, I have no doubt, in some cases, and with great advantage to the Church, be introduced to the gospel ministry. Men of this class have often been eminently useful; and it would certainly be carrying the doctrine of the necessity of regular study to an extreme, to shut out such persons from the sacred office. Still, in every such case, the want of adequate knowledge ought to be regarded by the individual himself, and by all his friends, and *will* be regarded by both, if they have good sense, as a *serious disadvantage*, to which nothing short of *necessity* should induce him to submit; and which can scarcely fail to abridge, and in all probability, very materially, the usefulness as well as the comfort of all his ministrations.

It is deeply to be deplored, that, in taking this course, and in incurring these disadvantages, candidates for the ministry are often encouraged by the advice of those who ought to give them better counsel. If it were in all cases a mere puerile mistake, flowing from youthful impetuosity, and want of experience, we might look upon it with more indulgence. But this is by no means the case. Venerable Presbyteries either give it their direct countenance, or cannot be prevailed upon to set their faces with sufficient firmness against it. And thus it happens every day, that short-sighted or infatuated young men, either for want of adequate warning, or setting the most solemn warning at naught; urged on, sometimes by inconsiderate friends, and at other times by their own impatience, ascend the pulpit, and undertake to teach others, while they need to be taught themselves "the first principles of the oracles of God;" that, amidst all the rich advantages in pursuing theological studies with which the candidate for the ministry is now surrounded; amidst the multiplied facilities which Theological Seminaries, and other allied recent improvements, offer to the diligent student of sacred knowledge, the humiliating fact will, I fear, be found to be, that the mass of Presbyterian ministers, at the present day, are by no means better, *if so well* furnished for their work, as those who entered the sacred office prior to the existence of these facilities. If this be so, the fact, and the reasons of it, are worthy of our most serious consideration.

It will be my aim, to endeavour to impress upon the mind of every reader *the exceeding great importance of having the preparatory studies of candidates for the holy ministry mature and adequate*. And, although the argument will be made up of elements so self-evident that it seems difficult to make them plainer to a thinking mind; yet, for the sake of those for whom demonstration itself

must often be repeated before it can make an impression, it may be useful to repeat thoughts which ought, long since, to have been adopted as *first principles*; by every one claiming the least portion of Christian intelligence.

I. The great importance of careful and mature preparatory study in candidates for the ministry, appears *from the nature and importance of that public service which the sacred office demands*. Multitudes of secular men, and too many who are turning their eyes to the gospel ministry, seem, indeed, to think that the professional studies of a minister may be brought within a very narrow compass. In fact, they seem to imagine that a serious perusal of the English Bible; of some one systematic work on theology; and of some respectable ecclesiastical history, is quite enough to prepare any man for the pulpit. All that can be said of such persons is, that they betray an ignorance as wonderful as it is disreputable. As well might a man dream that he was qualified to be a physician by the perusal of some single popular work on the healing art; or a lawyer, by reading a course of law lectures on general principles. Surely such calculators never penetrated beyond the surface of any single question in Biblical or theological inquiry. What is the work which a minister of the gospel is called to perform? Is it not to *explain the Bible* to his fellow-men? Is it not to unfold, illustrate, defend and apply the doctrines and duties of that Bible for the benefit of all whom he addresses? Is it not to solve the difficulties which occur in the Scriptures, to reconcile seeming contradictions, and to unfold the riches of the sacred volume? Is it not to refute error, in all its mazes; to establish truth, in all its extent; to convince gainsayers; to instruct and relieve the perplexed and doubting; in a word, to be ready to meet all inquirers, and all opposers, and to "reprove, rebuke, and exhort, with all long suffering and doctrine?" But is it possible, it may be asked, to perform these duties with any intelligence and success, without a large amount of various and digested knowledge? Can any man discharge them thoroughly, or even in any reputable degree, without being familiar with the original languages of Scripture; with Biblical history; with Biblical antiquities; with the general principles and details of Biblical criticism and interpretation; without being well acquainted with didactic and polemic theology, in all their diversified and interesting branches, including the Deistical controversy, the Unitarian controversy, the Pelagian and Semi-Pelagian controversies, to say nothing of many other departments of this boundless subject? Nay, further; is any man prepared to discharge these duties either acceptably to his Master, to the honour of his office, or to the acceptance of those to whom he ministers, without a familiar acquaintance with the history and government of the Church, the structure and composition of sermons, the pastoral care, and a variety of other subjects which cannot be minutely spe-

cified? Now when we recollect that all these branches of study are indispensable; that they ought *all* to be made objects of attention by every candidate for the holy ministry; that he is really not prepared even to *begin* his work, as an interpreter of Scripture, and as a professional counsellor and guide of immortal souls, without some good acquaintance with every one of them; is it possible for any one who knows what study and knowledge mean, to think of gaining any valuable acquaintance with these various and extensive departments of knowledge in less than three or four years of diligent application? It is impossible. They are subjects in respect to which no talents can supersede the necessity of patient and protracted labour. Nay, it is evident that a tolerably comprehensive acquaintance with *any one* of them, cannot be acquired, by the finest mind, without months of devoted study. Take, for example, the *Pelagian* or the *Arminian* controversy, and ask any thinking man who has the least idea of the nature, extent, and importance of these portions of polemic theology, how long it will take a student of the best powers so far to master them, as to be prepared to go forth to resist error in its various artful mazes, and establish truth; and he will reply that, to gain and digest such knowledge, a number of months, diligently employed, will not be more than sufficient for each subject. He, then, who thinks so far to master them *all*, as to be prepared to be "a teacher in the house of God," at little expense of time and toil, labours under a delusion which would be a proper subject of ridicule only, were it not so destructive in its consequences to the most precious interests of men.

If there be, then, in the bosom of the Church a melancholy spectacle, it is that of a rash, self-confident young man, who presses forward to the awful station of a spiritual teacher, when he has not been taught himself; who is not qualified, perhaps, to illustrate and guard a single point in theology; who, of course, *must* be a superficial preacher; and who cannot fail of being liable to all the crude thinking, and the doctrinal inconsistencies and aberrations, which so frequently mark the character of those who thus prematurely intrude into the sacred office. How it is, that young men, apparently conscientious, can deliberately consent to go forth as public instructors in the Church of Christ; to open and apply the Scriptures; to meet and confute the learned skeptic; to silence the ingenious caviller, not by sanctimonious authority, but by sound argument; to solve delicate and momentous questions of casuistry; to counsel the anxious, the perplexed, the tempted, and the doubting; and adapt themselves to all the variety of characters and duties which a large congregation presents, while they are, comparatively, children, both in *knowledge* and *experience*, is indeed wonderful, and as humiliating as it is wonderful!

When the illustrious *Calvin* had published the first edition of his great work on the "Institutions of the Christian Religion"—when *Joseph Scaliger* supposes him to have been the most learned man

in Europe, and when he was importuned and finally constrained to settle as a pastor in Geneva, he was actually on his way to Strasbourg, for the purpose of further pursuing his theological studies, under the impression that he had not yet obtained mature scriptural knowledge enough to warrant his undertaking the stated exercise of the pastoral office. What an impressive comment on the presumptuous readiness with which too many young men, in modern times, venture on the arduous and awful labours of the gospel ministry, with furniture so slender and inadequate, that they cannot be said to be safe and intelligent teachers on almost any subject!

II. A further and very important argument in favour of mature preparatory study is, that *very few who do not lay a good foundation in the beginning, ever supply the deficiency afterwards.*

Many candidates for the ministry, no doubt, content themselves with what they acknowledge to be a *short* and very *superficial* course of study at the outset, because they imagine they will have an ample opportunity of supplying all deficiencies after entering on their official work. They flatter themselves that, after they have actually entered the field of public labour, they will have, at once, better facilities, and stronger excitements to study than they now enjoy: and that, then, they will make up, and more than make up, whatever may now be wanting. But it is easy to show that this expectation generally proves, in fact, and in most cases *must* prove, altogether delusive. Candidates for the ministry may rely upon it, that if they leave the Theological Seminary, or their preparatory studies, wherever pursued, with a mere smattering of theological knowledge—with what they know and confess to be a scanty and inadequate foundation, there is every probability that they will go through life, and to their graves, with very little more. The superstructure concerning which they fondly anticipate so much, will pretty certainly be always of the same miserable, scanty, insufficient character with the foundation.

For, in the first place, if a candidate for the ministry have so little thirst after knowledge, so little love of study, so little energy and decision of character, as to content himself with small and superficial acquirements in his preparatory course, when he has so fair an opportunity, and such powerful stimulants to apply his mind to the acquisition of necessary furniture, will he be likely to undergo an essential revolution in this respect, immediately on reaching the field of public labour? Will he be likely, at once, to gain a new spirit, more warmly and successfully devoted to the pursuit of knowledge, when both his means and his opportunities for attending to this object, will be far less favourable than before? Nothing can be more unreasonable than such an expectation. No: there is a moral certainty that he who, in the ardour of youthful pursuit, has not a sufficiently deep impression of the importance of knowledge, to make sacrifices for its attainment, and sufficient force

of character to overcome the obstacles which lie in the way of the attainment, will never be likely, in after life, to surmount those obstructions, and make the acquisition.

Besides, let it be recollected, that when a youthful minister of Christ, at the present day, goes forth to serve the Church—if he have talents, and be popular—as each individual hopes will be the case concerning himself; and especially if he have ardent piety, and a heart to perform his work with zeal, he will have so much to do, will be so incessantly called upon in every direction, in a word, will have his heart and hands so completely filled with public and private engagements—preaching—visiting from house to house—attending protracted and other special meetings for promoting the Redeemer's kingdom—and all the multiplied, and almost countless details of duty to which the zealous minister of Christ is called in this day of Christian zeal and enterprise, that, instead of having time to make up for former deficiencies in study he will scarcely be able, by every effort, to redeem time enough to keep pace, in ever so imperfect a manner, with the cursory literature of the day, and to prepare, even hastily and superficially, for the pulpit. And, what is worthy of the particular notice of such a young man—the more ardent his piety, and the more animated, interesting, and popular his preaching—the more numerous will be his calls to public and private service; and, of course, the more incessant will be his interruptions, and the more difficult he will find it to redeem even a few hours in each week for composed retirement and study. The consequence is, that nine out of ten, perhaps nineteen out of twenty, of those who engage in preaching with very slender furniture, go through the whole of their ministerial life with lean, unfurnished minds. Their “profiting does not appear to all.” Not having the *habit* of close study, it is not easy to begin. They hope for much, and promise much in the way of future improvement, but never find time for it. Hence, when they enter the pulpit, they are neither instructive nor interesting as preachers. The small and lean stock with which they begin is soon exhausted. Their popular acceptance soon declines or ceases. The people are not “fed by them,” with knowledge and understanding. Congregations dwindle away, and sometimes perish, under their feeble and unedifying ministry. Premature dotage creeps on; and the latter portion of their lives, perhaps, becomes rather a burden than a blessing to the Church. It is truly melancholy to think how often this has been the real history of ministers who entered the sacred office without proper furniture, and who, for want of time or inclination afterwards, never made up their early deficiency. Indeed, from the very nature of the case, this *must necessarily* be the result with regard to many. For, let it ever be remembered—and on the ear and heart of every candidate for the ministry, the statement ought to fall with solemn weight—no minister ever yet kept together and edified a congregation, for any length of time, who did not, as a habit, preach *instruc-*

tively;—who did not “feed the people” with *scriptural knowledge*. Even *Whitefield*, with all the fervour of his zeal, and all the wonderful impressiveness of his matchless eloquence, could not possibly have settled as a stated pastor, among an intelligent people, with any advantage. Of this, he was himself aware, and often confessed it with sensibility and humiliation. His early studies had been hasty and superficial; and his ministerial life had been one of almost unequalled activity. He had little time for study from the day of his ordination to the day of his death. His sermons, though highly eloquent, bore the marks of this fact: and when the novelty of his eloquence had worn off in a particular spot, his audiences became gradually less crowded, until he was admonished to take his leave of them for a time, and not to return until such an interval had elapsed as that he could again appear among them under the advantage of a degree of novelty.

But even supposing that he who enters on the holy ministry with slender furniture, should afterwards be determined, whatever it may cost him, to make up his deficiency by unwearied and extra efforts. Still his task will be difficult, and his prospect gloomy. He can take only one of two courses, either of which will probably be fatal. He may attempt, amidst all his multiplied and arduous labours, by *night studies*, and by urging nature in every way, beyond her strength—to gain that which he ought to have acquired before he entered the pulpit. In taking *this* course, he will, pretty certainly, *destroy his health*, and either sink into a premature grave, or reduce himself, for the remainder of his days, to a state of languor and protracted disease, which will render existence a burden, and all comfortable and efficient discharge of duty impossible. Or, the delinquent in question may choose another alternative. He may, after entering on the ministry, confine himself to his study; neglecting family visitation; neglecting family instruction; neglecting the anxious inquirer; neglecting the sick and the dying; neglecting all the calls of Christian enterprise and benevolence; in short, neglecting, or slighting all pastoral duties, excepting those of the pulpit. The consequences of adopting this alternative, may be even still more deplorable than in the former case. While the other course would, probably, be fatal to his health, this would be *fatal to his usefulness*, fatal to his *official character*, fatal to the best interests of the *precious souls committed to his charge*.

But it will be asked—Have not individuals been frequently known, who entered the office of the holy ministry with very small theological furniture, but who, afterwards, by very extraordinary efforts, became not only respectably, but some of them even richly furnished for their work? I answer, such instances have now and then occurred. But they have been, generally, men of peculiar intellectual vigour and perseverance; of great decision of character; and placed in circumstances which in a great measure exempted them from the daily and hourly calls of pastoral duty. They have

almost always, too, been men who had not enjoyed the advantage of ample study in early life. Of one who *had* enjoyed this advantage, but neglected it, and entered the ministry with small furniture, and subsequently became studious and learned, I never knew an example; and must entirely doubt whether such an example ever occurred.

III. The great importance of regular and mature training for the holy ministry is manifest *from the peculiar state and wants of our country.*

It will readily be understood that those who are entrusted with immediate care of theological seminaries, have opportunities of perceiving and appreciating this consideration, which are in some measure peculiar to themselves. To *them* applications for candidates, both for pastoral and missionary service, are continually sent, from almost every part of the United States, accompanied with descriptions of the places and population for which the candidates are needed, and of the qualifications deemed requisite for filling to advantage the places specified. It is almost incredible to those who have not seen the contents of such communications as I have described, how frequently, not to say generally, they represent competent *learning*, as well as *talents* and *piety*, as being indispensable in the stations which it is designed to fill. They tell us, in so many cases, that it may be considered, without error, as the general strain of representation, even from the remotest country villages, that the man who would suit, must be a well-informed and instructive preacher, as well as pious, zealous, and prudent. They tell us, that the specified settlement, though new and immature, contains a large number of acute, active, observing men, lawyers, physicians, merchants, whose taste and character demand intelligent, as well as sound instruction from the sacred desk. It would be painful to disclose in how many cases theological professors have been obliged to reply to such applications, that, although they were able to name a number of candidates who were disengaged, they could not select an individual of the whole list who could really be said to be adapted to the place and service described. Young men we had, and in some instances, in considerable numbers; but few or none, unengaged, fit to be sent to such scenes of labour; and so we were obliged to inform our importunate applicants. The truth is, many of the principal people in these remote districts desire—and it is surely a reasonable wish—that the ministers sent to them should be qualified to take the lead in all the ecclesiastical organizations and proceedings, not merely of a single church, but of several neighbouring churches, starting into life and activity; to be the counsellors and guides of townships, and sometimes, perhaps, of counties; to mould a heterogeneous population into a harmonious and comfortable mass; to give advice, go forward, and command respect in difficult and delicate cases; and to take an active part in promoting sound

literature as well as *religion*, in the respective neighbourhoods in which they may be placed. Indeed, to much of this work every minister, even every itinerant missionary is called; and it is of the utmost importance that he be able to perform it with acceptance and usefulness. And *that* candidate for the sacred office who is either too lazy, or too narrow minded to take the requisite pains to qualify himself for these various and momentous duties, may think himself very conscientious, and may give himself great credit for being moderate, humble, and disinterested in his views; but he is an infatuated man. He is not merely under a mistake; he is unfaithful to himself, to the Church, and to the Master whom he professes to love.

Had I, therefore, an opportunity of addressing all the theological students in the United States, I would say to them—Look abroad, beloved youth, upon this nation, in all its settlements, in the length and breadth of them! Contemplate the number, the character, and the wants of our population. Behold the melancholy reign of ignorance and vice. Contemplate the learning, the boldness, and the industry of heresy on every side. Mark well the prevalence, the unwearied diligence, and the eloquence of infidelity. Think how much digested knowledge, as well as able and powerful preaching, is called for by the shrewd and hostile millions within our widely extended territory. Advert for a moment to the mighty influence which the press is destined to exert over this people, and how deadly that influence must be, if not guided and sanctified by the religion of Jesus Christ. Think of the interests of sound *literature* as well as of *piety*. Count the number of the youth who are to be trained up either for usefulness and heaven, or for profligacy and perdition. Ponder well the necessities of our *seminaries of learning*, if they are to be made a blessing, and not a curse. Look at these things, beloved candidates for the holy ministry, and consider seriously what must be the consequence, without a series of miracles, unless the young soldiers now coming forward to the service of the Church, take care to be adequately instructed and girded for the mighty war before them; and if your “spirit is not stirred within you” by the sight, to take high aims in preparing for your work, to aspire to elevated attainments in knowledge and in piety, you are but ill fitted for this age, or for the office which you seek.

With these impressions, when I see young men, under the notion of serving the Church, and of supplying the urgent demand for ministers, prematurely, and without proper furniture, pressing into the pulpit, instead of rejoicing, I mourn. They may have pious intentions, and may sincerely think they are promoting the welfare of the Church; but they are preparing, in all probability, to inflict upon it a real injury. They may think “the Lord hath need of them.” But they are deceived. The Lord is a God of order, and not of confusion, in all his churches. He has never made mental imbecility, ignorance, rashness, and incompetence, proper qualifica-

tions for doing his work. If "the Lord had need of them," he would not only open the door for their entrance into his service, but would also prepare them for the service in which they engaged.

IV. The great importance of mature study, and thorough training for the holy ministry, is manifest *from the predominant influence which the PRESS exerts, and seems destined in a still higher degree to exert, in every part of our country.*

No intelligent observer of the passing age, can possibly fail of marking the power of the press, in reaching, informing, and controlling the whole mass of our citizens. Never, since human society existed, were the productions of the human mind, in so many diversified forms, so widely diffused among men, as at the present time. He who is able to write in a popular and impressive manner, can now, through the medium of the press, speak, in a short time, to almost the whole civilized population of the globe; instructing the ignorant, impressing the careless, and uniting in sentiment and action countless thousands whose faces he can never see in the flesh, and thousands who may live long after he is dead. And as the facilities for extending this method of communication are every day increasing, so the power of the accomplished writer to benefit his fellow-men, is becoming every day more rich, precious, and durable. Happy is that man who is qualified to write in such a manner as to be able to send the means of promoting sound principles, and holy living through all ranks of society to the ends of the earth. If I wished to give such counsel to a beloved son, as I should think adapted to prepare him for the very *maximum* of usefulness in the Church of God, I would certainly exhort him, next to the cultivation of ardent piety, to labour to the utmost, and without ceasing, to become one of the most ready and able writers in the land.

But can any one be ignorant that the possession in any good degree of this accomplishment, must necessarily be the result of mature study, and of indefatigable labour? "*Reading*," said Lord Chancellor Bacon, "makes a full man; *conversation* a ready man; *writing* an exact man." Nothing brings to a more severe test the soundness of a man's original literary training, the accuracy of his knowledge, the clearness of his conceptions, and the cultivation of his taste, than the manner in which he acquits himself as a *writer*. Here, if he be not a real scholar, if his knowledge be not sound and digested, his ideas distinct and clear, and his taste just, he cannot possibly manifest high excellence. Without these qualifications, he may really be said to labour under an entire disability to do much good to his fellow-men in this way. And, of course, he who voluntarily incurs this disability, may be said voluntarily to curtail his own power to serve his generation, and to honour the best of Masters.

Accordingly, it is truly humiliating to observe how small is the number of ministers in the United States, who manifest any thing

like high excellence in the great and precious power of addressing their fellow-men through the medium of the press. Though this accomplishment is so evidently one of inestimable importance; though it bears a high price in the market; and though there is scarcely any way in which a man is so likely, on a great scale, to serve God and his generation; still, the mortifying fact is notorious, that there is a great scarcity of this kind of accomplishment; nay, that many important theological and ecclesiastical publications of the periodical class, are almost obliged to stand still for want of writers of sufficient excellence to sustain them with vigour and spirit. While a large portion of the periodical press is in the hands of infidels and errorists, who can command sufficient literary aid almost at pleasure; the friends of Evangelical religion find it almost impossible to carry on such journals as their cause demands, in a manner which at all becomes their cause. And in the midst of this lamentable deficiency, how few appear to be pursuing that course of study, and submitting to that patient and laborious culture of their faculties which become those who feel bound to exert their utmost strength in serving their Maker and their fellow-men! Never was there a country in which there were, at once, so many opportunities and inducements to promote the temporal and eternal welfare of mankind by good writing as in the United States; and it may be safely said, that there is no department of Christian effort more likely to prove a permanent blessing to the human race; and in which he who is capable of excelling is presented with a greater range of usefulness than that which is now under consideration; and which, at the same time, so many, if they do not weakly undervalue, do most criminally neglect.

V. Ample and mature preparatory study is of exceeding great importance to a candidate for the holy ministry, as a *substitute for that experience which cannot be possessed in the outset of an ecclesiastical course; and for the general formation of the character.*

Many seem to imagine that the only use of a regular and complete course of preparatory study is the *mere attainment of knowledge.* And, therefore, when a candidate for the ministry, after completing his academic career, is exhorted to spend three or more years in diligent theological study, it is thought, by many serious people, to be almost a criminal sacrifice to *mere learning.* But such persons forget that the discipline of the mind, and the formation of the general character, are among the most important parts of professional preparation. They forget that even if the requisite amount of facts and principles could be crowded into the mind of a young man in six months, or even in six weeks, still one essential object of theological education would be unattained; which is *casting the whole man, if I may be allowed the expression, into the proper mould for a minister of religion.* This includes the correction of bad habits; the formation of new and better ones; the grad-

ual discipline and ripening of the intellectual powers; mellowing, softening, and at the same time invigorating the graces of the heart; bringing down high thoughts of himself; ascertaining his own defects and foibles; learning the value of gravity, self-command, prudence, and Christian dignity; studying human nature and the world; in short, unlearning many things which he had learned amiss, and correcting many erroneous views, and juvenile propensities, which nothing but time, and suitable associations, accompanied with much observation, watchfulness, prayer, and conflict can possibly, under God, enable him to accomplish. Suppose a young man to be about to engage in a course of study preparatory to the gospel ministry. Suppose him to have lively, and vigorous talents, and unfeigned piety;—but at the same time to be rash, impetuous, indiscreet, ignorant of the world, elated with ideas of his own powers and importance, and ready on all occasions, without conferring with age or experience, to dash forward for the attainment of his object. Now, if such a young man had read all the books in the world, and heard and transcribed all the learned lectures that ever were delivered, he would still be unfit to go forth as a Minister of the Gospel; to be a teacher, an example, and a guide in the Church of God. He needs the friendly hints, the fraternal counsel, the faithful admonitions of those who have lived longer than himself. He needs to be taught by experience, and sometimes by very painful experience; to be rebuked, and mortified, and humbled again and again, before he can be brought to “think soberly” of himself, to feel his own defects and foibles, to act with a habitual regard to the feelings of others, to be “swift to hear, slow to speak, slow to wrath.” In a word, he needs that kind of intellectual and moral discipline, which results from being frequently brought into contact with various forms of Christian society, while he is consulting at his leisure the best books. It is plain that all this is not, in ordinary cases, to be acquired in a year, or in two years. It is usually a slow process, and requires time and patience. Yet, with many, this discipline is far more needed, and far more important, than mere learning. The want of it is their most radical and prominent defect; and will be likely, perhaps, if continued, more than any other, (next to a defect in piety) to interfere with their acceptance, their comfort, and their usefulness, to the end of life.

After all the provision which has been made by our Church for ample ministerial training, I feel constrained to say, that there is scarcely a more obvious and deplorable evil among her rising ministry, at the present day, than the slenderness of furniture with which many go forth, united, as such deficiency is too apt to be, with a spirit of self-confidence, rashness, contempt for age and experience, and headstrong obstinacy in the adoption and persevering use of new modes of preaching, in propagating plausible forms of error, and in denouncing a wise regard to ecclesiastical order as pharisaical formality. We have reason to be thankful that this self-sufficient and

turbulent spirit, though found in too many instances, is by no means a *prevalent* one among the mass of our candidates. If it were, the prospect would be indeed gloomy; or rather, there would be no rational hope for the Church short of a *revolution*, which should at once convulse and purify it. Now against these aberrations, piety itself, even ardent piety, is not always a sufficient defence; for the stronger the conviction on the part of a deeply conscientious youth of the rectitude of a certain course, with the more decision and ardour will he pursue it.

If we would cure such an one of his errors, and reclaim him from his wanderings; we must *inform his mind*; we must *read to him the experience of former ages*; we must prevail upon him to pause, to inquire, and to avail himself of the knowledge accumulated by the Church from her very mistakes, convulsions and disorders. In nineteen cases out of twenty, when pious young ministers have given way to extravagance and fanaticism; when they have spurned the counsels of age and experience, and grieved the hearts of intelligent and sober Christians, by patronising enthusiasm and disorder, they will be found to be among the ignorant and superficial, who have pressed forward prematurely into the field of public labour; who know little of theology; little of the structure and history of the Church of Christ; still less of human nature, and the human heart; and least of all of themselves. This is so generally the case, that when I hear of a young man who is peculiarly forward and arrogant in his ecclesiastical spirit; who claims to be *peculiarly skilled in originating and conducting Revivals*; who sneers at the counsels of wiser and better men than himself, and denounces as graceless, or at least, as cold, all who are not willing at once to unite with him in his extravagance; I take for granted, without further inquiry, that he is a young man of small information; that he has been intoxicated by the flattery of those who were as superficial and injudicious as himself; that he is a mass of inflated ignorance, and spiritual pride; and that instead of being a guide, in spiritual things peculiarly *well skilled and safe*, as he and his partial friends suppose, he is peculiarly unfit to be trusted in any thing that requires the exercise of genuine sanctified wisdom. I have very seldom met with a case which formed an exception to this remark. All the patrons of enthusiasm, extravagance and disorder that I have ever personally known, were either sciolists in knowledge, or men of remarkably weak minds, and, more generally, both together. The various practical inferences, which may legitimately be drawn from this statement, I leave to others; but the fact is, a self-sufficient, inflated, thorough-going advocate of fanatical measures of any kind, who was at the same time a man of mature study, and a well informed theologian, I never saw, or heard of. Hence I infer, that leisurely and careful study, setting out in ecclesiastical life with a solid mass of digested knowledge, is one of

the best guards against these deplorable evils. This leads me to observe,

VI. Finally; That the importance of mature study and thorough training for the sacred office, is *powerfully and uniformly attested by the history of the Church.*

To trace the leading facts on this subject, would require a volume instead of a few pages. They all, however, when carefully examined, will be found to establish the general principle, that at any and every period, the better informed the clergy were in biblical and theological knowledge, the more exemplary was their sacred character, the more pure and elevated their piety, and the more extensive their usefulness. The most learned of the Apostles, we know, was the most eminently useful of the whole number. And the same general principle has been strikingly exemplified in all ages. It cannot be said, indeed, that ministers of the gospel have been always and invariably useful in direct proportion to their *learning*. Some remarkable instances of learned heretics, and of learned drones and formalists, have, no doubt disgraced the ministerial office; and instead of proving blessings to the Church, have rather been perverters of the truth, and obstacles to the progress of the gospel. But the *converse*, of this statement, cannot, assuredly be maintained; that is, it cannot be said of any pastor, or missionary, who was remarkably *ignorant, however pious*, that he was extensively and permanently useful. Such an one may have been the means of doing some little good, for a short time, and in a narrow sphere; but extensively useful he never was. The annals of the Christian Church afford no such instance. The fact is, from the days of Paul to this hour, those ministers who, to exemplary piety, and ardent zeal, added sound and mature learning, have been in all ages and countries the most eminently blessed and useful in their generation.

This principle was strikingly exemplified in the lives and character of the *Reformers*. In those holy men, who were most eminently instrumental in stripping off the mask from Popery, in exposing the erroneous corruptions of the man of sin, and holding forth the "light of life" to a dark world, we see the value of learning to the gospel ministry displayed in the most impressive manner. It may be maintained, without hesitation, as a general fact, that the most learned of their number, were the most richly and extensively useful; and that, humanly speaking, had their knowledge been less, the blessings which, under God, they were instrumental in conferring on the Church and on distant generations would have been far less rich, vital and permanent than they were. Nay, it is not saying too much to assert that, had not the leading Reformers been men amply furnished with human and divine knowledge, they could not possibly have rendered those incalculable services to the cause.

of Christ which altered the face of Christendom; which sent blessings to the ends of the earth; and in which we have yet reason to rejoice. The accomplishments of which we speak were those which enabled those great and good men to translate and expound the Scriptures; to explain and defend the precious doctrines of the gospel; to meet the learning of the most corrupt Romanists with still sounder learning; to repel their plausible logic with logic still more legitimate and powerful; to expose the emptiness of their "philosophy falsely so called," by sounder views of genuine philosophy; to exhibit the real character of the heresies and superstitions which they opposed, by tracing their history, as well as exposing their native tendency and effects; and thus to command the confidence, and guide the opinions of thousands who never saw their faces in the flesh.

Even in the case of *missionaries*, the principle for which we contend has been, with scarcely an exception, remarkably illustrated and confirmed. Whose labours, among this class, have been most remarkably blessed to the conversion of the heathen? Undoubtedly, those who, to fervent piety, united a competent store of literature and science, and especially an intimate acquaintance with the Bible, and with gospel truth. If any doubt of this, let them think of the labours and usefulness of such men as *and Eliot*, and *Brainerd*, and *Spangenberg*, and *Vanderkemp*, and *Swartz*, and *Buchanan*, and *Martyn*, and *Carey*, and *Ward*—not to speak of a number more whose names will instantly occur to every well informed reader; and then ask, whether it had been possible for those holy and devoted men to accomplish what they did, if they had been illiterate and ignorant, however ardent and devoted their Christian feelings? The very suggestion is absurd. We might as well expect men according to the unreasonable demand of the Egyptian task-masters, to "make brick without straw." The most permanent and truly valuable part of the services which they rendered to the cause of the Redeemer, were precisely those which their *sanctified learning* enabled them to accomplish, and which, had they been illiterate men, might, of course, have entirely failed. When we read the deeply interesting memoirs of these men, and especially those of *Buchanan* and *Martyn*, we perceive at once that their indefatigable devotion to study in the University, was so far from having been lost upon them, even in their missionary labours, that it all turned to important account. It served to invigorate and enlarge their minds; to prepare them for the more easy and thorough acquisition of every subsequent attainment; and thus greatly to extend their usefulness. Neither of these men could possibly have shone so brightly in his oriental ministry, had it not been for his diligent and successful labours in the University.

The foregoing statements are all confirmed by the history of the most useful divines and pastors of our own country. It may be

confidently asserted, that ever since evangelical churches have had an existence on this side the Atlantic, those ministers of the gospel in whom fervent piety, and ample theological furniture were most remarkably united, have been, invariably, the most eminently useful. They have had a weight of influence which no others could acquire. They have diffused around them a degree of light, as well as warmth, which less accomplished men could never have imparted. And they have been enabled to give an impulse to the public mind, and to correct prevailing disorders and abuses, to an extent which rendered them great public benefactors; but which, without their learning, would have been impracticable, unless by the intervention of miracle.

Do any ask, in what manner the history of the Church represents the want of mature knowledge in ministers as having interfered with their usefulness? The answer is as ready as it is multiform and decisive. When ministers have had little knowledge themselves, it was impossible for them to impart much instruction to others. They were found unable to "feed the people with knowledge and with understanding." Those to whom they ministered soon discovered their ignorance; felt that they were not fed; became tired of their preaching; lost their respect for them; neglected their ministrations; and, perhaps, gradually withdrew from the house of God altogether, and became totally regardless of religion. Thus, instead of being a rich blessing to the Church of God, such ministers, as was remarked under a former head, have frequently become a stumbling block, a burden, and a curse to it. Nor does the history of the Church represent the evils of the want of suitable furniture in ministers as having been confined to the people to whom they ministered. This deficiency has proved, in innumerable instances, as injurious to *themselves* as to others. They have been made the dupes and tools of designing men, who had more knowledge, and who wished to render them subservient to their sinister designs. Or they have been, before they were aware of it, entangled in the deplorable toils of childish superstition, or wild enthusiasm; and thus, becoming "blind leaders of the blind," they have contracted more guilt, and done more injury to that hallowed cause which they professed to serve, than it was possible by human arithmetic to estimate. The truth is, a man who has but a smattering of indigested knowledge, however pious, *must* be, as all experience has evinced, not only an *incompetent* guide, but also an *unsafe* one. In a day of commotion and trial, he knows not what to do. He is ready to adopt every novel project which ignorance, vanity, or a spirit of innovation may propose. The results of former experience and wisdom are, of course, lost upon him, for the best of all reasons, because he knows them not. The consequence is, that, in all his movements, he betrays total incompetence to the work which he undertakes. He draws down upon himself the deep regrets, if not the unmingled

contempt of the wise and the good around him. And the Church, instead of having reason to bless him, as her leader, guide, and benefactor, has reason rather to weep over his character and labours, however well intended, as really, taken in the aggregate, so much thrown into the scale of the adversary.

Such, beyond all doubt, is the testimony of unvarnished history on the subject before us. It teaches, on the one hand, that *unsanctified knowledge* has always been a curse to the Church—leading to pride, ambition, unhallowed speculation, heresy, strife, and every evil work. And it teaches, on the other hand, with no less distinctness, that *ignorance never was nor can be sanctified*, that an ignorant or superficially informed ministry never can be either a respectable or useful one; that it must either sink down into miserable, inert, uninformative insignificance and unfaithfulness; or betray into vanity, empty rant, enthusiasm, and endless disorder. Nothing but the *union of fervent piety and sound learning* can possibly secure to any Christian ministry, for any length of time together, the precious results of true respectability and genuine evangelical usefulness.

Seeing that the voice of all history is so unequivocal, loud, and solemn on this subject, it has often filled me with the deepest astonishment that candidates for the ministry, who have any acquaintance with that history, should yet be so slow to learn its plain and conclusive lessons. Such, however, is the demented course of many! They are so infatuated as to pass hastily and slightly over all their academical and collegiate studies, and yet hope to have well disciplined and cultivated minds. They are so much in haste to get into the field of active labour, that they will not take the time or the pains to make themselves acquainted, even tolerably, with the original languages of Scripture; and yet are so unreasonable as to expect to be sound, intelligent, and able expositors of the word of God. They spurn at the labours of studying didactic and polemic theology in a systematic manner, comparing system with system; and yet irrationally dream that they shall be able, by and by, to “bring out of their treasure things new and old.”

They imagine that their little, stinted, indigested, miserable pittance of acquirement will be sufficient to draw upon while they live, without any addition. Surely such youth set at defiance all reason, and all experience. When our Theological Seminaries were first established, the friends of a well qualified ministry were sanguine in their expectations, that theological education would rapidly rise to a high standard. It never entered into their minds, that when such ample and favourable opportunities of mature study were provided, any would be insane enough not to avail themselves of the provision. But, alas! how grievously, not only in many instances, but in a great majority of instances, have such expectations been disappointed! How difficult is it, after all, to persuade the larger

portion of our candidates for the ministry, of the importance and necessity of ample furniture in those who bear the sacred office! They read in every history of the Christian Church which they open, the deplorable consequences of ignorance and incompetence in the Gospel ministry. They cannot open their eyes on the ministers and churches of the present day, without seeing the most humiliating effects arising from the want of suitable training in those who have undertaken to be "watchmen on the walls of Zion." They cannot help seeing, if they look at all, that the minister who has but *small knowledge*, with few exceptions, must content himself with *small usefulness*. They ought to know, too, that the state of society in our country, as it advances in refinement and intelligence, is, every year, calling for more ample furniture in candidates for the sacred office. They ought, further, to remember that Christian ministers of the present day are called upon more loudly than ever before, to serve the cause of Christ with their *pens*, as well as in the *pulpit*, in the *lecture room*, and in the *pastoral visit*. And they ought to consider that they have opportunities of enlightening and influencing the public mind presented to them, such as no former generation of candidates for the ministry ever enjoyed. They are, also, frequently and faithfully *warned* of the danger of immature study and superficial knowledge, and entreated to avail themselves of the means placed within their reach for preparing in the most advantageous manner to serve the church and their generation. But with respect to many—alas! too many—all is in vain. Only a lamentably small portion can be prevailed upon, with all these considerations in view, to pursue the full course of study which the wisdom of the church has prescribed. And even some who ~~do~~ consent, and profess, nominally, to go through that course, engage in study, for the most part, with so little zeal, and suffer themselves to be diverted from their studies by so many distracting avocations, that but a small portion of the nominal time of study, is really, and in good earnest, devoted to its professed object.

I am not ignorant of the various pleas by which those who act thus, in opposition to the clearest light of experience, attempt to justify their blind and infatuated conduct. They plead—the urgent need of ministers; the solicitations of their friends; their earnest desire to be in the field of labour; the inconvenience of obtaining the necessary means of support in pursuing the usual course;—all these they plead with confidence and zeal. But such pleas are all delusive and vain. Those who offer them forget that it is no real blessing to the church to multiply ignorant and incompetent ministers, but rather a curse; that, of course, if the call for more labourers were a hundred-fold more loud and importunate than it is, it would be worse than useless to the church, as well as to themselves, to go forth unfurnished "novices." They forget that they have but one life to live, and that, if they allow themselves to launch

forth unprepared, they may, and probably will, never be able to repair the mischief of this one premature step. O, when will those beloved sons of the church, who have "a price put into their hands to get wisdom," learn to value it correctly, and to improve it faithfully? I can only say, with respect to those who act otherwise, that, if they ever come to their senses, they will be ready, like *Peter*, to "go out and weep bitterly."

When candidates for the ministry have completed their college career, and commence their theological studies, it is often too late to address them effectually in reference to this matter. Their whole elementary course, in the languages and sciences, has been so miserably superficial and inaccurate, that, unless they *go back and begin anew*, they never can proceed in their theological course with any tolerable advantage. Young men, therefore, who have the ministry in view, ought to *commence* their elementary studies under a deep conviction of the importance of every part of their *foundation* being laid in the most *careful* and *solid* manner. From the moment they take the Latin grammar in hand, they ought to be entreated not to *slight* any part of their work; and to make a point, whatever it may cost them, of being *exact* and *thorough* in every thing. This may give more trouble in the outset, but it will *save trouble* in the end. He who *begins* well, will proceed afterwards with more ease, more celerity, and more profit; whereas, he whose studies in classic literature and in the sciences are lame and crude, may rely on it that he will be like a man with weights tied to his feet, which will, necessarily, impede his progress in every subsequent part of his journey. O, that candidates for the ministry could be persuaded to feel that this is not a subject concerning which they are at liberty to "confer with flesh and blood;" but that they are as much bound to *prepare themselves in the best possible manner to serve their Master in heaven*, as they are to pray, to study his word, or to believe in his name. And if any young man, after having the subject properly set before him, cannot be prevailed upon to go through a regular and full course of study, both classical and theological, I, for one, am prepared to say that, from the moment this disposition is discovered, our Church ought to decline sustaining him. The pious young man who has gotten it into his head that zeal, without solid knowledge will answer for a minister of the Gospel, ought at once to be told, that he will be much more likely to promote the cause of true religion as an industrious mechanic, or in some other secular employment, than as "an ambassador of Christ."

ARTICLE XV.

THE NECESSITY FOR EDUCATION SOCIETIES.

BY E. B. EDWARDS, D. D.

[The following article is from the pen of the able coadjutor of *Cornelius* in carrying forward the operations of the American Education Society, and in conducting its invaluable periodical. Our Presbyterian readers will recognise the nomenclature of Voluntary Societies. This we did not feel at liberty to alter. A few paragraphs have been omitted, which were not essential to the argument. The article is extracted from the "Biblical Repository" of 1842.]

I. We shall first attempt a brief answer to the question, What are some of the causes why Education Societies are not favoured with their appropriate share of encouragement.

1. There is an unfortunate association with the word *beneficiary*. It has come to mean, one who receives a favour, but renders no equivalent; one who lives on the bounty of others, but makes no return. But is *his* case so peculiar? Must *he* be marked as the only one in whom an extraordinary degree of thankfulness is becoming? Is the term *beneficiary* applicable to him only? Not by any means. The nine hundred students who have been educated in the oldest theological institution of our country are one and all charity students. A large part of their theological education has been furnished to them gratuitously. They are pensioners on the bounty of the rich and honoured dead. And not they alone. Every teacher in that seminary is a beneficiary. He is living on charitable funds. He is as strictly indebted to the beneficence of others as either of his pupils is. And not he only. The founders of the institution were beneficiaries. Their ability to acquire and preserve their property was owing to the institutions of the gospel. What would their ships and warehouses have been worth, if they had not been defended by that public sentiment which is created by the preaching of the gospel? Worth just as much as they would have been in the ports of the Barbary coast. These men, therefore, were beneficiaries to the very individuals whom they helped to educate. In a mere worldly point of view, they could not afford to dispense with the preaching of the gospel. It was the cheapest mode which they could adopt to render their own lives happy, and their property safe. Why then should one assisted by the Education Society be regarded as under *extraordinary* obligations to be grateful to his patrons? Because, it may be said, of the *mode* in which he is aided. The funds for his support were gathered from the *churches*. They were hard-earned. They were made up of the widow's mite and the poor servant girl's wages. Uncommon responsibilities are resting upon him who is thus sustained. But are not all professing Christians alike bound to labour for the salvation of men? Must

you give yourself to an arduous work in some sickly region of the west, or under an equatorial sun, and must I, remaining at home, do nothing in contributing to your support, or in preparing you to labour? Is it charity in me so to do? I am giving a little portion of my *property* to assist in your education; while you give *yourself* to a life of toil of which I know nothing. No! you are the benefactor; I am the beneficiary. You are performing a part of the labour which belongs to me. We are both under equal obligations to our gracious Saviour, but you are willing to bear the heat and burden of the day, if I will contribute a little to help your outfit. A poor widow gives her mite to assist the son of another poor widow in becoming a missionary to the heathen. The first gives her money, but retains her son to be the prop of her declining years; the latter gives no money, but parts with her only son, and that son is a missionary, and goes out, perhaps, to be devoured by the cannibals of the Indian Ocean. Which of those two young men is a beneficiary? Which of those two widows makes sacrifices for Christ? You have a son who is well qualified to be a missionary; but you think that he has learning and accomplishments which peculiarly fit him to labour in some honourable station at home. You cannot bear the thought of parting with him for ever. But are not you and your son specially called upon to help that indigent youth who longs to carry the name of his Saviour to some distant region of the earth, if he can only have the adequate intellectual and spiritual preparation? Ought you to hesitate in aiding him for this enterprise? And after the utmost which you have done in a pecuniary way, which is the beneficiary—you, who dwell in the bosom of your family, encircled with literary and religious privileges more than you can name, or he, who has hazarded his life on the high places of the field?

A small number of men in our country receive an annual pension of eighty or ninety dollars. But who are the beneficiaries? Those who pay these pensions, or the scarred and maimed veterans, the venerable relics of half a hundred battle fields, who sowed in blood the ample harvests which we are now reaping? Who is the beneficiary; he who gives fifty cents a year to the Foreign Mission treasury, or he whose life-blood is burnt up under the blazing sun of tropics, or who encounters a life of great self-denial in the unbroken forests of the West?

By these remarks we would not imply that gratitude is not becoming in one who is assisted in his education for the ministry. In proportion as he is qualified for the work to which he is looking forward, he will be free from all assumption, from all airs of self-importance, from all disposition to claim anything from his fellow Christians. At the same time there ought to be, as the apostle says, an *equality*. One man is not bound to perform the labours of every body else, and to wear an opprobrious epithet in addition. If it is his duty to spend his life among the heathen, then it is the

duty of the churches to help him to get ready to go. They are not so much conferring a favour on him, as clearing their own skirts from the blood of the perishing pagan. It is not charity which they are exhibiting, it is obligation which not one of them can guiltlessly shake off. He is indeed bound to be humble, grateful, prudent—but chiefly from his relations to his Saviour. He is not authorised to take any course which will diminish in his bosom that sense of manly self-respect without which a minister or missionary is worth but little.

2. Another difficulty arises from inadequate views of the importance of a protracted course of education. The subject is not easily apprehended on the part of many. It does not touch so many chords of sympathy in the human bosom as most other charitable objects do. It has but few tales of suffering to narrate which find a responsive echo in a thousand hearts. It has no direct relations either to the wants of the body or of the soul. It is based on something less tangible, which has fewer points of contact with the common apprehension. It proceeds on the assumption that those who aspire to be teachers in religion, must be men of patient reflection, of deliberate purpose, whose understanding is practised to discern good and evil, who possess that combined sound judgment and learning which is the result of the study of books and of men; who can stand up before others with something of that authority which good sense, correct taste, a disciplined understanding and unaffected piety never fail to command. These acquisitions, however, are the result of time, of long and careful attention, of habits of exact study, and of years of assiduous application to the Father of Spirits, who endows with a portion of his own wisdom him, and him only, who both hopes and quietly waits for the blessing.

It is difficult, however, to make these things obvious to the Christian public, to make them enter into and become part of the permanent convictions of the mass of Christians. They can see the value of the distribution of the Bible, or of the Saint's Rest, or of the erection of the Sailor's Home, or that a foreign missionary must have his daily bread; but they cannot exactly see the importance of spending ten of the best years of one's life in the schools, or what bearing it has upon the work of going out and telling men the simple story of the cross.

It is owing to this cause, in part, that the Society has laboured under difficulty from its foundation: Its aim is too intellectual, too far removed from the general sympathy. The time is too long between the sowing of the seed and the reaping of the harvest. Immediate, palpable result is the order of the day. The precept of the Scripture is reversed, and men choose to walk by sense, not by faith. The acquisition of ministerial education has too much to do with the future and the invisible, to insure a wide-spread and continued popularity.

3. Some prejudice has resulted from the fact that the plan of the

Education Society appears to be exalting the claims and multiplying the numbers of one of the learned professions. Why this incessant magnifying of a single class of men? Why this unintermitted protrusion of the importance of the clerical function? Why must all other orders of society be, impliedly at least, dishonoured by ringing perpetual changes upon the dignity of the ministerial office, which is held, at the best, but by an insignificant portion of the community? Must our eleven sheaves fall down and do obeisance to this solitary bundle of grain?

Complaints like these may not often take the form of words, but that they are felt, there can be no doubt. The separation of society into distinct orders does not accord with some tendencies of the age. Resistance to it appears to be the right and duty of all who would aspire to the claim of freemen. Those who have not advanced thus far in opposition to the existing condition of things, experience some hesitation, or, at least, do not give their cordial support to an institution that seems designed to augment the factitious distinctions of society.

A sufficient reply to objections of this kind is found in the fact, that the Christian ministry is of divine appointment, unequivocally and decisively, for all such as believe in the inspiration of the Scriptures; that without its active agency no other great interest of society is safe or can prosper; and that, if it is indispensable for one community, it is equally so for all communities. Thus the question of its increase is the same as the question, whether there shall be any ministry at all. It ought also to be recollected that this profession stands perfectly distinct from all others in its renunciation of earthly objects at the outset. It seeks *you*, not *yours*. It therefore comes into competition with no other interest. Its kingdom is not of this world. It is the servant of all for the good of all. It is the friend of all alike. It ought therefore to excite no suspicions, when in reality it affords the main safeguard for the most precious interests of man. The question of its increase is the question whether civilization, literature, national prosperity, shall advance, as truly as it is whether Christianity shall make any further progress.

4. Another, and a principal cause of the difficulties with which the Society has laboured, is the alleged failure, intellectual or moral, of many who have been aided. The Society has been charged with an indiscriminate distribution of its funds. The worthy and the unworthy have alike shared its bounties. Deeply seated prejudices have been fostered in many communities, it is affirmed, by the delinquencies of those who were living on sacred funds.

It is not denied that there have been disappointed hopes; fond expectations have been blasted. In other words, imperfection has characterized this department of labour as it has every other. Directors and Committees are not endued with the skill to divine. They lay no claim to the apostolic gift of discerning of spirits. They

know that to judge of human character is frequently a matter of great delicacy and difficulty. Nothing is more common than tardy growth and late development. The promises of spring are no certain index of the harvests of summer. Brilliant precocity not unfrequently sinks into a dull and stationary middle age. Not a few men who have honoured the ministerial office would have certainly been thrust back to their old calling, if those summary rules had been applied which some men would advocate.

A distinguished individual connected with Yale College remarked in a public meeting, that in the examination of a candidate for the patronage of the Society, it was almost decided that his talents would not justify his reception. He was, however, received, and he has since been particularly instrumental in reducing a chaotic pagan dialect into a regular written form, and in translating into it the whole of the Bible. The same remarks are applicable to the early history of one whose course in the eastern hemisphere has been so much like that of his Lord in giving sight to the blind. His prayers would have been early stopped by our ardent judges of character. One of his fellow labourers gave no indications in his collegiate life of the eminence which he has since reached.

By the citing of these instances it is not intended to justify any negligence, any want of discriminating attention, any failure to adhere to strict rules on the part of those who administer the funds in question. But the longer one lives, and the more he has to do with forming an opinion of human character, especially in the young, the more necessity he will see for caution, for patience, for kind indulgence. It is the *superficial* judge only who is forward to form and pronounce a decision.

The sweeping condemnation which is often made on this point, is totally unauthorized. Were there space, it could be set aside by a minute specification of facts, beginning at any point almost on the globe, and stopping at nearly every Protestant missionary station from Lake Superior to Canton. It is a well known fact, that those who have been aided by Education Societies have been *volunteers* when any deadly breach was to be entered, when any exposed bastion was to be stormed, when the drum was beating for a forlorn hope. If others have shrunk from the perilous field, these have not; if others were ready to nestle down in the pleasant parishes of New England, these were not overforward to do so. The strongest statements on this point will be borne out, if any one will take the list of the Home and Foreign Mission Societies, and mark those who have preached Christ in the regions *beyond*, where he had not been named.

II. We are prepared to consider the question—Is there now, and is there likely to be, a great deficiency in the number of ministers of the Gospel in our country?

It has been strenuously argued that the supply of preachers will

keep pace with the demand; that in the natural order of things, without any extraordinary effort, the number of those who enter upon this work will correspond to the requisition which is made for their services. Such, it is said, is the principle of Political Economy. If, from any cause, the demand for a commodity exceeds the supply, there being more who wish to obtain it than can be supplied with it, there is produced an active competition among purchasers, and an immediate increase in the number of producers. This reasoning is doubtless correct in most departments of labour, manual, political, or literary. If there should be a great demand for school-teachers, there would be a rise in the amount of compensation offered, and a consequent increase in the number of those who would seek this employment.

But in respect to the religious interests of men, the case is widely different. The want of religious institutions exists where it is not felt. The need is urgent when the insensibility to it is profound. Men are overtaken with a fatal malady, but they are utterly averse to the remedy. This very apathy is the strongest reason why the antidote should be applied. In this case we are not to wait for a demand. We are to go and create it. We are to tell men that they are in a starving condition. We are to make them hunger and thirst for the bread and water of life. We cannot afford, and they cannot afford, to wait till there is a voluntary application for relief. Ere that, they may be beyond redemption.

Besides, in our country, it is happily understood that none are to enter upon the work of preaching the Gospel, except those who have felt its saving efficacy. Accordingly, the number of educated men who assume the sacred profession becomes extremely limited. It is not a third, nor even a fourth part of those who graduate at our colleges. For a work so thoroughly spiritual, as is that of preaching the Gospel, most students feel little inclination. And the number is still further diminished by the constant self-denial incident to the work of the ministry. We have no sinecures, no chapels of ease, no dainty pluralities, no cathedral stalls, no alluring college fellowships. There is little leisure for literary studies, for pleasant literary companionship. Every thing must bear upon one object—the preaching of the Gospel. Every book that is read, almost, has something to do with the construction or illustration of a sermon.

The prospect of ecclesiastical distinction can be but a feeble motive. Ministerial parity is the doctrine of seven-eighths of the people of the country.

Pecuniary motives are equally uninviting. Probably the annual average compensation of clergymen of all denominations throughout the United States, does not exceed three hundred dollars, if it does not fall short of that sum. It is generally understood that a minister who is governed by such considerations ought to vacate his office.

It is evident, therefore, that the principle of Political Economy

can here find no place. The radical aversion of men to the Gospel shuts out that principle as inapplicable.

But the great deficiency in the number of the preachers of the Gospel, present and prospective, may be directly argued from various considerations.

In providing the means of grace, we are to remember, in the first place, the great number of sects. A town of five or six thousand inhabitants must be sub-divided into ten or a dozen parishes. Two or three hundred individuals must set up their ecclesiastical banners, and lead a languishing life, in order that the rights of conscience may be maintained, or that some favourite dogma may be duly honoured. This dividing process extends to every part of the United States. In the newly settled regions it is especially rife. A single community is frequently made up not only of the various sects which are indigenous to our soil, but of those of German, Irish, or Scotch growth. Each is pertinaciously attached to its peculiarities, and must have the Gospel preached in its own way, or not at all. As if these divisions were not minute and distracting enough, there is the spectacle of one of the largest and most enlightened denominations, completely bisected throughout the United States, and refusing to meet together, though adhering to the same formula of doctrine and modes of worship.

In making spiritual provision for our countrymen, therefore, this peculiarity must not be overlooked. To provide a competent clergyman for each one thousand of the population, though we are now immensely short of that provision, is, in effect, to withhold the Gospel from the great mass of the people. We must meet them as they are, not as we would have them be. We must conform to their peculiarities, if we would save their souls. They must have preachers with the technics of whose theology they can sympathize. To deny them this, is to exclude the mass of them from the pale of salvation.

Again, the population in some parts of the country will necessarily remain thin and scattered for a number of years. This is the case with large districts of the southern States. Compact villages, where a thousand souls can enjoy the pastoral superintendence of a single minister, are comparatively rare. And in the more densely peopled west, the restless spirit of emigration is always at work, breaking up or weakening the organized churches and societies. The heaviest draughts for new colonies are now made upon the older portions of the west. Ohio and western New York are re-producing themselves on the farther bank of the Mississippi. Indeed there seems to be no barrier to this migratory life except the shore of the Pacific. The word *home* appears to have lost all its attractions, or to have been dropped from the vocabulary, and the passion which has taken its place in the bosom, is that for cutting down the primeval forest, and of plunging into solitudes hitherto unvisited.

But these roving Bedaween of our western wilds must be followed

by the institutions of the gospel. They must be preserved from becoming the prey of thoughtless ignorance or of sophistical infidelity. Whatever comfort they leave behind them, they must not leave the institutions of the gospel. Whatever privations they shall suffer in their new, and, for a time, sickly abode, they must not be bereft of that which can alone console the dying parent, or carry the child's departing spirit to its gracious Saviour. In other words, this restless love of change and adventure will greatly augment the responsibilities of Education and Home Mission Societies. Two or three clergymen will be needed when otherwise one might be sufficient.

Once more, this country, like Rome, in its perhaps fabled early history, is the asylum of all nations, the resort of men of every tongue and lineage. Such is the overcrowded state of many of the countries of Europe, so near a starving condition are multitudes of the population, so much is human liberty abridged in the old despotisms of the continent, so wide-spread and flattering are the reports there of our democratic equality, and otherwise happy state, that it seems altogether probable that the tide of emigration hitherto has, by no means, reached its height. We are called upon to grapple, not only with the vice and ignorance which are of native growth, but with much of that with which Europe is borne down.

A great proportion of these colonists, as is well known, are Roman Catholics, enveloped in the darkness which is the natural product of the Papal system. Multitudes of Protestants are such only in name. They know little of the gospel of Christ, and have less sympathy with our civil and sacred institutions. This heterogeneous mass are to be approached with candour, with all kindness, yet with the thorough conviction that if they cannot be woven, and fused into our system, and made with us one people, they will constitute a most malignant element for our utter destruction. Our only safety is in their conversion. Insensibility is ruin. If they get the mastery at our elections, retaining their European habits and views, we might as well at once give in our allegiance to the old man at Rome, and receive as our protector some blood-thirsty Spanish-American wretch. We may depend upon it, that there is no other alternative. The gospel must find a lodgment in the hearts of these millions, or we may plunge into a sea of anarchy and blood like that with which the plains of Mexico have been for fifty years drenched. The preaching of the gospel is the only remedy. There may be admirable auxiliaries to this, but it is the living voice which is to pierce the vast sepulchres of the spiritually dead: it is mingled human and Christian sympathy, uttering itself through the eye, and giving vitality to every line of the countenance. We may talk, as we will, of the assimilating influence of our free institutions; we may laud as we may, the benefits of knowledge to the lower classes; there never was, and there never will be, any *national* civilization without the inculcation of inspired truth from the living lips and the burning heart. Greece and Rome never were civilized. Many of the free-

men were; but how was it with the women almost without exception? How was it with the slaves, outnumbering, in some cases, the free-men twenty fold?

Once more, the lives of clergymen are shorter at the present day than they were in the days of our fathers. There may not be a sufficient number of facts collected, the comparison of which would show how great is the diminution. There is, however, no reason to doubt, that the term of ministerial life is abridged several years on an average. Why should it not be so? This harp of a thousand strings is handled too roughly to endure. These delicate organs are too often strained to their utmost tension not to snap in sunder. How can two sermons be composed in six days, and three be preached on the Sabbath, and several lectures be delivered in the week, and some old feuds between church members be reconciled, and pastoral visitation gone over, without consuming the spirit and the body together? Instead of marvelling that one young preacher falls before he has arrived at the anniversary of his ordination, the wonder is that scores of others do not.

This difficulty presses with peculiar weight upon our western brethren. They are often called to perform the pastoral labour of a county or of half a dozen counties, leaving their families perhaps in the midst of sickness and sorrow, or bowed down under the disheartening effect of the principal malady of the country. It is no relief in such a case that one can preach without preparation. It is not very comforting to the nerves of a generous and high-minded man that he is able to give his hearers husks on the Sabbath. The reflection that one's mind is running to waste amid the always beginning, never ending calls for practical duty, will not be apt to lengthen out the life of a genuine scholar and minister. It is sad economy to send out an army just one-fourth large enough. It falls little short of a wanton waste of spiritual power to impose upon one man duties which could crush two men.

But such is the state of things in large districts of our country. While half a dozen men are in the process of education for the western States, the two or three who *were* in the field have fallen into the grave, or been disabled through excessive labours.

These considerations may be sufficient to show that there is, and that there is likely to be, a most deplorable deficiency in the number of preachers of the gospel. Particular facts, showing the same thing, might be multiplied almost without end. But it is not necessary. It seems like a work of supererogation to try to prove so plain a case.

III. The only remaining question, which we will briefly consider is this:—Are Education Societies fitted to supply this deficiency, at least in part? Is the system upon which they proceed a wise one?

In proof that it is, we remark that it is not a modern invention.

It has been practised hundreds of years in all the principal countries of Europe. In the University of Paris as long ago as the 13th century, the pressure upon the poor students excited charitable benefactors to relieve it in an effectual manner. Houses were provided by individuals, as well as by religious orders, in which indigent scholars enjoyed the benefit of free lodgings. Free board was soon added, and in many cases small stipends or bursaries, in order to defray the necessary expenses of the schools, were procured. The same system has been pursued, to a great extent, in the Italian, Scotch, and English Universities. In some of the Scotch institutions one-third of the students are so aided. This generous assistance has been rendered in many cases by persons who encountered great difficulties themselves in early life from their straitened circumstances. Education Societies are proceeding then, substantially, upon a plan which has been in use five hundred years. If this method of charitable aid had been unwise, if it had fostered indolent habits, if it had weakened the sense of moral obligation, or the motives for personal exertion in any considerable degree, would it not have been discovered in less time than five centuries? Some of the ablest men in every department of Church and State in England received their education in the charitable schools in and around the metropolis. The names of the Grants and the Thorntons of that country are written high on the same imperishable scroll as the Abbots, Boudinots, Phillipses, and Bartlets of our own land. Two hundred years ago, forty-four students, preparing for the ministry, were supported at Oxford and Cambridge Universities by an Education Society, framed with an exact system of rules, among whose trustees were Richard Baxter and Ralph Cudworth.

The plan is a wise one, from its peculiar adaptation to the state of our country. A great proportion of the families in the free States, probably from one-half to two-thirds, are unable to defray the expenses of a liberal education for their sons. With frugal habits they can live comfortably from year to year. But to dispense with the assistance of the son, just at the age when his services begin to be valuable, and in addition, to expend directly six or eight hundred dollars, is entirely out of the question. Occasionally a young man of extraordinary energy will force his way over every impediment, and become, as it is said, the architect of his own fortune. There have been instances of this kind so marked that some have argued that we might rely upon this spontaneous, unassisted movement to fill the ranks of the ministry. Every youth, it has been contended, who is worth educating will, in some way or other, get the means. We reverse the order of Providence when we take away the motives for self-reliance.

But why, it may be asked, did not this self-supporting plan succeed before Education Societies were formed in our country? Why were not the ranks of the ministry full in 1816? On the contrary, why was there such a deplorable state of things in the lack of minis-

ters, that there was a simultaneous inquiry all over the country: What shall be done? Here was, certainly, a long and favourable time in which to try the experiment. There had been at the close of the last century, and at the beginning of this, extensive revivals of religion. And yet the ranks of the ministry remained mournfully and increasingly deficient. Why then did not a competent number of these self-sustaining men enter the sacred profession? The failure shows, indubitably, that no adequate dependence can be placed on this source.

Again, the aid that is rendered enables the student to proceed in his calling without distracting anxieties. Nothing is more harassing to a scholar than perpetual pecuniary embarrassment, than the dread of incurring liabilities which he has no prospect of meeting. The mind must be free in order to act well. Depressing anxiety from any source cripples the will, palsies the resolution, and leaves the poor subject, in the midst of his unaccomplished studies, the prey of melancholy, if not of misanthropy. There are indeed some hardy spirits who can climb over these formidable steeples by the aid of a powerful body and an indomitable will. But their education will be marred and imperfect. It was a wise man who said that those *separated* themselves who would seek and intermeddle with all wisdom. Leisure, retirement, a tranquil state of the emotions, opportunities for acquiring habits of patient thinking, are absolutely necessary for one who is to be the public teacher of his fellow men. He will have experience enough of the stormy ocean which he is to buffet. He will not need to be in the ministry more than six months to learn by heart several chapters in the book of human experience. How inestimable, then, will be those mental and moral habits which will enable him to pursue his way with quiet decision, but which cannot be acquired, ordinarily, if the griping hand of poverty has been upon him in his preparatory course. And if he is properly educated, he will not be a novice in the science of human nature. He has studied those books which have given him an insight into the subject, especially the book of his own heart, and as face answereth to face, so doth the heart of man to man.

There are three ways of rendering this assistance: through private individuals, by a single church, or by an organized association. On the first method, no certain dependence can be placed. There is little responsibility. There will be no knowledge of a thousand cases of promising talent and piety. And it is generally an ungracious task to apply to an individual for pecuniary aid. The most deserving young men would be least inclined to do so.

To the second method, there are insuperable objections. The members of a church are liable to be biassed for or against one of their own number. The youthful prophet, in these days, is frequently without honour in his own country. A church is not always the best judge of the literary promise of an individual. And then he must almost necessarily have a feeling of dependence upon his

patrons, which does not exert the best influence upon his character. If there is a decided failure, the cause itself will be prejudiced in the view of that church for at least one generation.

Now, an association comes in to his relief, with a well-digested plan, with rules which have had the test of many years' experiment, having no partialities for a particular part of the country, no favourite seminary of learning, but the impartial friend of all that will comply with its conditions.

It proposes to introduce into the ministry men of promising piety and of thorough education. And if there ever was a necessity for these two qualifications, they are indispensable *now*. What *but* piety can sustain the minister as he looks over his afflicted and distracted country? What but an unwavering trust in God can give him the heart to pray for his native land, when the flood-gates of the depravity of the old world are opened upon us, when patriotism in our rulers seems to be merged in a reckless party spirit, when pestilent religious delusions are popular in proportion to their absurdity and impiety?

Again, a thorough education for the ministry was never more urgently demanded than it is now. Never had the youthful preacher more occasion to be clad in the panoply of the Gospel. No language can adequately express the importance of his being familiar with the doctrines of the Gospel, with their mutual relations, and with the best methods by which they may be defended.

At no time since the Protestant Reformation has it been of more vital consequence to him to be versed in the history of the Church. Nothing would more contribute to his steadfastness, or to his power to grapple with the disorders of the present day. Scarcely any thing could furnish more pertinent proofs and illustrations to aid him in his work of preaching the Gospel, and of guiding the souls of men.

So likewise in respect to the interpretations of the Scriptures; when multitudes are wresting them to their own destruction, putting upon them arbitrary meanings, deducing false inferences, placing their credibility on a sandy foundation, and exposing them to become the object of utter contempt. How imperative, then, is it upon every one who goes out into this world of delusion, that he should be armed at all points, well trained, thoroughly furnished.

But no less imperative is it that these youthful champions should not be borne down by pecuniary embarrassments in the early stages of their education; that they should be aided so that they may enjoy a season of unbroken preparation.

If there can be one agency which can save our great nation from going the way of every other republic—which can prevent her from becoming the scoff and jeer of all coming time, it is the agency which *might* be put forth in Education and Home Mission Societies. The latter are doing a service to our country worth more than all our fleets, and armies, and congresses combined.

It is often said that our only hope is in revivals of religion. But can these be expected—we had almost said, how are they possible—without an able, stated, numerous ministry? Without it, they are certain to end in the wild fire of the fanatic.

In pleading for the Education Society, we feel that we are pleading for one of the two or three instrumentalities which are to save our nation, and without which our power to bless the pagan world cannot exist. To let it languish is suicidal. We may depend upon it that it is an agency which is vital to the existence of every other.

ARTICLE XVI.

THE MINISTERIAL CHARACTER AND PREPARATION SUITED TO OUR COUNTRY, THE WORLD, AND THE AGE.

BY THE REV. JOHN H. RICE, D. D.

[From "the American Quarterly Register," Vol. I., 1828.]

My subject is the *Ministerial character and preparation best adapted to the wants of the United States, and of the world, in the Nineteenth Century.*

It is a mighty subject; fit rather to be handled by one, who stands on some high vantage ground, and is able to look through the entire state of the church and the world, than by me, who dwell in an humble and retired corner, and can just see the glancing of the light, as its rays beam over me, and just hear the report of the wonderful things which have been accomplished, and of the still more wonderful, which are in preparation. Yet, to borrow the thought of Cowper, hard as the task assigned me is, it were harder still to leave it unattempted. In this difficulty, I comfort myself with the hope, that as so great a subject can only be *touched* in this brief Essay, it will be taken up, hereafter, by one of more leisure, and better able to handle it in a worthy manner.

It is not a little surprising, that the church has, to a great degree, overlooked the importance of forming ministerial character, and pursuing a course of preparation for the ministry of the gospel, in adaptation to the existing state of things. The groundwork of that character, indeed, must always be the same; for the religion, which it is the minister's province to teach, is unchangeable. But the varying condition of the world, renders it necessary to modify the instrumentality, by which the truth is carried to the consciences of men. The manner of the apostle Paul among people differing as much as though they lived in distant ages, affords a fine illustration of this remark. Look at him when preaching Jesus Christ in a Jewish Synagogue; next, see him standing on *Mars Hill*, among the polished, the witty, the philosophical Athenians;—then hear

him, as he addresses king Agrippa; or as he reasons of righteousness, temperance, and a judgment to come, before the representative of the Cæsars;—you find him, indeed, everywhere the same bold and dauntless teacher of righteousness; but in each particular case varying his whole manner, in adaptation to persons, times, and circumstances. Now as the Apostle Paul had a training and preparation for the ministry, which enabled him, without sacrificing one iota of religious truth, to accommodate his manner of teaching to men of all classes and nations; in like manner preachers of the gospel ought to be so educated that they shall be able to conform to the spirit of the age, and teach the *whole of gospel truth* in the way most likely to do good.

In the 19th Century, a mighty impulse has, assuredly, been given to the human intellect. There is a *march of mind*;—there is an energy; a business-like character, belonging to the age in which we live, and distinguishing it from times gone by.

The energy of which I have spoken, is infused into every department of human opinion; and has communicated, as might have been expected, a corresponding vigour of action. If it is so in any part of the church; it is equally so in the world; if the watchword of “the sacramental host” is “onward,” the enemy has caught the same spirit, and all the leagued and disciplined legions of the prince of darkness shout back “Onward!”

The present age, moreover, is characterized, not only by vigour of action, but by enlargement and comprehension of views. The excitement has been such—the achievements of the last thirty years have been so great, that no little thing, no local, temporary interest, can fill, and satisfy the mind. Military, political, civil affairs are all conducted on a grand scale. The progress of science—the freedom of the press—the facilities of intercourse between nations—the extension of education—the formation of a public opinion of the civilized world—the wide circulation of news, both political and domestic, have all served to produce this reach of thought and of purpose. The foulness of a crime perpetrated in one of our western villages, or in a hamlet in some obscure corner of England, in the course of a few weeks, awakens detestation among a hundred millions of human beings. And the moral sublimity of a truly virtuous and noble action, with like rapidity of diffusion, soon thrills through unnumbered bosoms, and calls forth admiration and praise from the wise and good of half the human race. The effect of all these circumstances is felt on the mass of christendom’s population. And the church has to do her work, amidst multitudes, whose minds are dilated with strong feeling, and filled with magnificent enterprises.

Now, as a general remark, I would say that in regard to all these movements, and the spirit which urges them forward, the church must keep before the world; and, shining in the light of heaven, she must hold forth the word of life, and show to benighted and bewildered man, the way of peace and salvation. And I should think that

ministerial character ought to be formed in reference to this condition of the world. In particular,

There is an urgent call for a lofty tone of religious feeling in the ministers of the gospel. In the awakened state of christendom, when every thing is tuned to a high key, the dull and dreary *monotones* of listlessness will produce only disgust and contempt. Every priest and Levite must take his jubilee-trumpet, and sound such notes of heavenly melody as shall, amidst all the din and bustle and turmoil of this gross earth, be heard waxing louder and still louder, until every discordant sound shall be overpowered by the rapturous hosannas of a redeemed world. No man need expect that others, in the present mighty upstirring of human nature, will sympathise with him, and be brought under the influence of truth itself, when uttered by him, if his own feelings are flat and stale. But this excitement, to be of any real value, must be well sustained, and equable. The grand truths of the gospel must apply a constant stimulus to the heart and soul of the preacher; and he must show that it is this, and nothing else, which bears him on, through all his labours.

In the next place, preachers of the gospel must be trained for energetic action.—The enterprise of men of this age, in the various pursuits of life, are characterised by remarkable earnestness and decision. "Their driving is like the driving of Jehu, the son of Nimshi." In the eagerness of pursuit, they lean forward as they go on. Ministers of Jesus Christ must catch the same spirit.—"What their hands find to do, they *must* do with their might." Otherwise, men will never believe that they are at all in earnest. A life of feeble effort will pass off, and the world will be as though they had never lived.

But the vastness of the work affords another argument. "The harvest is great, and the labourers are few." So much the more, then, for them to do! They must work while it is day—and every hour in the day—or many will at last cry out, in the bitterness of their anguish, "the harvest is past, the summer is ended, and we are not saved." O! who can look over this world, lying in all the darkness and desolation of sin, and not feel that every one who loves the Lord Jesus, and especially every one who is consecrated to the work of the ministry, ought to put forth every atom of his strength in carrying forward the great design of making known the saving health of the gospel to all nations.

It deserves to be remarked, too, that as the time approaches for the consummation of the great purposes of redeeming mercy, the Head of the church shows that he intends to use, in this high service, men whose tone of feeling, whose standard of piety, and energy of action, are brought up to the requirements of the gospel. They who, in former times, might have been to some degree useful in the performance of half service, are laid aside and rejected; while the honour and happiness of success are granted to those who give their hearts *undivided* to this mighty work.

Again: *the present age calls for ministers of comprehensive views and enlarged feelings.* The field of labour is *the world*. The movements of the church affect the interests of the human race. The plans proposed by Christian benevolence diffuse their influence through all christendom. The opposition of infidelity, or bigotry, in the present increased and easy intercourse among nations, operates on the same extended scale. And the minister of the gospel can hardly be reckoned fit for his station, who confines his views to one little corner, or limits his feelings to one little portion of the church.

It is high time, too, that the whole moral influence of true religion should be felt by the entire world of heathens, Mohammedans, Jews, and nominal Christians. And the man, whose heart is not big enough to take in all; whose mind cannot look beyond the plans and interests of a sect; who cannot, at one hour with the deepest interest take hold of a neighbouring Sabbath School; and at the next, give all his soul to the business of a mission located in the islands of the sea, or on the other side of the globe, is not the man for this age. He has come into the world behind his time; or has stayed in it, until such services as his seem not to be needed.

I should say, too, that *the present period requires singleness of heart and purpose in the ministry; and undivided attention to its appropriate duties.* A preacher of the gospel must not love money, or fame, pleasure, or power. He must love his work better than life; he must, in a peculiar and eminent degree, be ready to practise self-denial; he must be willing to go any where, be any thing, do or suffer any thing, to promote the cause of the Redeemer and the salvation of souls; he must forget his own particular interest, and lose himself in the high and hallowed enterprise of evangelizing the world.

In former times, preachers of the gospel not unfrequently gave time, attention, feeling, labour, to many interests not immediately connected with the accomplishment of their great object. But what have the ministers of a kingdom which is not of this world, to do with affairs of state, and political contests? Why should a man, whose office might well fill the hands and the heart of an angel, occupy his time with subordinate interests? If these things were once tolerated, they can be so no longer. Now, there is a call for a concentration of energy, an undivided attention, an application of the entire mental and moral power of the preacher to his holy calling.

There are two or three other particulars, which I wish to mention, and which I have reserved to this place, because they have a more or less special relation to ministerial character and preparation in the United States.

The Bible Society, in this country, will place the Bible in every family within our borders. The influence of Sabbath Schools will be felt by the children of this nation. Bible classes will ultimately be formed in all our churches. Now these institutions will exert a

very powerful influence on the intellectual and moral character of our countrymen. The teachers of religion will have to minister to people improved and elevated by familiarity with the truths of the Bible. And they will be under the necessity of becoming sound interpreters of Scripture, *able to prove its meaning*. This, I think, will be more the case in America, than in any other quarter of the world.

But again. This highly favoured land is *peculiarly the land of Revivals*. The value of these gracious visitations of the Holy Spirit, is appreciated in most of our churches. But the manner of conducting them is not yet so understood, that farther discoveries are not to be made, and greater wisdom employed in their management. It has very often happened that young men, on going out to preach the gospel, have been instrumental in producing a powerful excitement; which they have known how to conduct not much better than a landsman knows how to steer a vessel in a storm. The result is, every thing soon goes down. There is, in the case now before us, most urgent need of much prudence, much knowledge of religion, intimate acquaintance with one's own heart, and clear discernment of the difference between true religion and its various counterfeits.

Farther: there is a peculiarity in the state of our country, which deserves far more attention than it has ever received from the friends of religion. Our nation, with all its complicated and immense interests, *is governed by OPINION*. It is this which elects our rulers, and executes our laws. Every man is free, not only to have an opinion, but to maintain it to the best of his ability. Hence our countrymen evince remarkable independence of thought, and tenacity of sentiment. They stick to it, because, it is their own. In religion, this freedom and independence are very observable. Among us there is no visible head of the church; no human authority, to which men are accustomed to bow. And the preachers of the gospel must go forth, prepared to deal with hearers, who are to be convinced before they can be persuaded; to encounter men, who are accustomed to put every thing they are required to believe to a severe test; and who are always ready to question whatever is delivered from the pulpit. This is particularly the case in many of the destitute parts of the country. There cannot be a greater mistake than is committed by those, who say that half-educated men will answer well enough for the south and the west. In these regions, many, indeed, know little about religion; but they are, notwithstanding, very acute, quicksighted men; able at once to take the measure of a man's talents. And, you may rely on it, my dear sir, that an ordinary, every-day sort of a preacher, will very speedily, among them, sink into neglect and contempt. *Send your best men to the destitute settlements: by all means send THEM.*

Besides; as religion advances, and its friends take a higher stand, the spirit of opposition will be wider awake, and more fully determined. And there is coming on, in this country, a fearful conflict

between those who are, and those who are not on the Lord's side. It will be a conflict of opinion. It may be something more, but no one can tell what. The strife will be severe. And all the resources of the advocate of religion, will be put in requisition. He will be tasked to the very uttermost of his power.

In a country like this, too, where religion is perfectly free; and where, humanly speaking, its success depends entirely on opinion, it is very certain that Christianity can never rise higher in society, than the intellectual character of its teachers. If they are felt to be low and feeble men, of small furniture, and poor resources, they will keep religion down to their own level. But should they be master spirits, whose power is felt even by men of great and vigorous minds, religion will rise in society; and enlist the influence of those who form and regulate public opinion.

Again, in that country where religion is free, of all others, it is most necessary that its ministers should be thoroughly prepared for their work. Among us, there is nothing to regulate the religious principle, but the power of truth. And unless it is brought to bear, with all its energy, on the understandings and consciences of the people, religion will degenerate into wild enthusiasm, and ultimately into dark, untamable fanaticism. Farewell, then, forever, to all the hopes of the patriot and the Christian. A tornado, sweeping over the whole face of the country, could not do the work of desolation more completely.

These remarks, of the justness of which I am most fully persuaded, indicate the course of preparation to be pursued in this country, and in this age.

1. The present age requires a sound and thorough *intellectual education* for ministers of the Gospel. Men to be adapted to the office, must have a large furniture of the mind, and know how to use it well. This is admitted in relation to the religious teachers of that part of our country, where general education is greatly advanced. In the South and West, it is thought that inferior qualifications will answer.—True, the people have not a great deal of book learning. But they are all accustomed to hear in their courts, and on their hustings, addresses and arguments from the foremost men among them,—they are more trained to pass judgment on the performances of public speakers, than any other people in the United States. And you may rely on it, my dear sir, that it is a very great error to send to those parts of our country, “stop-gap missionaries,” in the hope that they will bring sheep into the fold, and scare away the wolves. Why does infidelity so prevail there among the educated classes of society? Chiefly, I believe, because the great body of the clergy consists of men no more able to teach than other farmers or mechanics. Forgive my recurrence to this particular topic; it is one of vital importance; connected with the well-being of the church, and the moral influence of this great nation on the destinies of the world.

But I consider my general proposition as fully proved, by the facts

already stated. In a country, and a world, where general education is continually extending; where science is making rapid progress among civilized nations; where the Bible is yet to be translated into a thousand languages or dialects, and the lights of learning and civilization are to be sent through all the dark habitations of savage man, if any one can doubt whether the ministers of Christianity ought to be thoroughly trained men, he is out of the reach of argument.

2. In all our schools of the prophets *the standard of ministerial religion* must be set higher than it ever has been since the days of the apostles. All the exercises of the Seminary must be made to bear on the piety of the students. This is the more important, because young candidates for the ministry often bring with them from College, much of the *spirit of College*. And in this, as we all know, there is often a sad mixture of vanity, pride, selfishness, and self-dependence. The expulsion of this spirit, and the introduction, in its place, of the *spirit of the pulpit*, is a most important result of the discipline of theological institutions.

It has, indeed, been generally supposed, that the critical study of the Bible exerts a deadening influence on the piety of the student:—And I wish that facts did not seem to justify the opinion. I say *seem*—because I am confident that it need not, and ought not to be so. And I can easily conceive that the investigation of the genuine reading, and of the true meaning of the sacred Oracles, may be made the most valuable means, in the world, of “growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” Let a right method be steadily pursued, and we shall see the greatest adepts in biblical learning, becoming the most pious of men. For my own part, I cannot but have an unfavourable opinion of that candidate for the ministry, who can make progress in the study of the Bible, and no advances in holiness.—But however this may be, preachers must become more holy men. Education Societies, Theological Seminaries, Presbyteries and Associations, and the whole church must see to this thing. It must be understood and felt, that the world and the church, and the Head of the church demand very high attainments in ministerial piety. The world will never be converted, without great sacrifices and mighty labours. And nothing is sufficient to bear men through them, but intense love to the Lord Jesus Christ.

3. Measures must be adapted to prepare ministers of the gospel for more *vigorous action* than the church has been accustomed to witness for centuries gone by.—The discipline to which I allude, is both *physical* and *moral*.

Thoroughly trained scholars, need not be feeble, broken down men, just prepared to go home from their places of education—and die.—They need not be *consumptive*, or *dyspeptic* or *hypochondriacal*. I am verily persuaded that by pursuing a wise course, by seeing to it that students *daily* take *sufficient exercise* in the *open air*, young

preachers may be sent out from our Seminaries, with more learning than they usually acquire on the present system; and at the same time, able to endure hardness; to spend a day and a night in the deep; to bivouack in the wilderness, or perform any exploit of hardihood, which other men can perform.—In these days for laborious exertion, this is a subject of great importance, requiring the most serious consideration. It is mournful to think how many valuable men have been cut down, just in the beginning of their usefulness. The church can ill afford to bear such losses.

But mere physical strength is not all. We want *minds trained for action*. By this I mean, minds accustomed to consider what human nature is, and how it is influenced; to lay plans for the accomplishment of important purposes; and to devise means for their execution.—In a word, we want a training for the *business of the profession*. In the great matter of promoting religion, there has never yet been employed half as much common sense, as the case calls for. The children of this world are wiser in their generation than the children of light. In every other profession this sort of training to business is made a primary object. But preachers of the gospel are mostly taught nothing but book learning. They have to do with minds and hearts; to find access to the inner man, to go to the very sources of human action;—and in preparing them to do this work, they are made to study chiefly, old books, written by men in states of society, far different from ours.

I have lately examined with considerable care, the history of some of the most successful preachers the church has ever been blessed with. They had indeed ardent feelings, devoted piety, and indefatigable industry; but to these high qualifications they added much knowledge of human nature, and a great portion of common sense. Under its guidance, they took care not to increase the difficulties arising from man's native opposition to the gospel, by giving needless offence; they noticed and seized on thousands of little circumstances, by which human beings are actuated, and took advantage of them in their efforts to promote religion. The conduct of the apostle Paul is a remarkable instance in point: and I could easily refer you to a living preacher, who furnishes a noble example of the same kind. To these things, under the Holy Spirit, is in a great degree to be attributed the surpassing success of these highly favoured men.

4. To the several particulars mentioned above, I must add one more. The state of the church and the world *requires more attention to the Bible*, than has usually been given, in a course of theological education. This remark may appear surprising to some; harsh and offensive to others. Of its truth and importance I have the fullest conviction. In all our preaching, there is too little scripture. We rely too much on our own reasoning, or on the authority of man, to establish the propositions, which we derive from texts of scripture; and take too little pains to prove to the people the meaning of the

Bible. Too many *religious orations*, and too little sound, clear *exposition* is heard from the pulpit. We thus save labour, but lose influence in our preaching.

It is the authority of the Lord of conscience, which alone lays on men the weight of irresistible obligation.

The expectations and wishes of those, who by domestic discipline, sabbath schools, and Bible classes, have been made familiar with the scriptures are not met and answered by this mode of preaching.

It renders it necessary that pastors should spend more time in preparing new sermons, than in this age of action, can well be allowed for this purpose. If they must preach several times every week—must pay visits to families and to the sick—and bear their part in conducting the benevolent enterprises of the day, they must have more than human resources to be able to prepare for their people in sufficient numbers, an interesting and profitable variety of orations on theological topics, derived from texts of Scripture. But if their study of the Bible has been so thorough, as to enable them to catch the particular shade of meaning belonging to every text as it stands in Scripture, and make it give its cast and colouring to a sermon founded on it, they may without difficulty find an inexhaustible supply of subjects, with all the endless variety of scriptural illustration; and thus do this part of their work to the satisfaction and profit of their people, while the other parts shall not be left undone.

This thorough study and sound exposition of the Bible seem to be necessary to enable the preacher to accomplish the most important point of all—to bring the tone of feeling, the purpose and conduct of the church up to the standard of the gospel. But this cannot be done without infusing into them the entire spirit of the gospel. To be prepared for effecting this, the preachers of religion must themselves so study the Scriptures, as to have the full meaning enter their minds, and bear on their consciences. Instead of framing systems according to the ever varying dogmas of human philosophy, and making the wisdom of man control the declarations of inspiration, they must study the Bible, so as to enter into the very thoughts and feelings of prophets and apostles, when they wrote as they were moved by the Holy Spirit.

In this way, the words of eternal truth may be made to bear with all their force on the church; and every Christian, holding forth the word of life, will, by his conduct, answer the question, what is religion; and cause his daily course to point out to an erring world the way to Heaven.—So may it soon be!

ARTICLE XVII.

WORK OF THE BOARD OF EDUCATION OF THE PRESBY-
TERIAN CHURCH.

BY THE CORRESPONDING SECRETARY OF THE BOARD.

[The following article is the substance of a *part* of the Annual Report of the Board of Education for 1850.]

IMPORTANCE OF THE EDUCATIONAL MEASURES OF THE PRESBYTERIAN
CHURCH.

A BRIEF view of the importance and influence of the measures of the Board of Education, as now constituted by the General Assembly, is well calculated to strengthen its claims upon the Church,

I. The educational movements of the Presbyterian Church are important in their relation to PARENTAL OBLIGATION AND HOME NURTURE. "If Christianity were driven from the earth, her last retreat would be at the fireside, and her last audience would be children gathering around the knees of a mother." Whatever influence is brought to bear upon the great family institution acts most effectually upon all the interests of education. The circle whose expanding circumference embraces schools, colleges, and the miscellaneous appliances of instruction, has its centre at the family altar. So far as human agency is concerned, here is the world-moving fulcrum of the science of education—the stand-point whose advantage of power is in the ratio of realized parental obligation. It is manifest that a Church, earnestly enlisted in the great work of ministerial and general training will send down into its families an influence of active, wakeful and augmenting energy. All public efforts in behalf of education not only imply individual and family zeal, but tend in the natural ordering of Providence to its increase and perpetuation. There can be no doubt that the organized plans of the General Assembly transmit ideas of duty and good news of work done in the vineyard, for the edification of many a Christian home. On the other hand, a church taking no public share in the training of its youth, will ordinarily pay the penalty throughout all the private methods of effective co-operation. The Board of Education, within the sphere of its influence, has contributed to the discussion of household questions of vital interest; has developed and concentrated energies otherwise comparatively dormant; and has fostered measures in the name of the Assembly which, by God's grace, have exalted the agency and encouraged the activities of home in the preservation of truth and righteousness among men.

II. The importance of our educational operations is seen in their connection with CHRISTIAN TRAINING IN SCHOOLS, ACADEMIES AND

COLLEGES. Public institutions of education are necessary auxiliaries in the great work of elevating the young. These fountains of influence can be kept pure and refreshing only by means of gospel truth. If religion be diverted from education, bitter and full of evil will be its springs. The Church consults its true interests in watching over the provisions for the teaching of children, and in honouring God's holy Word as the basis of all sound instruction. The idea that religion is to be taught at home *but not at the school*, assumes that a partial inculcation of divine truth absolves from the obligation of its full and thorough promulgation. Such an idea is kindred to the monstrous plea of the worlding, that religion may be good enough for the Sabbath but not for the other days of the week. The Board conceive that there is no scriptural ground for conducting the work of education on different principles at home and at school—religiously in private, and in a secular manner in public. The same great principles which God has given for the training of children under parental authority apply to their training in public institutions—where the teacher sustains in many respects the relation of a father in the family. The Church has too long submitted to the inevitable consequences of the expurgation from our common schools of the doctrines and precepts of our common Christianity. The importance of educating the whole people has been so magnified that the *quality* of their education has become an incidental and subordinate consideration. This is a great evil. A mere secular system that renounces instruction in divine truth has no well-grounded assurance of being permanently useful to the community. "Knowledge is malignant," said an illustrious philosopher; unless sanctified, it brings no good will to man, and breathes no spirit of philanthropy. The great hope of educating men is in educating them in "the way they should go." To educate them as heathen, as Mohammedans, as Papists, would be a criminal misdirection; and to educate them into no religion is a perversion attended by inevitable and irreparable loss, and is blameworthy according to the light and opportunities of a Christian community. The General Assembly has resolved in the fear of God to re-introduce divine truth into its institutions of education, as far as may be practicable. To this end, the Board of Education has assisted in establishing schools, academies and colleges on the basis of uniting religious with secular knowledge. If there be any value, therefore, in the Christian training of the rising generation, the importance of the Assembly's system of measures in co-operating towards that result cannot be overrated.

III. Our educational operations exert a powerful influence on the SUPPLY AND EDUCATION OF MINISTERS. The Board of Education had its origin in the obligations of the Church to use all scriptural means to increase the number of effective preachers of the gospel. As far back as the days of Makemie, when our ministers numbered less

than the Apostles, our Church acted upon the two great principles which now govern the Board of Education, viz. that the increase of the ministry is connected with the use of means, and that both piety and learning are essential qualifications for the office. In order to obtain more ministers, the Presbyterian fathers assisted pious and indigent young men in their preparatory studies, and encouraged others of suitable character and promise to enter upon a course of education with the hope that God would call them into the ministry. The academies of the Tennents, Allisons, Blairs, Finleys, Smiths, were the preparatory seminaries of the Church—schools of learning and religion established by a hard-working generation to the glory of God, whose providence blesses such men, and did bless these in the training of many faithful witnesses of His truth. The principle of aiding indigent students in their course of studies dates back to the origin of Presbyterianism in this country, and was contemporaneous with the policy of sending missionaries to the destitute settlements. At that time, if ever, the Church would have been justified in lowering the standard of literary requirement; but even in a day of the greatest straits for men and means, it was determined to send forth only those who were thoroughly furnished for their work. The adoption of the Westminster Confession of Faith rendered education a necessary qualification for the ministry. The standards of ancient times give the watchword to the present generation; and the Church is labouring for the increase of well-qualified ministers in the strength of efforts hallowed by an unbroken succession in history, and enlarged to meet its present circumstances of progress and benevolence. Hundreds now engaged in preaching the unsearchable riches of Christ, have been assisted in their preparation for this service through the timely co-operation of the Board of Education. Among the number are some of the most distinguished and useful servants of the Redeemer in this or any other age. The memorials of the education operations of the Presbyterian Church are co-extensive with the boundaries of its territory and its glory. If the treasures of the Church are in the worth of her consecrated sons, her well-trained ministers are among the richest jewels in her crown of conquest. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'"

IV. The supply of the LEARNED PROFESSIONS IN GENERAL, is more or less dependent upon our measures of education. The judges, lawyers, legislators, physicians, professors and teachers, who occupy important and influential stations in the world, owe their elevation in a great degree to the existence of literary institutions. Our schools and colleges are nurseries of greatness. The harvests of agriculture are not more indebted to the labour and skill of the sower, the ploughman, and the reaper, than are the rich rewards of

professional attainment to the agencies of early intellectual culture. The advantages of a substantial, Christian education, offered to all classes in the community, constitute the true stimulus for the development of native talent and worth. The schools, academies, and colleges of the Presbyterian Church are, from the nature of the case, destined to exert the happiest influences in the education of gifted minds for all the learned professions. As an example of the elevating power of collegiate training, a reference may be made to the College of New Jersey, the lineal successor of Tennent's Log College, and the institution of the learning-loving Synod of the olden time. The following is an enumeration of distinguished and useful professional men who received their education within the precincts of Nassau Hall.

"As specimens of the vocation and standing of the 2700 graduates which the Institution had sent forth, [1847] it appeared that there had been 1 President and 2 Vice-Presidents of the United States, 4 Judges of the Supreme Court of the United States, 15 Judges of the Supreme Courts of the States, 6 members of the Cabinet, 120 members of Congress, 20 Governors of States, 54 Presidents and Professors in Colleges, a very large number of lawyers and physicians, and 488 ministers of the Gospel. And one out of three of these 2700 graduates had become a man of mind, of influence, and of reputation, whose power within his circle had been deeply felt."

The statistics of other colleges, not accessible for present use, would doubtless exhibit a tabular view of equal interest, according to the period during which they have been in existence.

V. THE FOREIGN MISSIONARY CAUSE is closely related to the educational cause. The Presbyterian Church, although far from doing its duty in the great work of preaching the gospel to every creature, is gradually and steadily enlarging its plans in this direction. Our present resources of foreign evangelization are derived, to the extent of *more than one-half*, from the candidates assisted by the educational funds. During last year an unusual proportion of foreign labourers have been supplied from this quarter, embracing *all but one* of the whole annual increase, or ten out of the eleven new missionaries. It is thus a matter of record in our church history, that the Board of Education contributes most important aid in the propagation of the Gospel in heathen lands. The same fact is disclosed in the statistics of the American Education Society, which is the organ of the Congregational and other churches.

Some of the reasons of this vital dependence of foreign missions upon education are these:

1. In the first place, young men in indigent circumstances, labouring to secure a preparation for the ministry, may be supposed to seek the office generally under a *strong sense of duty*. And the stronger the sense of obligation to serve Christ, the more likely is

the candidate to go forth to his work with his eye kindling in the light of the Saviour's last command.

2. In the second place, the *natural temptations* which prevent some young ministers from entering the foreign field, have less power with those of comparatively humble rank. The remonstrances of friends, the facilities of being introduced to situations at home, the seduction of worldly influences in general, have a diminution of motive in the case of indigent students. This statement does not imply that our ministers act otherwise than from a sense of duty in the selection of their fields of labour. All that is intimated is that the worldly temptations which ordinarily disturb a righteous decision, and which often exert insensibly an undue influence over the mind, are naturally of less power in the circumstances named.

3. A *capacity to bear hardship and self-denial* is more a matter of consciousness with indigent students than with others. Trained up from early life to hard work, their habits of endurance are more frequently of a stern order, their health more robust, and their general character, mental, physical and moral, more ready to encounter the severe conflicts of missionary consecration and toil.

4. Another reason is doubtless found in *gratitude to the Church*, which has supplied with a mother's heart the means of their education for the ministry. When the Church makes an appeal to her youth to occupy the providential openings in heathen lands, it might be expected that many of those brought forward and reared with her especial care and sympathy, should be willing to respond, "Here are we; send us."

Considerations like these undoubtedly bind the missionary and educational schemes of our Church in ties of holy fellowship. Let the friends of each be the friends of both, and the friends of both be the friends of all enterprises which extend the blessings of the Gospel throughout the earth.

VI. The educational measures of the Presbyterian Church PROMOTE ITS OWN SPIRITUAL PROSPERITY. It is perfectly evident that two of the main elements of a church's strength consist in the able preaching of the Gospel, and in the Christian training of the young. These independent but harmonious ingredients of prosperity are the very ones within the cognizance of the Board of Education. No church can adequately discharge its duty in promoting its own spiritual growth without due attention to these agencies so active and successful. They afford mutual assistance to each other in edifying the body of Christ, and co-operate with a power that is vastly augmented by their union. The ministry will be comparatively unsuccessful in a community left to its own ignorance, and enjoying no advantages of early Christian training; and, on the other hand, a well-trained people will make but feeble progress in divine things without the assistance of evangelical pulpit instruction. The highest advantages of spiritual growth are realized where the Christian

school-house stands by the side of the Christian church. Piety, nurtured under the active processes of training and preaching, will be intelligent, steadfast, fruit-bearing, aggressive. And just as our churches are supplied with an intelligent ministry, and our schools, academies, and colleges are blessed in their holy aims, will piety of this order flourish in the courts of the Lord.

A consideration of some weight in showing the bearing of education upon the spiritual prosperity of the Presbyterian Church in particular, is that the high evangelical character of our doctrines, and the simplicity of our forms of worship render an intelligent conviction of their truth and purity the most hopeful basis, under God, of their prevalence among men. Presbyterianism presents few worldly attractions. Its jealous exaltation of God, its strict regard for the moral law as the standard of obedience, its unwavering testimony to the system of grace in Jesus Christ, its rejection of man-made ceremonies, its opposition to anti-christ, its requirements of self-denial in a profession of religion,—in short, its steadfast and simple reliance upon the Scriptures in the midst of the carnal seductions and appeals of human contrivance which surround us, exalt the necessity of giving religious knowledge to the people, and of training them up in the strictness and reverence of the laws of Christ.

The piety and the increase of the Presbyterian Church are dependent, with the blessing of the Spirit, upon the religious instruction of our youth and the fidelity of an educated ministry. These blessings being secured, our cords would be lengthened in the strengthening of our stakes, and upon our gates would be recorded, "The Highest Himself shall establish her."

VII. The influence of the Presbyterian Church upon OTHER DENOMINATIONS OF CHRISTIANS AND UPON THE WORLD, is connected with her educational efforts. A work of great value is incidentally performed, in the providence of God, by the influence which each denomination of Christians exerts upon others. An ignorant church surely cannot accomplish the greatest amount of good in the competition of effective example. On the contrary, the one that trains up her children in knowledge and piety is the body of might. "Mark ye well her bulwarks; consider her palaces." An able ministry carries immense influence where intelligent piety prevails; and the church that best educates its members and its ministers, according to the laws of Christ, must bear the banner in the sacramental host of God's elect. The Lord has condescended to employ the Presbyterian Church in doing good to other bodies of Christians; and one of the chief elements of this adaptation has been our immemorial opinions and practices in regard to education. Ignorance neither cultivates devotion nor fosters influence.

Even the political economy of schools and colleges presents statistics of gain in a community. Property will rise in their neigh-

bourhood; a new impulse will be imparted to the various branches of human industry; villages and towns will thrive under their genial sway. Their moral economy is attended still more actively with high and pervading results. The Presbyterian Church has been distinguished among the churches of the land by its relations to education. This preeminence has indeed been forfeited to some extent during the last few years, in consequence of a relaxation of our ancient policy at the very time when that policy was being successfully imitated and pursued by other Christian denominations. Whilst our Church rejoices in the increasing appreciation of the advantages of education exhibited by other churches, it becomes us not to intermit, but to renew our zeal in the great cause of intellectual advancement. The Assembly of 1847 wisely adopted a system of measures which promises to reinvigorate our educational energies. By no surer means could the Presbyterian Church retain a high position among the churches of the land, and be among the foremost in stimulating to every good word and work. Next to piety, intelligence is the most active principle in advancing in an influential manner the Redeemer's cause throughout the world.

VIII. All measures of Christian education PROMOTE THE BEST INTERESTS OF THE COUNTRY. The Church, though a spiritual organization, is a bulwark of patriotism. Its ministers are true guardians of the public weal. The sacred truth proclaimed in the sanctuary has a far higher agency in advancing national prosperity than all the enactments of local or general legislation. Every candidate aided in his preparations to preach the gospel of Christ, is a pledge that the Board of Education sustains the best interests of the commonwealth, and contributes in the way of divine ordinances to the stability of republican institutions.

The principles of Christian education, maintained in the schools and colleges under the care of the Presbyterian Church, are also eminently adapted to secure national blessings. Whatever may be the tendency of plans of instruction which reject religion as a component element, there can be no doubt of the salutary effects of a system founded upon God's Word. The safety of the republic is in the intelligence and moral worth of the people. Mere intellectual elevation is an insufficient guarantee of human rights and liberties, and cannot save our government from the ruin which has overwhelmed the States of other times. The securities which God has given in the truth and sanctions of his Word, afford the only ground of hope for the permanence of free institutions. If the rising generation is trained up with relaxed principles, and especially with principles which have no savour of the doctrines of the gospel, our inheritance of honour and prosperity cannot be perpetuated. The doom of the nation will be as certain as its moral decline. This fact magnifies the importance of the plan of education adopted by the General Assembly—a plan which is religious in its aims, and

thorough in its entire scope. Our schools, academies and colleges are morally and intellectually conservative institutions. In addition to the knowledge of this world, they inculcate the truths of religion, which are the safest guides of individuals and the strongest bonds of families and nations. The influence, direct and indirect, of our religious system of education upon that of the State, will doubtless develop itself more advantageously, whether by inducing other denominations to establish schools of their own, or by compelling the State schools to admit religious instruction. In either event the educational measures of the Presbyterian Church will have a salutary bearing upon the welfare of society and the prosperity of our common country. The Board of Education, as an organization to increase the supply of ministers, and to "train up children in the way they should go," is a great patriotic institution which commends itself in its civil as well as spiritual relations.

IX. The preceding statements combine with cumulative power to show that the Presbyterian Church, through its educational operations, **ADVANCES THE GLORY OF GOD.** The summary of all the great ends and measures of redemption is ascription throughout the universe of praises to the King of kings. God's manifested excellence is associated with the active instrumentalities which the Church employs in the present age for the regeneration of the world. Our Education, Missionary, Publication, and other enterprises, all contribute to swell the hallelujahs of Zion. Nor are the measures of education the least important in character and efficiency as means of bringing accessions of glory to Him who ordained the ministry and blessed little children. Whatever tends to promote home nurture and enforce family responsibility; to assist in the Christian training of the rising generation; to multiply the number and elevate the character of the ministers of Christ; to enlarge the useful and learned professions; to press forward the great work of foreign missions; to advance the spiritual prosperity of the Church of our adoption, and to exercise a godly influence among sister churches, glorifies our Father in heaven.

Such are the foundations of the Board of Education. Resting upon a basis so glorious and sure, the Board desire to prosecute to the utmost the great interests which God in his providence has allotted to their supervision.

OPERATIONS OF THE LAST YEAR.

The operations of the year have been, in the main, of an encouraging character, under the guidance of that Providence which compasses about the towers of Zion. The Lord has favoured the educa-

tional measures of his Church with testimonials of his gracious and over-ruling agency.

CANDIDATES FOR THE MINISTRY.

The following is a view of the number of candidates who have received aid from the Church, during the year, in prosecuting their studies for the gospel ministry, and their relative position in their preparatory course.

The number of new candidates received during the year has been	82
Making in all from the beginning (in 1819,)	1876
The whole number on the list during the year has been	384
Of this number there have been	
In their Theological course	151
" Collegiate "	139
" Academical "	62
Stage of study unknown	14
Absent from study	19
	<hr/>
Total number,	384
	<hr/>

During the year, *forty-seven* candidates are known to have finished their course of study. *Six* have withdrawn from the aid of the Board, some of whom continue their studies on their own resources. *Two* have died. *Five* have abandoned study. *Four* have been dropped from the roll for marrying; *twelve* for not reporting themselves for more than a year; *eight* for reasons involving either mental or moral qualifications.

In addition to the 151 theological students aided by the Board of Education, about one hundred others are pursuing their studies in our Theological Seminaries. The total number under the care of the Board in *all stages* of their studies was 384. The statistics indicate an *increase of candidates* during the year. The increase is comparatively small, numbering only *eleven* in the aggregate. But when it is remembered that the signs of a decrease have been of a very threatening character at various intervals, and that since 1844, with the exception of a single year, the aggregate number of candidates has been diminishing, the present increase may be hailed with special gratitude and hope. There are still brighter signs for the future. The revivals that have occurred in our churches authorize the expectation that more of our pious youth will turn their attention to the ministry, under the enlightening and quickening influences of the Spirit of all grace.

PRIMARY SCHOOLS.

(1.) The excellence of the system of education recommended by the Assembly depends primarily upon its *basis of Bible truth*. The schools are religious schools, definitely aiming, by their course of instruction and discipline, at the inculcation of Christianity. Nor is there a more hopeful and effectual way of laying the foundation of sterling Christian character than by adding "line upon line, and

precept upon precept," throughout the whole educational course. In the language of Dr. Chalmers, "the schools for which we are pleading are scriptural schools, in the character and system of the good olden time—where the Bible and the Catechism are taught, and the minds of the children are brought into contact with those holy principles and truths, by which alone they can be made wise unto salvation. We trust you perceive a momentous interest involved in the support and multiplication, not merely of schools, but of *such* schools."

(2.) Our primary schools design to impart, *in the very best manner, general elementary knowledge.* Attention to religious instruction will not interfere with thorough instruction in the necessary branches of a good secular education. On the contrary, the union of the two departments of education will be of the highest advantage to the latter in all respects. The necessity of engaging teachers of superior moral qualifications will stimulate a more rigid scrutiny in regard to qualifications in general. Our schools can never flourish according to their original design, unless they possess a high character for sound and thorough instruction in all branches of knowledge.

(3.) Our primary schools are intended for *all classes of society*, as far as practicable. It is a great mistake to assume that they are schools for the indigent. The school of each congregation would naturally partake of the general character of the people. The idea of excluding the children of the rich from the privileges of a Christian education is undutiful as well as unwise. The schools ought to be organized on the principle of benefiting all classes of society. There are indeed churches, especially in large cities, which can advantageously establish missionary schools, designed more particularly for the free education of the poor. Such efforts are in the highest degree benevolent and useful. But the general plan of parochial institutions should invite patronage from all classes in the community, rich and poor. The character of parochial schools would soon be lowered and their efficiency impaired by restricting their benefits in any particular direction. Their true foundation is in an adaptation to meet the whole educational wants of the congregation; and if any choose to keep their children aloof from them, they should be made to realize that there are disadvantages incurred by such want of co-operation.

The following is a list of the churches which have had primary schools in operation during the year, with the names of their Presbyteries:

Presbyteries.

Troy,
Wyoming,
North River,
New York,

Churches.

Lansingburg, New York.
Warsaw, "
Wappinger's Falls, "
First Church, (2) "

<i>Presbyteries.</i>	<i>Churches.</i>
New York,	15 st. Church, New York.
	42 st. " "
	Chelsea " "
	Madison Avenue, "
New York, 2d,	Scotch Church, (2) "
Elizabethtown,	Paterson, 1st Church, New Jersey.
New Brunswick,	Princeton, 1st Ch., (2) "
	Titusville Church, "
	South Trenton, "
Raritan,	Clinton, "
	Milford, "
Burlington,	Burlington, "
	Mount Holly, "
West Jersey,	Camden, "
	Williamstown, "
	May's Landing, "
Newton,	German Valley, "
	Oxford, "
Susquehanna,	Friendsville, Pennsylvania.
	Wyalusing, (3) "
Luzerne,	Rome, "
	Tunkhannock, "
	Summit Hill, "
Philadelphia,	Donelson, "
	Southwark, "
	10th Ch. Miss. School "
	Port Richmond, "
Philadelphia, 2d,	Penn Church, (2) "
New Castle,	Newtown, "
	Wilmington, Delaware.
	Upper Octorara, Pennsylvania.
	New London, "
Baltimore,	Frederick, Maryland.
Northumberland,	Shamokintown, Pennsylvania,
Redstone,	Fair Mount, "
	Connellsville, "
Beaver,	New Brighton, "
	North Sewickly, "
Miami,	Yellow Spring, Ohio.
Wooster,	Northfield, "
New Albany,	Charlestown, Indiana,
	Owen Creek, "
Indianapolis,	Hopewell, "
	Bloomington, "
	Indianapolis, "
	Bethany, "
	Rushville, "
Logansport,	Peru, Illinois.
Kaskaskia,	Edwardsville, "
Peoria,	Chicago, (North) "
Palestine,	Grand View, "
Saint Louis,	Central Ch., St. Louis, Missouri.
	Bethlehem, "
	Bethel, "
	Carondelet, "
Louisville,	Louisville, 1st. (2) Kentucky.
	do. 2d. "
	do. 4th. (3) "

<i>Presbyteries.</i>	<i>Churches.</i>
Louisville,	Big Spring, Kentucky.
West Lexington,	Shelbyville, "
Transylvania,	2d Lexington Church, "
Ebenezer,	Frankfort, (2), "
Lexington,	Hanging Fork, "
Fayetteville,	Covington, "
South Carolina,	Staunton, Virginia. "
Harmony,	Fairfield, "
East Alabama,	Antioch, North Carolina,
South Alabama,	Charleston, 1st, South Carolina.
Cherokee,	Indiantown, "
Chickasaw,	Bethel Church, Alabama.
Louisiana,	Lowndes Church, "
Western District,	Uchee Valley, "
Knoxville,	Mobile, 2d, "
Arkansas,	Valley, "
Oregon Territory,	Selma, "
	Pisgah, "
	Roswell, Georgia.
	Carthage, "
	College Church, Mississippi.
	1st Ch., New Orleans, Louisiana.
	Gross Tete, "
	Memphis, 1st, Tennessee.
	Baker's Creek, "
	Batesville, Arkansas.
	Clatsop's Plains, Oregon.

This list includes one hundred schools, being an increase of eighteen during the year. Two or three, established as missionary schools, and not in regular connexion with churches, have been discontinued. Although the increase has not been large, it is encouraging. Some churches in important localities have made the experiment during the year with success. On the supposition that the schools average about thirty or forty pupils, an aggregate of three or four thousand children are obtaining the rudiments of a Christian education, under circumstances highly favourable to their religious and mental character. The progress of so wise a movement, on a scale better adapted to its objects, is devoutly to be desired. Its commencement is hailed with hope and joy; its prosecution demands the thoughts, prayers, and exertions of the Church.

ACADEMIES.

The gradual increase of Presbyterian Academies shows the earnest spirit at work in providing for the Christian education of the young in the higher departments of learning. The list below shows the names of our Presbyteries which have institutions under their care, together with the place of location. The total number of Presbyterian Academies is thirty-four.

<i>Presbyteries.</i>	<i>Name and location.</i>
Steuben, }	Geneseo, New York.
Wyoming, }	

Presbyteries.

Buffalo City,
Newton,
Luzerne,
Susquehanna,
Blairsville,
Alleghany,
Washington,
Beaver, and }
New Lisbon, }
Columbus,
Coshocton, }
Richland, }
Wooster, }
Zanesville,
Miami,

Oxford,
New Albany,
Madison,
Crawfordsville,
Palestine,
Louisville,
Lexington,
West Hanover,
Montgomery,
Orange,
Fayetteville,
South Carolina,
South Alabama,
East Alabama,
Mississippi,
Knoxville,
Western District,
Do.

Name and location.

Bethany, New York.
Blairstown, New Jersey.
Wyoming Institute, Wyoming, Pa.
Friendsville, Pa.
Elder's Ridge, Pa.
Butler Pa., Witherspoon Institute.
West Alexander, Pa.

Poland, Ohio.
Kingston, Ohio.

Vermillion Institute, Haysville, Ohio.

Miller Academy, Washington, Ohio.
Male Academy, Monroe, Ohio.
Female do. Springfield, Ohio.
High School, Rossville, Ohio.
Female Academy, Charlestown, Ind.
Female Academy, S. Hanover, Ind.
Waveland, Indiana.
Paris, Illinois.
Male and Female, Bardstown, Ky.
Middlebrook, Va.
Halifax C. H., Va.
Christiansburg, Va.
Caldwell Institute, Hillsboro, N. C.
Donaldson Academy, Fayetteville, N. C.
Greenwood, S. C., male and female.
Female Academy, Mobile, Alabama.
Lafayette, Alabama.
Tipton Co., Miss.
Knoxville, Tennessee.
Mount Carmel, Tennessee.
Shiloh, Tennessee.

The benefits to be derived from Christian Academies, and the advantages of placing them under the care of Presbyteries, are so intelligently and succinctly set forth in a paper adopted by the West Jersey Presbytery, that an extract is presented which is deserving of a careful perusal.

I. "It is believed by this Presbytery that an academy of a high order, conveniently located within our bounds, and placed under the fostering supervision and patronage of this body, would prove of *incalculable advantage* to the cause of true religion, and to the general welfare of the whole community in this portion of our State.

The very proximity of such a school to our congregations would present an inducement to many of our youth to pursue a course of liberal study, who would otherwise never entertain such a project; or else would be tempted to abandon it, because of the difficulties in the way of its accomplishment.

Such an institution would afford to our candidates for the ministry a place of preparation for college, in which they would remain under our immediate inspection, during a very important stage of their training.

It would, moreover, serve, to some extent, as a Normal School, in which to prepare teachers for our district and other schools; and in this way assist in raising the standard and improving the tone of common-school education.

It would probably prove a means of bringing to our notice promising candidates for the gospel ministry, who would else have remained in obscurity.

II. By establishing an academy *under the auspices of this body*, it is believed that these and other important ends would be *better attained* than by a similar institution, left to mere private and individual enterprise; for,

1st. Its connection with a permanent body, like this Presbytery, would be likely to secure perpetuity to the school itself. Experience has proved that the continuity of academies, whose life depends on mere private enterprise is very liable to be interrupted by causes which seldom affect institutions under the care of permanent or corporate associations.

2d. The ecclesiastical relation of such an academy would almost necessarily secure prominence to religious instruction, as an essential part of the school system; and this instruction would be likely to embrace the positive and distinctive truths exhibited in our standards, instead of the meagre generalities, or the diluted religion, which is taught in some academies, otherwise respectable.

3d. The responsibility of such a school to this body would give to us the power of supervising, and, if necessary, of correcting and improving the course of instruction through which our youth are called to pass at this critical period in their training.

4th. The example, in a school of high character, of the union of intellectual with religious education, could not but be salutary in its influences on other schools of an inferior grade; and thus, in some measure, serve to guard them against the neglect of the religious element in daily education; of which there is great danger, wherever religion is not made a necessary and avowed part of the system of tuition.

5th. As a nursery of the Church, such a school would enlist and concentrate the interests of our people. It would be likely to secure more prayer; to receive from time to time the benefactions of living members of the Church, in the form of apparatus, books, money, &c.; and it would probably be remembered in the bequests of the pious. This is proved by the history of all church institutions."

COLLEGES.

In ascending to Colleges, we seem to attain to a point of view where the perspective is more natural, and the old landmarks more distinctly perceived. Whilst the Church has been re-surveying the lines of her ancient heritage, and of her covenant titles to schools and academies, her possessions in colleges have been comparatively undisturbed by adverse claims.

Decided progress has been made during the year in this department of education. The following is a list of the colleges connected with the Presbyterian Church:

<i>Names.</i>	<i>Location.</i>	<i>Organized.</i>
Washington,	Near Jonesboro', Tenn.	1805
Centre,	Danville, Ky.	1819
Hanover,	Hanover, Ind.	1829
Oakland,	Oakland, Miss.	1830
Lafayette,	Easton, Pa.	1832
Oglethorpe University,	Near Milledgeville, Ga.	1835
Davidson,	Mecklenburg County, N. C.	1835
McDonough,	McDonough, Ill.	1838
Des Moines,	West Point, Iowa,	1846
Carroll,	Waukesha, Wis.	1846
Austin,	Huntsville, Texas,	1849

The last four institutions have college charters, but are at present only organized as academies. Of the above list, Centre, Oakland and Davidson required no aid from the Board of Education.

The following colleges, not ecclesiastically connected with the

Presbyterian Church, have always been under the management of Presbyterians:

College of New Jersey,	Princeton, N. J.	1746
Hampden Sydney,	Prince Edward, Va.	1783
Jefferson,	Canonsburg, Pa.	1802
Washington,	Washington, Pa.	1806
Washington,	Lexington, Va.	1813

In addition to these, there are others which owe their existence mainly to Presbyterian effort, and are more or less, and from time to time under Presbyterian management; but they are not proper subjects of enumeration in the present document.

THEOLOGICAL SEMINARIES.

The number of Theological Seminaries in the Presbyterian Church is now *six*:

Location.	Organized.
Princeton, N. J.	1812
Prince Edward, Va.	1823
Alleghanytown, Pa.	1827
Columbia, S. C.	1831
New Albany, Ind.	1832
Cincinnati, O.	1850

The average number of our theological students for the last five years has been about *two hundred and fifty*.

FUNDS.

The total amount of funds received by the Board of Education during the last ecclesiastical year, to aid indigent candidates for the ministry, and to assist our institutions of learning, was (exclusive of balance of preceding year) \$32,447 95. Of this sum, there were expended,

On account of Candidates, viz:

In their Theological course,	-	-	-	12543	25
" Collegiate do.	-	-	-	8845	76
" Academical do.	-	-	-	2553	44

Total on account of Candidates, - 23,942 45

On account of Schools,	-	-	-	1435	00
" Academies,	-	-	-	2064	89
" Colleges,	-	-	-	2750	00
" Theological Seminaries,	-	-	-	843	00

Total on account of Institutions, - 7,092 89

We record with pain the fact, that not more than *one-fifth* of our churches took up a collection for the Board of Education. A greatly increased income might be most advantageously expended in building up and fostering our institutions of learning and religion in different parts of our country. Shall there not be hereafter a more general co-operation?

ARTICLE XVIII.

DAY OF PRAYER FOR COLLEGES AND FOR THE INCREASE
OF THE MINISTRY.

[The Concert of Prayer for Colleges was first observed in the year 1823. A remarkable blessing seems to belong to its history. God has been pleased to pour out His Spirit upon institutions of learning on several occasions in a way to indicate an answer to the prayers of His people. The General Assembly of the Presbyterian Church has recommended the observance of the day, which is also set apart for the above sacred purposes by various denominations of Christians—the last Thursday of February next.]

THE OBSERVANCE OF THE DAY IMPORTANT.

BY ELIAS CORNELIUS, D. D.

THE last Thursday of February has, for eight years in succession,* been observed as a day of Fasting and Prayer for the Colleges of this country. Numerous instances have occurred in which revivals of religion have followed these seasons of united supplication, and the church and the ministry have in consequence received, and are annually receiving an augmentation of strength. That day rapidly approaches again, and it seems proper to remind those who have hearts to pray, of the immense interest and responsibility which attach to the object and to the occasion. The considerations which follow are but a few of the many which might be suggested, showing the importance of revivals of religion in Colleges.

1. Without continued divine influence the Colleges themselves will become fountains of corruption. Experience proves that no restraints impose so effectual a check upon youthful folly and wickedness, as religion. No system of discipline, however wisely formed, or faithfully executed, can save a College from moral deterioration without the aid of *religious* principle. The ruin of hundreds and thousands of youth in seminaries of learning proves this, beyond a doubt. If parents would save their sons from destruction, let them pray for revivals of religion in Colleges. If officers and instructors would render the seminaries under their care places where pious parents may send their children with a *good conscience*, let them strive unceasingly for this blessing.

2. The influence which Colleges have upon community renders them an object of deep interest to every well wisher of mankind. They decide the character of the literature of a nation. They furnish the educated men of every profession. The mould, into which are cast the minds of future lawyers, statesmen, physicians, and ministers, is fashioned by their influence. A correct moral and religious sentiment pervading a College, is a well of water springing up unto everlasting life—a fountain, the streams of which grow wider and deeper as they flow down through society. But, if vice get the

* This was written in 1831, and is extracted from the American Quarterly Register.

ascendency, the exhalations of a stagnant lake are not so much to be feared and dreaded, as the moral contagion of one of these seats of learning upon the surrounding population. Let the Spirit of God dwell in our Colleges, and his influence be felt by all connected with them, and righteousness will soon become "the stability of our times." The institutions which have been formed by the wisdom and toil of our ancestors will stand amid the convulsions of the world, for they will be founded upon a ROCK; and we shall possess a literature which a Christian people need not blush to own.

3. Another consideration which should enlist in favour of this object the prayers of every friend of Christ, is, that, of all means of increasing the number of well qualified ministers of the Gospel, there are none which promise such *speedy and effectual relief* as revivals of religion in Colleges. There are in the Colleges of the country between three thousand and four thousand students, all of whom will have finished their preparatory and professional studies in from three to seven years from this time. Of these, not a third, probably not a fourth, if even a fifth part, are pious and intend to enter the ministry. Suppose one-half of the remainder are converted and consecrate themselves to the sacred office. In five or six years, there would be brought into the field more than ONE THOUSAND liberally educated and pious ministers of the gospel, over and above the whole number that are *now* coming forward under the patronage of Education Societies, and in all other ways. One general revival of religion in our Colleges will produce this result. Where are they who weep day and night for the wants of Zion? Let them pour out their supplications for the Colleges of the land. Let them go to the throne of grace on the day set apart for this object, and at all other suitable times, and spread their requests before Him who has said, "Open thy mouth wide and I will fill it."

This is the way to multiply ministers of the Gospel, and to aid effectually the cause for which we are labouring. If instead of devising ways to increase the number of *uneducated*, or but *half educated* men, those who feel the deepest solicitude for the speedy supply of the destitute, should, with corresponding faith and energy, direct attention to the spiritual good of hundreds of unsanctified youth in the Schools, Academies, and Colleges of the country, an untold amount of evil would be prevented, and the work of raising up a competent ministry, would be *sooner and better* done, than in any other way. Knowledge is power; and he who acts on any other supposition in such an age as this, must prepare for disappointment. Piety, it is true, eminently devoted piety, is greatly needed, and must be sought with unceasing effort—but a *novice* in human or divine knowledge, is not the man whom the church is called upon to invest with the high duties and responsibilities of a minister of the Lord Jesus Christ; especially when Providence so clearly points out "a more excellent way."

4. It should deeply affect the hearts of Christians, that there are

so few revivals of religion, at present, in our Colleges. For three or four years there have been few instances of an extensive revival in Colleges. Hundreds of youth have finished their collegiate course, without ever witnessing any special attention to religion in the places of their education. How different might have been their prospects, as well as their pursuits for life, had the Church been properly engaged to pray for revivals of religion in Colleges? What numbers will follow them in the same state of alienation from God and his cause, if *effectual* fervent prayer be not offered up for these seminaries of learning? There is something ominous in this suspension of divine influence, and all who feel for the kingdom of Jesus Christ, should set themselves, as did Ezra and Nehemiah, with fasting and prayer, to ascertain the cause of this withdrawal of divine influence, and to seek its return.

5. The recollection of what God has done in past years for our Colleges, and of what he is now doing for his church in the world, should encourage every friend of the Redeemer to pray fervently for the descent of the Holy Spirit upon all institutions of learning. God is the same. His hand is not shortened nor his ear heavy. The signs of the times also indicate that he is about to set up his kingdom in the world; and he will doubtless provide the necessary instruments. In many places he is, at this time, reviving religion in a glorious manner, and converts are multiplied as drops of morning dew. Why should not the same heavenly influence be felt in our Colleges? What can there be to hinder, if, with one heart and voice, we will arise and go to our Father and importunately seek the blessing.

AN ADDRESS TO PIOUS YOUNG MEN IN COLLEGES AND SEMINARIES.

[The following is a Pastoral Letter, issued by the Board of Education to the candidates under its care, and designed to harmonize with the objects of the day of special prayer.]

Presbyterian Education Rooms, Philadelphia.

Dear Brother in Christ:—We address you as your friends, and, in a subordinate sense, your pastors, sharing with you some of the joys, trials, and responsibilities of the relation in which you stand to the Church. It is the earnest aim of the Board of Education to co-operate with your Presbyteries in maintaining the high standard of ministerial qualification which our Church holds out to her faithful sons.

In this communication, we wish definitely to bring before your mind the importance of making efforts to advance the kingdom of Christ within the sphere of your influence. This duty is binding upon every private Christian, but especially upon one who is looking forward to the office of the holy ministry. The present time, being near to the last Thursday in February—which will be

observed by many Christians as a day of special prayer for the outpouring of the Spirit upon Colleges and Seminaries of learning and religion—is a seasonable time devoutly to examine what more you may do, by the grace of God, to promote his cause.

In order to assist you to answer the question, "WHAT CAN I DO TO PROMOTE THE ADVANCEMENT, OR REVIVAL, OF RELIGION?" we affectionately and humbly beg leave to turn your mind to the following points.

I. In the first place, AIM AT THE ADVANCEMENT OF RELIGION IN YOUR OWN HEART. A revival implies the reviving of individuals. A revival begins with the quickening of Christians. We all have reason to mourn over our many short-comings. Our sins, our sloth, our inadequate representation of religion, impede the cause of Christ. Let us endeavour to "grow in grace"—not fitfully, not transiently, not by earthly impulses, but steadily, continually and in dependence on the Spirit. This work is effectually promoted by using the means of God's appointment, particularly prayer and the Bible. Private duties must be faithfully performed, a devotional spirit carefully cultivated, a close communion with God assiduously maintained, if we would hope to be useful in leading sinners into the way of life. Aim, therefore, dear brother, first of all, at a revival of religion in your own heart.

II. Endeavour to REALIZE THE CONDITION OF THE IMPENITENT AROUND YOU. Remember that

1. *Their souls are immortal.* They are to live for ever. Ponder upon this impressive fact in all its solemn and momentous relations.

2. The impenitent are actually *under condemnation now*. They are transgressors of the Law, and they are rejecters of the Gospel. The doom of an awful condemnation is theirs—a condemnation already begun and in actual force. "He that believeth not is condemned already."

3. *If not religious in early life there is comparatively little hope for them hereafter.* This remark applies to your impenitent classmates, if you have any. Few, very few, are converted after leaving college. Labour then diligently for the young within your influence.

4. *You are to meet the impenitent at the judgment seat of Christ.* An interest in their spiritual state is not left to your discretion; it is demanded by the Lord Jesus Christ, as your Prophet, Priest and King, who will also call to you account as Judge.

5. *Their condition is in a great measure depending upon you.* If you neglect them, who will care for their souls? Who has better opportunities of doing good to some than you yourself now have?

Meditate then, we beseech you, upon the condition of the impenitent. Such meditations will be excited and aided by reading the chapter in Baxter's *Saint's Rest* on the misery of those who lose that rest.

III. In the third place, **ATTEND THE REGULAR OR SPECIAL PRAYER MEETINGS THAT MAY BE APPOINTED.** It is related of *Melancthon*, that, having some important service to perform and having many doubts and fears about the success of his business, he was greatly relieved by finding a company of poor women who were praying together for the Church. There is power in meetings for prayer. And no wonder; for where "two or three are gathered together" in the name of Christ, *there is He "in the midst of them."* Many a revival of religion has dated its origin in the social prayer meeting. Scenes of glory have been often witnessed there.

IV. **CONVERSE** with your impenitent friends, neighbours, classmates or others, **ON THE SUBJECT OF RELIGION.** "Ye are the light of the world." It is a Christian's vocation to testify of the Saviour of mankind. The tongue is never more "the glory of the frame" than when it speaks of Christ. We are social beings; and religion is advanced by social intercourse. There is a mighty power in truth, when uttered with the sympathies and tones of a fellow-creature, pleading for Christ. If you engage in this duty with that seriousness, affection and prudence which it requires, you might-by God's blessing do a great deal to promote religion.

V. **PRAY FOR PARTICULAR INDIVIDUALS**, as circumstances may dictate. If you are particularly interested in any persons, it is reasonable, it is natural to pray for them. How are you likely to be of more service than by pleading the promises in their behalf? This too will animate your own courage, quicken your zeal, and lead you to persevere in the use of means. Prayer for individuals has often been followed by their salvation. Your own conversion may be an example of its prevalence with God.

VI. Another means of doing good is to **PUT A SUITABLE BOOK OR TRACT** into the hands of those with whom you have intercourse. Some, whose diffidence shuns conversation, may be approached through the medium of a religious volume. When a person is moved by divine grace to feel a concern for his soul, he is very much inclined to read. Seize this opportunity to direct his inquiries. The press, which was a great engine in promoting the Reformation, should be always used as the ally of Christianity. Tracts and books are of incalculable value in leading sinners to Christ, and in perfecting Christians.

VII. We beg you, in this important matter, **NOT TO MERGE YOUR RESPONSIBILITY** in the mass of other Christians, but to **ACT OUT YOUR OWN PART IN THE FEAR OF THE LORD:** Each one has something to do in advancing religion. The Holy Spirit does not convert Christians to idleness. Activity is characteristic of religious life. Therefore do not excuse yourself with the plea that God has no work for you. The depravity of the human heart is prone to shift responsibility, and to throw upon others what we ought to do our-

selves. Resist this temptation. If you can find nothing to do, you may well doubt your conversion. If a Christian aims at nothing, he will do nothing, and there is reason to fear that he will come to nothing. We entreat you to live and to work as though you were responsible for a great deal—as indeed you are. Do not give up your individuality as a workman in the harvest field. Sell not your birthright.

VIII. Finally. HAVE FAITH TO BELIEVE THAT GOD WILL BLESS EARNEST LABOURS TO PROMOTE HIS GLORY. To work without expecting a blessing is to dishonour God. Providence and grace reward those who diligently ply the appointed means. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." To distrust God in the discharge of duties He has enjoined, is as great a sin as idleness itself. We have every reason to believe that God will follow with a blessing prayerful endeavours to glorify Him in the advancement of His kingdom. Faith and hope should accompany our love, and so not only prove its sincerity but increase its power.

We have thus attempted, dear brother, to direct your mind to some particulars, which we pray may be useful to you in the daily discharge of the practical duties connected with the advancement of Christ's kingdom.

May the Spirit of our common Lord rest upon your heart with power—make you the instrument of saving souls from death—prepare you for the full work of the ministry on earth, and for his everlasting service and praise, in Heaven!

We are affectionately and truly

Your fellow-servants and friends in Christ,

C. VAN RENSSELAER,

WM. CHESTER,

In behalf of the Board of Education of the Presbyterian Church.

ADDRESS TO STUDENTS WHO ARE NOT PIOUS.

[A letter from Dr. Scudder, of Ceylon, addressed individually to the Young Men in the Colleges and Seminaries of learning in the United States of America, who have not yet chosen the Lord Jesus as their portion.—1836.]

My Dear Friend—You may think it rather a singular circumstance, that one who is above 12,000 miles from America, and who is moreover a total stranger, should be the author of a letter to you. But pass by this and kindly bestow your attention upon what I have to say.—This is the day which has been set apart by many Christians, as a day of fasting and prayer in your behalf. There are various reasons which, as they think, imperiously demand such a course of procedure. Several of these I will mention.

In the first place, they feel that you are waging a warfare with your Creator, which they exceedingly desire to see terminated; a

warfare which aims at no less than the destruction of his government throughout the universe; yea, which aims at HIS OWN destruction. You perhaps start back with horror at the thought; but if you will analyze your conduct, you will find that this is the only legitimate construction which can be put upon it. God has a right to you and yours. He has set up a kingdom in this world, and commanded you as one of his subjects to render him your obedience. The essence of this obedience consists in an entire surrender of the heart to him, and an aim to glorify him in every thought, word, and action. Neither of these have you done. Consequently, you are in a state of enmity with him. You virtually declare that you will not obey his laws. Your language is, "What is the Almighty, that I should serve him?"

In the second place, they feel that such conduct will be *disastrous* only to yourself. God is almighty. He will maintain his authority; and the warfare in which you are engaged will certainly end in your defeat and utter ruin. You have an instructive exhibition of the consequences of such a warfare, in the angels who kept not their first estate. They were expelled from heaven and shut up in hell. Of course God will make no distinction between your conduct and theirs. "The soul that sinneth, it shall die." And remember that if you die in your sins, you die to enter upon a state of wretchedness which is to continue for ever. You will be obliged to wear out eternal ages in bearing the wrath of a righteous and just God; to become a prey to that worm which never dies, and to that fire which is never to be quenched. O, it is this latter circumstance which overwhelms the minds of Christians, and which constrains them to prostrate themselves at the footstool of sovereign Mercy, and plead that God may save you from so tremendous a doom.

In the third place, they feel that you are acting a part, which even you, in your moments of proper reflection, will acknowledge to be exceedingly *ungrateful*. God is your creator, your preserver, your bountiful benefactor. From your earliest years to this moment, he has caused your cup to overrun with blessings. When you have been hungry, he has fed you. When you have been thirsty, he has given you drink. When you have been sick, he has directed to, and blest the means made use of for your recovery. You are alive and well this day, while many who commenced life with you, have been cut down and consigned to everlasting burnings. These mercies from a Being whom you have daily been provoking for many years, you will acknowledge, ought to be rewarded by a different course of conduct. Great, however, as these mercies are, they are small when compared with the great spiritual benefits conferred upon you. When you were under sentence of everlasting condemnation, he parted with his only begotten Son to die for you. Be astonished, O ye heavens! wonder, O thou earth! at this exhibition of divine mercy. Yes, to rescue you from eternal torment, Jesus left the joys of heaven, came down and sojourned upon earth, a man of sorrows

and acquainted with grief. For you he agonized in the garden and hung upon the cross. For you he cried out, My God, my God, why hast thou forsaken me? For you he bowed his head and died.

In the fourth place, they feel that your conduct is not only ungrateful, but highly *criminal*. Though I have touched upon this point before, allow me to dwell a moment more upon it. Tell me, for what were you made? Let conscience, let reason furnish the reply in the secrecy of retirement, when none but the eyes of Him who created you are upon you. Look at yourself, an intellectual being, made in the image of God, and destined to immortality. What do you conceive was the design of God's creating you and endowing you with such powers? Was it that you might live for self, that you might promote your own aggrandizement, that you might obtain the applauses of your fellow men? No. But that you might *glorify God and do good to others*. Will a man rob God? Yet he who withholds from God his affections and services, robs him of his due. Creation is undoubtedly the most perfect ground of property. We say, and very correctly too, that whatever a man makes is his own. Now God made you, and you are therefore his, without the least qualification. He has an absolute right to command your services. Not only are his creatures his property, but all theirs is his; their time, their faculties of soul and body, their learning, their possessions, their very sources of enjoyment are his. He has, therefore, an indisputable right to claim that you and all you have should be devoted to him, and expended in promoting his glory. Consequently, you have no more right to employ your talents to the promotion of your own interests, than to take another man's property. O, let me entreat you to beware how you any longer pervert the talents God has given you.

In the fifth place, they feel persuaded that you may, by embracing the Saviour, be the instrument of *great blessings to others*. In whatever situation you may be placed, whether as a statesman, a physician, a lawyer, a merchant, a farmer, or a minister of the gospel, your influence on the side of evil or good may be immense. If your example is bad, thousands may perhaps imitate it, and curse you for ever in the world to come. If, on the contrary, it is good, many by seeing your good works may be induced to glorify your Father who is in heaven. Especially, should you become a minister of the gospel, it is believed your sphere of usefulness may be very large. You may be made the instrument of rescuing multitudes from the wrath to come. O, that the Head of the church would set his seal upon you for this purpose. O, that you might from this day be induced to count all things as loss for the excellency of the knowledge of Christ Jesus the Lord, and in his strength resolve to become an ambassador of the cross.—I would that you might even resolve to join me in preaching Christ to the Gentiles.—Do you wonder that I feel and express such a desire?—Wonder not.—I have been in a heathen land for many years. My eyes have witnessed the most

abject moral, intellectual, and physical degradation; the most enslaving idolatry, and such vile and polluting abominations, that I dare not even mention them. Involved in all this wretchedness, are hundreds of millions, in this eastern world, without an individual to afford them the least help.—I think of my native land for such help—for those who will come to pour upon their dark minds the light of heavenly truth, and point them to the Lamb of God.—I look at her colleges and seminaries of learning, and see thousands of young men receiving an education, and preparing for—what? Shall I say usefulness? But are you preparing for usefulness? Is that man useful in the sight of God, who does not accomplish all the good he can? You may, as a lawyer, a physician, a statesman, confer some temporal benefits upon your fellow men. But what does true benevolence require? Does it not require and aim at the accomplishment of the greatest possible good? Thou shalt love thy neighbour as thyself, is the command of God. The heathen is your neighbour. Do you not want to save him from intellectual debasement, physical suffering, and, especially, eternal woe? Would you add to the misery of the world? Would you not do all you can to diminish it? Here, then, is a wide field for your talents, your learning, your influence. Who so well qualified as you for diffusing through the world the happiness and glory of the Gospel, and bringing it under the dominion of its lawful Prince, the Prince of peace? Come, my dear friend, join with me, join with others, in efforts to make Jesus Christ known; to save immortal souls from everlasting burnings. O that you felt the force of this motive. Eternity will show the folly, the vileness of living for one's self, and the dignity, the blessedness of living for the good of others.

In the sixth place, they feel that you may become much *happier* by embracing the Saviour, than you can be in your present situation. This opinion, they are aware, is at variance with that of the worldling. He would fain persuade you that Christians are gloomy, unhappy beings, and that happiness is to be found only in his ranks. But you must remember that he is very unfit to sit in judgment upon things of which he knows nothing. Were a Hottentot to see a Herschel so engaged in his contemplations of the heavenly bodies as to be lost to every object around him, he would be ready enough to pronounce him a madman. Let him, however, enjoy his intellectual feast for an hour, and he would long to be a participator with him in his joys. The worldling must taste of the pleasures of religion, before you are to pay the least attention to his opinion. He who addresses you was once a worldling. Religion then possessed no charms. But the scene has been reversed. He has tasted its pleasures, and is happy to assure you, that he would not give one hour of the enjoyment he has found in it, for all the vain pleasures you have ever enjoyed. Nothing, my dear young friend, can be more preposterous, than for one who has no other portion than this world, to talk of enjoying happiness. I should as soon expect to

hear of a man who was going to a place of execution, talking of enjoying happiness. What, a man be happy, who, ere to-morrow's sun arises, may be writhing and weltering in the flames below! Go to the death-beds of those who have given the pleasures of the world a full trial, and learn their utter vanity. "Their departure is without peace. Clouds of horror lower upon their closing eyelids, most sadly foreboding the blackness of darkness for ever. When the last sickness seizes their frame, and the inevitable change advances; when they see the fatal arrow fitting to their strings, see the deadly anchor aiming at their heart, and feel the envenomed shaft fastening in their vitals, alas, what fearfulness comes upon them, what horrible dread overwhelms them! How do they stand shuddering and aghast upon the tremendous precipice, excessively afraid to plunge into the abyss of eternity, yet utterly unable to maintain their standing on the verge of life."

"O time! time!" cried out the wretched Altamont, "it is fit that thou shouldst thus strike thy murderer to the heart! How art thou fled for ever. A month! O for a single week! I ask not for years, though an age were too little for the much I have to do. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn and turn, and find no ray."

In that dread moment when the frantic soul
Raves round the walls of her clay tenement,
Runs to each avenue and shrieks for help,
But shrieks in vain! how wishfully she looks
On all she's leaving, now no longer her's.
A little longer, yet a little longer,
O might she stay to wash away her crimes
And fit her for her passage! Mournful sight,
Her very eyes weep blood, and ev'ry groan
She heaves, is big with horror; but the foe,
Like a staunch murd'rer, steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track; but presses on
Till forc'd at last to the tremendous verge,
At once she sinks.

And now, my dear young friend, I bid you an affectionate and lasting farewell. It will be but a little while before you and I are summoned before the tribunal of the Judge of all the earth. When we meet there, if this letter should rise up in judgment against you, *as it certainly will*, if you are found on his left hand, I think you will give me the credit of having acted the part of a kind friend, and done what I could for your spiritual welfare. What I have written will perhaps be hastily read by you, and afterwards unheeded, uncared for, and but little thought of. This indifference, however, cannot always last. *Your seasons of reflection will certainly come.* If not in a dying hour, they will in the judgment day, and they will make your heart sink within you, when, in common with all whose sins are not washed away in the blood of the Lamb, you hear the awful sentence, "Depart, ye cursed, into everlasting fire, pre-

pared for the devil and his angels." And when millions and millions of years shall have rolled away, and you are constrained by the gnawings of the worm which never dies, and by the torments of that fire which is never quenched, to lift up your voice and say, How long, O Lord, yet how long! And when the voice of infinite justice proclaims **FOR EVER**, with what wailings and bitter lamentations will you look back and remember the transactions of **THIS DAY**, when you deliberately and voluntarily chose the world instead of the Saviour as your portion.

I am your friend in Christ,

JOHN SCUDDER.

REASONS FOR SPECIAL PRAYER FOR AN INCREASE OF LABOURERS.

1. Because the harvest is plenteous, and the labourers are few. Many organized congregations are destitute of the stated administration of the word and ordinances. Large tracts of territory densely peopled in our land, are but very partially supplied with the ministrations of the Gospel. And from heathen countries the repeated, urgent, importunate cry, is heard: Send those who will aid us in breaking to the perishing multitudes the bread of life—send quickly, and send many, for the harvest is ripe for the sickle.

2. Because it is the very object for which our Lord Jesus directed special prayer to be offered. The circumstances being similar, the church will be guilty of neglecting his particular injunctions if she fails to do it. And the sin of omission, no less than the sin of commission, incurs his frown.

3. Because compliance with his direction in this respect is a test of discipleship—under the general rule, "if ye love me keep my commandments." The love of Christ should therefore constrain us to obey him.

4. Because the ministry is the gift of God—"No man taketh upon himself this honour, but he that is called, as was Aaron." His special gifts to his church should, therefore, be the subject of her special regard.

5. Because the hearts of all men are in his hands, and he can bring thousands and tens of thousands who are standing in the market places all the day idle, into his vineyard, and find them ample employment.

6. Because the ministry is the chief instrumentality which God has appointed for the conversion of sinners and for the edification of the church. It is but reasonable, therefore, that we should offer special prayer for large accessions to the number to whom this work is committed.

7. Because God will be inquired after by the house of Israel for those very blessings which he has it in his heart to bestow.

8. Because there is no reason to anticipate the promised glory of the church, until the multitudes are greatly increased who shall pub-

lish the salvation of the Gospel—and no reason to anticipate this increase, but in answer to the prayers of his people.

9. Because these gifts are more highly valued when they are bestowed in answer to prayer.

10. Because ministers, like other men, are mortal. And the congregation that has a pastor to-day, may be vacant to-morrow. If, therefore, there be not an increase of labourers, it may be very difficult to obtain a supply.

11. Because to pray for an increase of labourers, is to pray for the best interests, temporal and eternal, of a dying world.

ARTICLE XIX.

RULES AND REGULATIONS OF THE BOARD OF EDUCATION.

[The rules and regulations of the Board are inserted here for information and reference.]

Ministerial Education.

The special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of ministerial education, inasmuch as difficulties and delays, both in the reception and quarterly payments of candidates, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every candidate is required to put himself under the care of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination, as a candidate for the ministry.

ART. 3. The examination of the candidate shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend candidates during the interval of the meetings of Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of, candidates.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the candidate, his age, residence, church membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, and having been duly received under the care of this Presbytery, is hereby recommended to the Board of Education.

_____, Stated Clerk.

Name.	Age.	Residence.	With what church connected.	1st. 2d. 3d. stage of education.	Place of study.	Lowest amount required.	To whom appropriate to be sent, and to what place.

[When the candidate is reported by the Education Committee the above form may be altered to correspond.]

ART. 6. Every candidate, at the time of his reception by the Presbytery, is required to sign a paper in the following form :

" Having solicited the aid of the Board of Education in prosecuting a course of literary and theological studies, that my views and purposes may be fully understood, I subscribe the following declaration, viz : I hereby declare it to be my solemn purpose to devote my life to the Christian ministry ; and having examined the Confession of Faith of the Presbyterian Church, I am free to avow that it exhibits my views of the doctrines of the Word of God. I also approve of the Government and Discipline of the Presbyterian Church in these United States. And having examined the by-laws of the Board of Education, I hereby promise to comply with all the requisitions which have any reference to candidates."

This declaration shall be transmitted to the Board, with the Report made by the Presbytery, or its Education Committee.

ART. 7. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months ; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 8. Candidates will be received under the care of the Board at any of its regular monthly meetings ; and, as a universal principle, the Board will refuse to receive no candidate who has been regularly recommended by a Presbytery, in conformity to these rules.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration ; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made of the candidate.]

II. ON APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. Every candidate shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 2. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When a candidate is taken under the care of a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 3. The maximum of annual appropriations shall not exceed one hundred dollars to theological students, and seventy-five dollars to all others.

ART. 4. No payment shall be made in advance.

ART. 5. The tuition and boarding fees of the candidates shall always be first paid out of the appropriations of the Board, and the Board will, in no case, be responsible for debts of candidates.

ART. 6. As the appropriations of the Board necessarily fall short of the entire wants of the candidates, so the friends of each candidate, and the candidate himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Each candidate shall be considered as always on probation, and under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every candidate is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any candidate such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Candidates shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society; when they fail to make regular returns, or cease, by a change of circumstances to need aid.

ART. 4. If any candidate fail to enter on, or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund, with interest, all the money he may have received of this Board.

ART. 5. When any candidate shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to each candidate, who desires to receive them.

ART. 7. When the official relation between the candidate and the Board ceases, or is about to cease, the candidate is expected to notify the Board in due time, stating the reason.

ART. 8. When a candidate has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This report is according to a standing order of the Assembly, of long continuance.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the appropriations necessary may exceed the contributions of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate funds for this purpose from the general treasury of the Board.

General Christian Education.

PRIMARY SCHOOLS.

I. *On the organization of the School.*

1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the schools, and united with the other devotional exercises.

II. *On applications for aid.*

1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also, the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

III. *Appropriations.*

1. The maximum of appropriations from the Board shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible, and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

3. The appropriations of the Board shall be applied to the payment of the salaries of Professors, or to the enlargement of the library or apparatus, as may be determined by the Executive Committee.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D. D. }
 Thomas Bradford, Esq. } *Vice-Presidents*.
 James Dunlap,
 C. Van Rensselaer, D. D.; *Corresponding Secretary*.
 Wm. Chester, D. D., *Associate Secretary and General Agent*.
 Wm. H. Green, *Recording Secretary*.
 Joseph B. Mitchell, *Treasurer*.
 Frederick V. Krug, }
 Alexander Osbourn, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P. M.

EXECUTIVE COMMITTEE.

James N. Dickson, *Chairman*.
 William Neill, D. D. }
 Alexander Macklin, }
 William H. Green, }
 John Miller, }
 William Chester, D. D. }
 C. Van Rensselaer, D. D., *ex off*. }
 James Dunlap,
 Thomas Bradford, Esq.,
 Matthew Newkirk,
 Alexander Osbourn,
 Wilfred Hall,
 Joseph B. Mitchell, *ex off*.

The Executive Committee meet every Thursday, at 3½ o'clock, P. M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to JOSEPH B. MITCHELL, Esq., *Treasurer*, Mechanics Bank, Philadelphia.

Payments may also be made to Mr. William Rankin, Jr., Mission House, New York; Messrs. Leach, McAlpine & Co., Pittsburgh; Mr. J. M. Rutherford, Louisville, Kentucky; Mr. Thomas Moodie, Columbus, Ohio; or, at the Presbyterian Education Rooms, 265 Chestnut Street, Philadelphia.

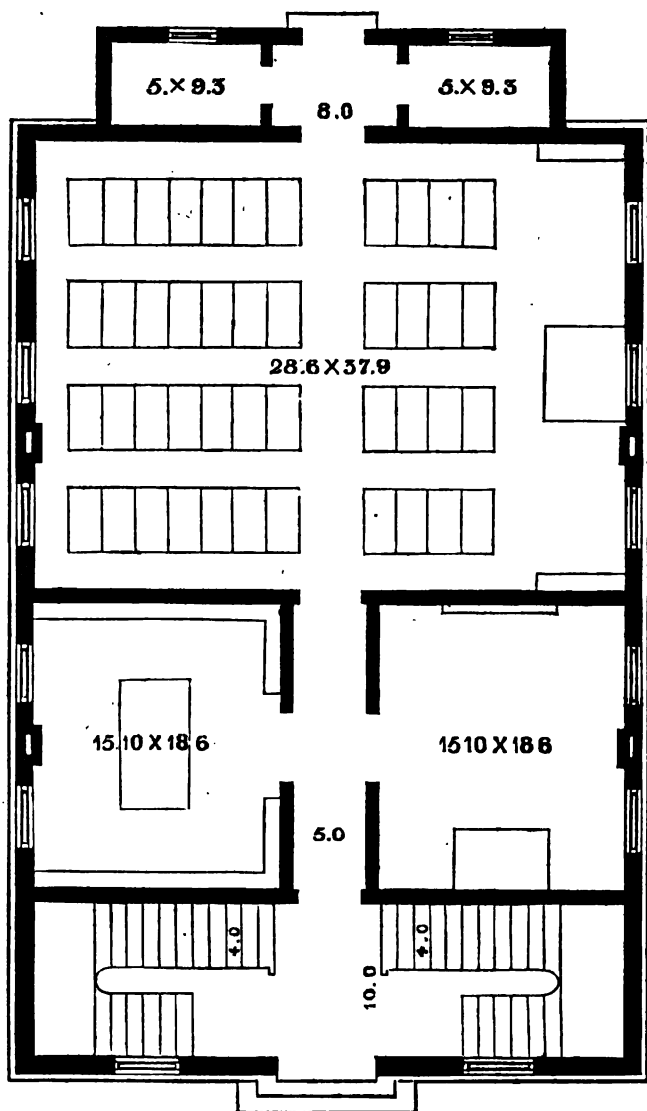
Addresses or Sermons on the subject of Education; *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges; *Catalogues* of literary, scientific, or theological institutions; or any *documents* bearing on this general subject, will be thankfully received at the Education Rooms of the Presbyterian Church, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

PLANS FOR SCHOOLS.



FRONT VIEW OF A PRESBYTERIAL ACADEMY.—NO. 1.

Scale 12 feet to an inch.



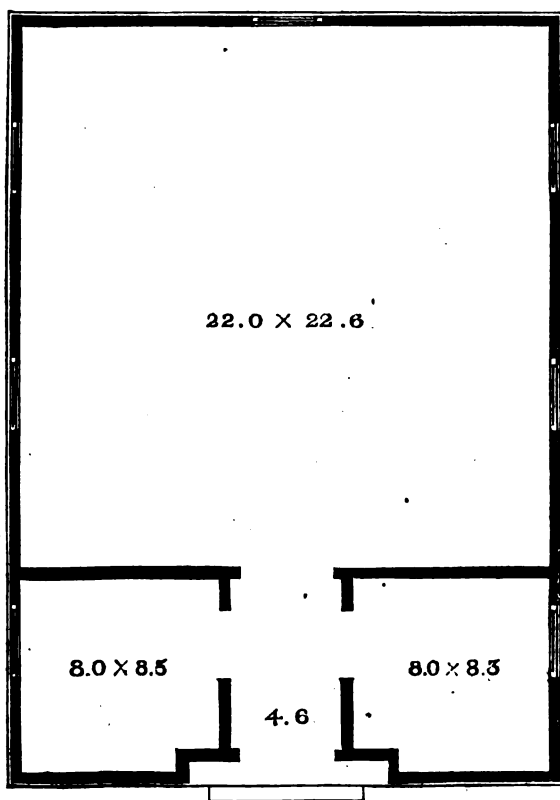
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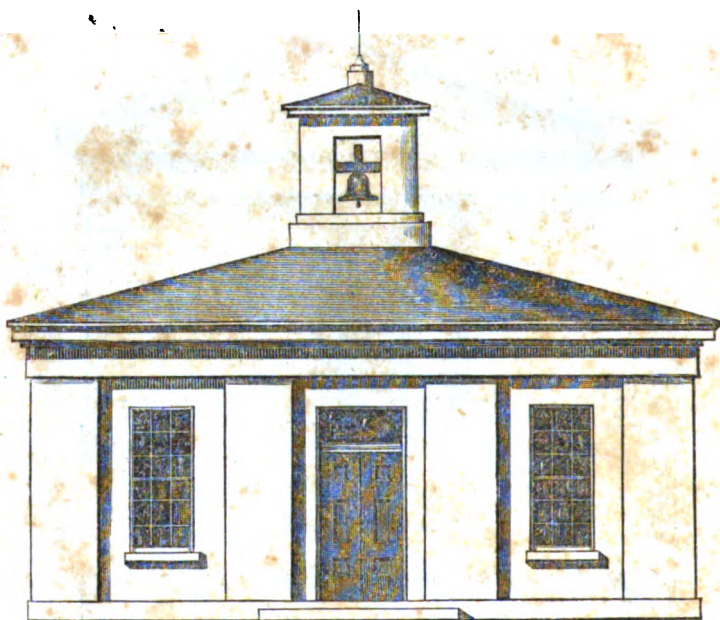
This exhibits the arrangements on the first floor of the Academy. The first room on the left is for the library, apparatus, &c.; the room opposite may be used for recitations. The large room is the school-room.—The second story may be either used for a chapel, literary exhibitions, &c.; or be divided as the wants of the Academy may require. The small rooms, in the rear of the school-room, are for hats, coats, overshoes, baskets, &c.



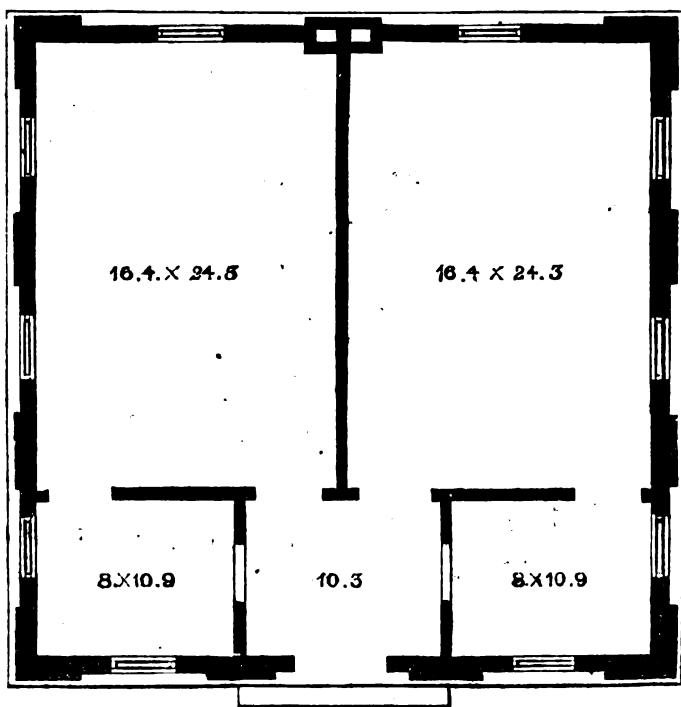
DESIGN FOR A SCHOOL-HOUSE.—NO. II.

Scale 8 feet to an inch.



**DESIGN FOR A SCHOOL-HOUSE.—NO. III.**

Scale 10 feet to an inch.



HOME,
THE SCHOOL,
AND
THE CHURCH;
OR THE
PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY
C. VAN RENSSELAER,
CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

VOL. II.

PHILADELPHIA :
265 CHESTNUT STREET.

PRINTED BY C. SHERMAN.

1852.

NOTICES.

1. This Magazine may now be considered as *established*; i. e., Providence permitting, it will be issued from year to year, or at such intervals as may hereafter be considered best. "HOME, THE SCHOOL, AND THE CHURCH," or "*The Presbyterian Education Repository*," will endeavour to promote faithfully the interests of the cause to which it is devoted; and, until otherwise ordered, will be published *annually*.

2. The present volume, the second in the series, bears the date of 1852. Although the first bears the date of 1850, there has been only a year's interval between the two. The work is issued so near the end of the year, that we conform to the usual practice among publishers, in dating the present volume in 1852.

3. On account of many pressing engagements, the Editor has not been able to do all he wished in this number. The plans of school-houses, etc., have also been unavoidably omitted, but will be resumed hereafter.

4. Thanks are due to our brethren who have prepared original articles. Article I., by the Rev. JOHN P. CARTER; IX., by the Rev. JAMES W. ALEXANDER, D.D.; XI., by the Rev. JOHN H. BOOCOCK; and XII., by the Rev. ARCHIBALD ALEXANDER, D.D., lately gone to his rest, are among the most valuable contributions in the volume. The article by Mr. Boocock was demanded for publication by the West Hanover Presbytery, and at our request was permitted to be printed in this Magazine.

5. We trust that our brethren will find the discussions in this volume of such a character, as to commend the work of education in all its departments to their sympathies, prayers, and active co-operation. The Board of Education, among other instrumentalities, has an important part to perform, under God, in strengthening and enlarging the Church; and it is hoped that every congregation within our bounds will aid in promoting its efficiency.

6. Particular attention is invited to the recommendation of the General Assembly, for the observance, in all our churches, of the *last Thursday of February next*, as a day of special prayer for the blessing of God upon our youth, and upon the institutions of education.

C. V. R.

Philadelphia, December, 1851.

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THE PRESBYTERIAN EDUCATION REPOSITORY.

1852.

ARTICLE I.

RELIGIOUS INSTRUCTION AT HOME.

BY THE REV. JOHN P. CARTER, MARYLAND.

IF the importance of a Christian duty is to be estimated by the emphasis with which it is enjoined in the word of God, then the religious instruction of the young demands a degree of attention which, we fear, it does not ordinarily receive.

No sooner had the Lord instituted his covenant with Abraham, by the rite of circumcision (Gen. xviii. 9-14), "to be a God unto him and to his seed after him," than that father of the faithful, "took Ishmael, his son, and every male of his household, in the self-same day, as God had said unto him," and administered unto them the token of the Lord's covenant. And in the following chapter is recorded the testimony of God to parental faithfulness: "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. xviii. 19.)

At the institution of the Passover, commemorating the redemption of God's people from the servitude of Egypt, and in immediate connexion with the ceremonial observances to be attended to in that impressive ordinance, the parent is commanded: "Thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt from the house of bondage." (Ex. xiii. 8, 14.)

And when Moses would impress the people with a deep sense of their exalted privileges, as a nation, in having "Jehovah their God so nigh unto them in all things that they called upon him for;" and having statutes, and judgments so righteous as all that law which he

set before them that day—he adds, “Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; *but teach them thy sons and thy sons’ sons.*” (Deut. iv. 8, 9.) Again, when exhorting the people to obedience, in the sixth chapter of Deuteronomy, he says, “And these words which I command you this day, shall be in thy heart, *and thou shalt teach them diligently unto thy children*, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” And the summary of parental instruction contained in this chapter, concludes with these impressive words: “And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” (Deut. vi. 20–25.)

In the 78th Psalm, written, as is supposed, in commemoration of Asa’s victory over the Israelites, when many out of the tribes of Ephraim, Manasseh, and Simeon, were brought back to the pure worship of God, occurs the following passage: “For He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born; who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments.” (Ps. lxxviii. 5–7.)

The calamities which befell the Ten Tribes that revolted from the house of David, do not exceed what might have been foreseen and predicted by any pious Israelite, as the consequences of the abolition of the divinely-instituted worship of Jehovah, and the setting up of the idolatrous worship of the calves at Dan and Bethel; a measure, in the judgment of Jeroboam, essential to the permanence of his usurped authority. (1 Kings xii. 25–33.) With this change in the national religion, family religion must have experienced a corresponding mutation. For when Jeroboam had cast off the Lord’s priests from executing the priest’s office and had ordained him priests for the high places, and for the devils, and for the calves which he had made, it cannot be supposed that the families adhering to him, would be inclined, or permitted to attend to that injunction of Moses, “Ye shall command your children to do all the words of this law,” which saith, “Thou shalt have no other gods before me;” “Thou shalt not make unto thee any graven image.”

By the event referred to in the 78th Psalm, from which we have quoted above, a portion of the revolted tribes were brought back to their allegiance to Jehovah and to the house of David, by the victorious arms of Asa; and the pious Psalmist, celebrating this triumph, introduces his subject in a style significant and striking: “I will open my mouth in a parable: I will utter dark sayings of old, which we have heard and known, and our fathers have told us; *we will not hide them from their children*, showing to the generations to come

the praises of the Lord, and his strength, and his wonderful works that he hath done." (Ps. lxxviii. 2-4.)

By the house of Judah likewise, we infer that the duty of parental religious instruction was to a great extent neglected, from the prevalence of idolatry among all classes of the people. For it cannot be supposed that the Lord would have commanded "the fathers to make known His truth to the children," as a means of preventing idolatry (see Deut. iv. 9, *ad fin.*), and then would have suffered the nation to fall into the most degrading forms of idol-worship, unless those *fathers* had forgotten the covenant of the Lord their God, and hidden from their children, "the praises of the Lord, and his strength, and his wonderful works." Although this national sin brought upon them the threatened wrath and displeasure of the Most High; and although they endured the consequences of this guilt in the horrors of the siege, the oppression of conquerors, and finally in their deportation to the bonds and servitude of Babylonish captivity; yet there is reason to apprehend, even after their restoration from that captivity, that there prevailed great inattention to the duty of family religious instruction, and disregard of those high and sacred obligations involved in the constitution of the family; the canon of the Old Testament Scriptures closing with this remarkable language: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of *the fathers* to the *children*, and the heart of *the children* to the *fathers*, lest I come and smite the earth with a curse." (Mal. iv. 4-6.)

From this brief account of the subject under consideration, drawn from the history of God's people under the old dispensation, it is obvious that the neglect of a duty so plainly enjoined, and upon the faithful performance of which so much depended, *must have been a sin of no ordinary magnitude*. And connected as this sin was, with many of the more flagrant offences of the Jewish people, as a nation and as individuals, it need not surprise us that, in God's dealings with them, it should have met the fearful retribution of his justice, in every age, from the time that Rebecca instructed her son in the arts of deception, to the period when his descendants rejected their Prince and Saviour, madly invoking the malediction, "His blood be upon us and our children."

In the New Testament, which contains the doctrines and institutions of the Christian religion, the duty of parental religious training occupies a position not less prominent than in the Old Testament. In the gospel, truly, "The hearts of the fathers are turned to the children, as well as the disobedient to the wisdom of the just." (Luke i. 17.)

Our Saviour rebuked his disciples for forbidding children to be brought unto him, saying, "Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven." (Matt. xix. 13.) And to qualify children and youth for this membership in the kingdom of heaven, so far as education and discipline

can accomplish that end, they are brought into covenant relation to God, on the faith of their parents (1 Cor. vii. 14). Promises are made to them (Acts ii. 39). Special instructions are addressed to them (Col. iii. 20; Eph. vi. 1-3). Parents are cautioned against provoking them to wrath, and are enjoined to bring them up in the nurture and admonition of the Lord (Eph. vi. 4; Col. iii. 21). They were, doubtless, dedicated to God in the baptism of households (Acts xvi. 15, 33; 1 Cor. i. 16). And instances are recorded of their walking in the truth (2 John 4), and of their acquaintance with the holy Scriptures from childhood (2 Tim. iii. 15).

Thus, in both the Old and New Testament, the duty of family religious instruction occupies a position of importance which should bespeak for it the awakened attention of Christian parents and of the Christian Church. Its continued neglect cannot but prove fatal to the usefulness and happiness of families, and disastrous to the prosperity of Zion.

THE MATTER OF INSTRUCTION.

In further consideration of this important subject, we propose to speak of what should be embraced in a course of early religious instruction.

As "all Scripture is given by inspiration of God," the Bible should be the principal text-book in the religious teaching of the young. For this purpose, among others, was this precious volume given to the world. "The entrance of thy word giveth light; it giveth understanding to the simple."

The adaptation of the word of God to the purpose in question appears, first in the fact that the reception and contemplation of the truths of revealed religion, more than any other subjects of study, elevate and strengthen the mind. Children, that are for several years conversant only with the ordinary affairs of the family circle or with the common occurrences of life, experience a pleasing expansion of thought and development of mind when they visit places at a distance from home. But the youthful mind, though previously accustomed to retirement, soon comprehends the variety and confusion of a large city, and is presently familiarized with scenes of beauty and grandeur. The mountain range, the cataract, the extended ocean, or the starry firmament, though, perhaps, never viewed without a degree of interest, yet, as they become familiar, gradually lose their power to affect even the youthful mind with those sensations of awe, admiration, or astonishment, which were at first awakened by their contemplation. The same effect upon the mind results from familiarity with the events of history and the demonstrations of science. There appears to be a point beyond which the study of created things ceases to develop intellectual power and to increase the capacity of the mind. Whether the ability of such studies to strengthen the mind is limited by their own essentially finite nature, or results

from the native incapacity of the human mind to investigate such subjects beyond a certain degree, we assume not to decide. No such arrested progress, however, attends the study of divine truth. Acquaintance with the revealed things of God imparts to the mind the desire and the capacity for all that is truly great and good. Familiarity with one truth of revelation invigorates for the contemplation of others more complex, extensive, and profound. As the mind advances, the more is it strengthened for the pursuit of higher attainments in knowledge. Its progress is as the light which beams upon "the path of the just, shining more and more unto the perfect day." In contemplating the deep things of God and acquiring the knowledge of the manifold relations of the creature to the Creator, the immortal spirit enters upon ceaseless astonishment, admiration, and praise; ever approaching the eternal throne; never reaching it, yet ever advancing.

But, in the second place, this invigorating and elevating influence of divine truth is not confined to the intellectual faculties alone; the whole moral nature, also, is by it powerfully developed. For although, in our fallen condition, the law of our natural conscience is so far obliterated as to be unavailable in ascertaining our duty to God, yet there remains the original faculty by which we distinguish right and wrong; and to this faculty, in an especial manner, are the teachings of the word of God addressed. Our innate moral sense, though naturally depraved, is susceptible by education of still further perversion and degradation. It is also susceptible by education of great improvement. The education of which we speak is the aggregate result of all the influences of education and example to which an individual is exposed until his principles are settled, and his habits formed.

Let heathenism, for instance, train a child in her dark places, which are full of the habitations of cruelty, and he will know no higher deity than the elements of nature: he will strangle his aged father as an act of humanity; and conscientiously sacrifice his own offspring to devils. The same child, educated by Romanism, will regard it mortal sin to think for himself on matters of faith: he will yield his body and soul to the polluting domination of the confessional, as the only way of pardon. He will verily believe that the gift of God is to be purchased with money; and that the great and blessed God himself is pleased with vain oblations, pomp, and parade. But the same child, trained under the influence of the gospel and instructed in the great doctrines of the Bible, will manifest a clearness of mind, a tenderness of conscience, and a strength of moral principle which can be produced by no other educational instrumentality: so peculiarly adapted is the word of divine inspiration to operate upon the natural conscience.

"The fear of the Lord," using the term in its usual specific sense, is not only "the beginning of wisdom," but is also one of the most powerful motives that can be addressed to the natural heart. This

sentiment, when once habitual, becomes the master influence of the life. Though it may not cleanse from secret faults, yet it strongly tends to keep back from open and presumptuous sins, such as profane swearing, Sabbath-breaking, fraud, violence, intemperance, and the like. It inclines to the path of duty and is the strength of moral obligation. And yet, while its tendency is to hold its possessor in subjection and obedience to God, it is remarkably adapted to remove from the character the fear of man, and an undue respect for the creature. The existence and majesty of God, his present moral government over his creatures, and the final retributions of his justice, are the truths which tend to cultivate in the youthful mind the controlling sentiment of which we have spoken: and these are the doctrines recognised and inculcated throughout the Bible.

And this influence of sacred truth is not temporary. It grows with the growth and strengthens with the strength. "Train up a child in the way he should go, and when he is old he will not depart from it." "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word." Many a young man has, by this means, been kept from the path of the destroyer, from which he could hardly have escaped, had his childhood been uninstructed in "the admonition and fear of the Lord."

Nor do the advantage and influence of Scripture instruction terminate with the inculcation of sound morality and with the restraining and moulding of the external deportment. The Sacred Scriptures, through faith in Jesus Christ, are able to make wise unto salvation. And the salvation of the soul should be the great and ceaseless aim of the parent, in teaching his child out of the lively oracles of God. Children, at a very early age, can understand their need of a Saviour and the plan of salvation. Their earliest remembrances should be associated with the love of God as displayed in the transactions of Calvary. They should be early familiarized with the name of Jesus; with the holiness of his character, the benevolence of his heart; his sympathy for the distressed, his special regard for children; with the greatness and goodness of his miracles; and above all, with the shedding of his blood in atoning for sin: that he is both able and willing to save sinners. Let *the first great idea* impressed upon the infant mind, in lines of indelible distinctness, be *the idea of the God-Man Christ*: the mighty God over all, the sympathizing friend of sinners; the pattern of their life, their Protector and Help in trouble, their Redeemer, their Judge, their God!

Thus made acquainted, from their youth, with the Holy Scriptures, they are not only kept from receiving "for doctrines the commandments of men;" but in the day of God's merciful visitation to their souls, when they shall be effectually called by His Spirit into the kingdom of his Son, it will not be their part to occupy the room of the untaught, who are necessarily confined to a limited sphere of usefulness, while they are learning what are the first principles of the doctrine of Christ; but with sanctified affections and enlightened

minds, they are qualified to enter at once into the active and efficient service of the Master. The individual, who, in youth, has been thoroughly instructed from the Scriptures and trained in the path of duty by parental faithfulness, needs but the life-giving influence of the Holy Spirit on his soul, to introduce him into a sphere of usefulness, and to invest him with a maturity of Christian character, to which he would have been a stranger, had his early religious training been neglected.

The religious training of our children will be incomplete, however, if they are instructed only in the general principles of Christian faith and practice. They should likewise be thoroughly indoctrinated in *the peculiar views of our Church, and faithfully instructed in her history.*

These subjects have been unfortunately, too often omitted from the early instructions of our children, in order, as it is alleged, "to avoid giving undue importance to non-essentials; and that the youthful mind may not be biased by sectarian prejudices." We apprehend, the Presbyterian Church has not yet fully realized all the evils resulting from this error. We deprecate as much as any, the bad effects of early prejudice; and "the tithing of mint, and anise, and cummin, to the neglect of the weightier matters of the law." And as the most efficient guard against these very evils, we earnestly recommend to the parents of our beloved Zion that they familiarize their children with *the distinctive doctrines and order of the Presbyterian Church*; exhibiting them in their proper place and showing their real importance in the system of divine truth. It will not fail to appear that the truths of the gospel, as held forth by Presbyterianism, "are like apples of gold in pictures of silver." And we need not fear that any one will be a Presbyterian *from prejudice*, who is well instructed in the scriptural authority of that system and in the eventful history which has distinguished its progress.

In recommending that Presbyterian children be instructed in the peculiarities and history of their Church, we assume that their parents believe and love those peculiarities and appreciate that history. Then by what reasons soever the system promulged in the standards of the Presbyterian Church is entitled to our credence, by which we have been induced to profess it publicly, and by which we are justified in holding it forth to the world; by the same reasons are we laid under all obligation to communicate that system to our children.

What system ever held by man is superior to that popularly known as Calvinism, in its power to benefit the world? What other system ascribes the same glory to the infinite Majesty of heaven, and at the same time is so calculated to develop the highest qualities of human nature? By this system the man of distinction and extensive usefulness is made to feel that he has nothing but what he has received, that it is God who maketh him to differ, "working in him to will and to do;" whilst his more humble fellow-servant, no less important in

his appointed sphere, is encouraged to improve his single talent with the utmost diligence. Inculcating the sovereignty of God and his changeless purpose of justice and grace, it inspires the heart of man with high resolves for the glory of God and the good of man; and nerves his arm with invincible prowess for the execution of noble enterprises. And whilst it affords to the believer, effectually called, the assurance that "he shall never perish," being "kept by the power of God, through faith unto salvation"—it extends to the impenitent sinner the encouragement which he needs: "It is not of him that willeth, nor of him that runneth, *but of God that showeth mercy.*" "By grace are ye saved through faith, and that not of yourselves; *it is the gift of God.*"

The brightest pages of history derive their radiance from the records inscribed by the principles of our system. In the progressive development of liberty, knowledge, and righteousness, those principles have exercised a controlling influence; and they enrol among their advocates multitudes of the wise, great, and good in every age, that have arisen to bless mankind.

Above all, we believe this system to be the precious truth of God, which he has revealed concerning himself and concerning our duty and destiny. And we may regard him who holds it, as occupying that mountain elevation which commands the radiant bow in full perfection, at once the memorial of justice, and the pledge of mercy. Shall we fail then, to impress upon the minds of our beloved offspring the proper estimation of such a system as this? Shall we not faithfully inductrate them in its principles, that they may imbibe its healthful and invigorating spirit and be enriched by its priceless blessings?

Especially is this demanded in such a day as the present, when *this way* is evil spoken of by many contradicting and blaspheming; and a fearful current of infidelity and atheism threatens to deluge the land. "We will not hide it from our children, showing to the generations to come the praises of the Lord, and his strength, and his wonderful works."

AN APPEAL TO PARENTS.

In the constitution of the family, Divine Providence has invested the parental relation with peculiar authority and influence for the discharge of these duties; and nothing so strengthens that authority and augments that influence as the assembling of a family, morning and evening, to be led in their devotions by parental piety, and to be instructed out of the law of the Lord.

The responsibility of a father is commensurate with the near relation which he sustains to his offspring. God has, for a season, committed to parental stewardship the immortal soul of the child. How much depends upon the manner in which are met the duties involved in that stewardship! To a great extent, success or failure; honour

or degradation in the world ; weal or woe in eternity. And in what terms may we define the turpitude of that parent who fails to acknowledge God before his household and to speak to his children of salvation ? Not only does he deprive himself of one of the richest pleasures known to the sanctified heart, but he defrauds his little ones of a divine inheritance and contemns the authority of heaven. The total neglect of family religion is commonly attended with the decay of personal piety, loss of interest in the cause of religion generally, derangement of secular business, feuds among brethren and sisters, the alienation of children from parents or the untimely breaking up and dispersion of families, and other evidences of God's just displeasure.

The observance of a formal morning and evening service at the family altar, in which the children and domestics take no part, and which is accompanied by no religious instruction, accomplishes little more than to remind the household that a profession of religion is made in their midst. Should the devotions of a family be conducted even with spirit and zeal, but still be unaccompanied by proper instruction, and left unappropriated to the purpose of "training in the nurture and admonition of the Lord," the members of that family will derive from such devotions but feeble ability to withstand the influences which tend to divert them from the path of virtue ; or to correct those false impressions made upon the minds of our youth, by which they are sometimes enticed from the faith of their fathers. On the other hand, when family religion is made to consist in *mere instruction*, however appropriate or orthodox it may be, to the exclusion or neglect of devotional and spiritual duties, and more especially if the instruction relates chiefly to outward ceremonies and forms—those under its influence may be expected to become formalists and bigots ; or in disgust at all religion, to withdraw to the dark and unhappy recesses of infidelity.

The appropriate remedy for all these evils—the efficient guard against results so painful to a Christian parent's heart, is that which we propose in the recommendations of this article : The instruction of our children and households in the truths of the word of God, from the Scriptures, and as they are contained in the standards of our Church ; and the training of them to know their "heavenly Father as a prayer-hearing and a prayer-answering God." The faithful parent, desiring the divine blessing in his habitation, will not only impart this instruction and attend to this training as ordinary duties ; but he will seek frequent occasions to speak to his children *individually and in private*, upon the great concern of their salvation ; warning them affectionately and earnestly to seek God, and to give their hearts to the Lord Jesus in the morning of life. And his anxiety, refusing to be satisfied with warning alone, will conduct them *singly* to the throne of mercy, imploring in their behalf the effectual grace of God to bring them to Christ, to give them new hearts and to adopt them into his family. Nor does his con-

cern for them cease here; but in his secret devotions also, with strong cries to God, will he bear them before the throne upon the arms of a vigorous faith, until it shall appear that "*the children of such prayers cannot perish.*" But while he is thus exhorting and teaching his children and making them the subjects of earnest and constant prayer, he is careful in his daily walk to set before them an example which they may safely follow; to lead them into no temptation; and to place them in no situation where their morals may be corrupted or their judgment perverted. The children of such a parent shall rise up and call him blessed; they shall be as olive plants around his table; and at last, it will be his distinguished blessedness to appear in the eternal Presence, saying: "Behold, I, and the children Thou hast given me."

ARTICLE II.

FAMILY CATECHISING.

[From the United Presbyterian Magazine, Scotland, 1851.]

OF all the periods of human life, youth is the most favourable for religious impression. At first the judgment, though weak, is not pre-occupied; the heart, though depraved, is not yet hardened; and the conscience, though evil, is not yet seared as with a hot iron. Then, like the young sapling, the mind will take any bend you are pleased to give it. But when it has long been inured to sin, it becomes stubborn as the sturdy tree that resists our pressure. We are told, on the best authority, it is as unlikely for one to do good who has been accustomed to do evil, as for the Ethiopian to change his skin, or the leopard his spots. Hence it is that so little can be done with the aged, and many think that few are converted after their twentieth year. It is true we must not limit the Holy One of Israel, and we know he can save even at the eleventh hour. But though a man may be born again when he is old, few, we fear, are changed at this time of life, and most of the aged who are coming to the grave like a shock of corn in its season, are those of whom God says, "I remember the kindness of thy youth."

Since these things are so, can too much attention be paid to the training of the young? And should not every expedient be resorted to for improving the precious season of youth? In what follows, we intend to confine our remarks to one branch of the subject—family catechising. Of the importance of this department of parental duty, we cannot form too high an estimate. A family thus instructed, becomes a little nursery for the church and for heaven. The advantages of the practice have been seen in the lives and in the deaths of multitudes, and yet the day of judgment alone can reveal them fully.

But this practice, so invaluable to the young, has sadly declined

in these degenerate days. The time has been, when no head of a family, who pretended to the name of a Christian would have dared to neglect it; but, as with family worship, what was once the rule has, we fear, become the exception. Nay, there is too much reason to doubt, that rare as is the worship of the family, the family catechising is still more rare; and some who observe the former duty have no relish for the latter. The chief cause of this is, no doubt, the decline of vital religion; but there are particular circumstances at the present day, which cannot be held as evincing such a decline, and yet have had their influence in producing the result we are deploring. Since Sabbath-schools have become so numerous, many parents think the work of family catechising is taken out of their hands. Now this is a great mistake. Sabbath-schools are a blessing, and a great blessing, to the country. But they are at the best but a remedy for a prevalent disease, and if every father could, and would, instruct his own household, Sabbath-schools would be quite uncalled for. No Christian parent is at liberty to devolve on a proxy the religious training of his offspring. And what instruction can be compared to that of a father? The school teacher may be very kind, and deeply concerned for the salvation of his pupils. But the child knows that his parent has far more interest in him than any stranger can have; and if the lessons of the school are not seconded by home tuition, they will in general be in vain. The neglect of this duty we believe to be one great reason of a fact which all Christians deplore, that while Sabbath-schools were never more numerous, juvenile wickedness was never more prevalent.

The frequency of preaching on the Sabbath evenings, especially in towns, may be another cause which has led to this evil. These sermons are extensively placarded and earnestly pressed on attention. The names of the preachers and their particular subjects are diligently advertised and intimated from every pulpit, as if it were some performance where men go to be entertained. Parents think they are well employed when they are hearing the word; and, as this is felt to be much easier than doing their more appropriate work at home, it is often preferred. Now, no head of a family should ever think, in ordinary circumstances, of going to these evening discourses. He is the priest in his own household, and his work at home is far more important than hearing the most popular preacher, on the most exciting theme he can bring before them.

The neglect of the good old way has been most disastrous. It is owing to this that such ignorance now prevails among the members of churches, and that the attainments of most professors are so very circumscribed. None who examine candidates for communion, or parents who are seeking baptism to their children, but must be pained at this. Many people can make but little of sermons, as preachers cannot be always dwelling on first principles; and as church examinations, either from the neglect of the pastor, or the pride of the people, are now almost entirely obsolete, unless the examination be

practised in the family, ignorance must increase. And is it not owing to the same neglect that the grossest errors and wildest views on religious subjects are so rampant in the present day? Though the age be distinguished for shrewdness and acuteness in detecting flaws in science and literature, what monstrous opinions are entertained on religion!

Now, if in early life a systematic view of Christian doctrine were obtained, and digested and stored in the memory, the analogy of faith would be seen; the bearing of one doctrine on another would be apparent, and the pernicious dogmas, which gain assent so easily, would be at once rejected. In times of change like the present, when a respect for all that is sacred is sneered at by many as weakness and superstition, when the march of intellect, as they call it, is the pretext for so much change, and when all the foundations have gone out of their course, how important for the young especially to be rooted and grounded in the truth, that they may not be the dupes of every impostor, and be tossed about by every wind of doctrine!

In catechising a family, much will depend on the mode of procedure. To be efficient, it must be done frequently, seriously, intelligently, affectionately, attractively, and prayerfully.

It must be done *frequently*. Not at rare intervals, as before a communion, or when about to ask admission into the church, or when the visit of the pastor is expected. It must be very regular, and often repeated. For many years it was the custom to require an answer to a question every morning, and the greater part of Saturday was devoted to a revision of the Catechism. But in this age of bustle and business, when even the day of God is encroached on, and there is time for everything but religion, such important seasons may not be convenient. Yet once in the week is surely not too often, and the evening of the Sabbath may be employed by all.

It must be done *seriously*,—not like some secular exercise, but as a work involving eternal interests. The subjects of examination are all of the most solemn and tremendous moment. And yet how often are the questions repeated with scarcely a solemn sound, and by a thoughtless tongue! Now this is not only hateful to God, but hurtful to the young. On such occasions all levity must be banished from the mind. They must be taught, when examined, that they have now to do with God, and that the place they occupy is like the “holy ground.”

It must be done *intelligently*; without this it will be labour in vain. Many have the form of sound words to which they can attach no meaning. They can repeat the questions with the greatest accuracy; but if you vary the language and ask what is meant by the thing expressed, there is no reply but the stare of ignorance. In this matter an improvement has taken place in recent editions of the Catechism. But still there is need for more explanation, that milk may be given to babes as well as meat to the stronger man.

It must be done *affectionately*, in the spirit of the father when

he said, "O my son, if thine heart be wise my heart shall rejoice, even mine;" or of the mother who, leaning over the darling of her heart, exclaims, "O my son, and the son of my womb, and the son of my vows, and the son of my prayers." The young must be drawn with the cords of love as the bands of a man. We cannot compel them to be religious. We may force them to read the Bible, and to repeat the questions, but we cannot compel them to love the Redeemer. In conducting this duty, the father must try to convince his child that he loves him as his own soul, and travails as in birth that Christ may be formed in his heart.

It must be done *attractively*,—not in a scolding, scowling manner, which would discourage children, and beget an aversion to the exercise; not as a task or piece of drudgery, so many questions inflicted as a kind of punishment. Unless the duty is made a delight, it will be little relished. The pious Philip Henry, as his son tells us, made the work of catechising so delightful to himself and his household, that he would sometimes say, at its close on the Sabbath evening, "Well, if this is not heaven, it must be the gate to it."

And it must be done *prayerfully*. The parent who knows anything of true religion, is well aware that all his efforts will be useless without the Spirit of God. He may succeed in imparting theoretical knowledge; his child may be able to answer with promptitude and precision every question he is pleased to put to him; but without the grace of God, it is all like the sounding brass or the tinkling cymbal. The knowledge which is all intellectual may exist in the memory or the head, but it has no communication with the heart. Polish the marble as you please, it may display its spots and its veins, but it is marble still. No father can convert his son. Flesh and blood cannot do this; none but the Father in heaven. While, therefore, the parent questions, he must also pray; and while in the morning he sows the seed, he must look up for the early and the latter rains.

Were the exercise so conducted, might we not expect the most happy results? We know it is corruption and not grace that runs in the blood; and that many a pious father has had a wicked Absalom. But this is the exception and not the rule, and for such exceptions reasons may often be assigned, as in the case of David and Eli. Manasseh had a good father who would take care to instruct him in the things of God; and yet for a while he gave no evidence of profiting from his pious education. But see him caught among the thorns; carried captive to Babylon; lying in the dungeon, and there making supplication to the God of his father. It was his early impressions which were then revived. It was the seed sown into his mind when a child, that then sprung up and produced such a blessed harvest. And such cases are by no means rare. Parents may sometimes think they have laboured in vain. Their instructions may be buried long under the clods of corruption, but their words may be remembered when they are sleeping in the dust, and when their souls are in heaven. They may have occasion to say on hear-

ing of the conversion of their poor prodigal, "It is meet to make merry, and be glad, for this my son was dead, and is alive again; he was lost and is found."

If a parent, then, is reading these lines, we would say—for your own sake, for your children's sake, and for the sake of the Lord Jesus, early instruct your offspring in the things of God. If your children perish through neglect of this, how can you meet them in the other world? "O father! O mother!" they might say, "if you had taught me the Catechism, if you had taken pains to instruct me in the things that belong to my peace, I might not have come to this place of torment. You took care, indeed, to cultivate my mind, and refine my manners; you sent me to every school but the school of Christ; you were careful that I should learn everything but the way of salvation. You often examined me on questions of science, but you had no anxiety to know my attainments in religion. You were proud when you saw me excelling others in branches of literature, but you thought no shame though you saw me ignorant of religion as the wild ass's colt. The things that belonged to my peace you hid from mine eyes, and now I cannot but curse you for ever as the cause of my misery."

But O, how different the meeting when by instructing your children in religion you have not only kept them from error, but become the means of their eternal salvation! Then how will they hail you, as, under God, the parents not of their first only, but of their second birth! And how transported will you be when called to account for your charge, you can say, Lord, here are we, and the children thou hast given to us—given to us first by nature, and then by grace! Happy family in heaven! Here you enjoyed your domestic gatherings, but they were soon over. But now your Sabbath's sun never goes down—your meetings never break up! The Catechism is left behind you, and also the Bible, for now you know even as you are known. But being pious and happy in your lives, in your deaths you are not divided; for they who are a family in Christ are for ever with each other and for ever with the Lord!

ARTICLE III.

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

[From the *New Englander*, 1851.*]

AMID many hopeful signs of the times, there is one alarming characteristic. The homes of our land appear to be degenerating.

* The proprietors of this able Quarterly kindly gave us permission to use any of its articles that suited the plan of our Magazine. The important article, selected for this year, will commend itself to careful perusal and meditation. Its statements will be generally received by Presbyterians, as according "to the law and the testimony." The writer is the REV. JOSEPH ELDRIDGE, of Norfolk, Ct.—Ed.

Is there not a decrease of household piety? and a weakening of domestic bonds and affections? The period of youth, that period once characterized by modesty and diffidence, by regard for parental counsel and authority, and by respect for age and experience, is well-nigh abolished. Children spring up at once into men and women; they are precocious in their desires and passions, prematurely ambitious and avaricious, eager to cast off the restraints of home and set up for independence. A class of philosophers noticing this tendency of the times hail it as an auspicious omen, and anticipate the day when the conjugal relation shall be avowedly, as it now often proves in fact, a temporary arrangement: when the love of parents and children, of brothers and sisters, amiable prejudices and excusable, perhaps useful, in a dark age, will give place to a democratic philanthropy in the strong light of a higher civilization.

To counteract this tendency, to redeem and save our homes, the gracious covenant of God with believers in respect to them and their households, needs to be restored to its legitimate place in the faith and regard of his people.

We propose, therefore, to institute the following inquiry:—What is the actual position of baptized children, under the economy of redeeming grace, as regards the essential qualifications of membership in the church of Christ?

The original covenant made with Abraham was in these words: “And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” (Gen. 17: 7.)

This covenant included the patriarch and his seed.

In Rom. 11: 16, 17, 18, the following occurs: “For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches; and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches; but if thou boast, thou bearest not the root, but the root thee.”

Thus the perpetuity of that covenant and the extension of its privileges to Gentile converts are beautifully symbolized.

The original covenant embraced children. That covenant is still in force, and includes children now. This is the ground taken in this article. If it be maintained, then what is the position of baptized children, or in other words, children embraced in this covenant? We answer, that it is such as to justify a strong expectation that they will early give evidence of piety.

It is to be shown *first*, that the Abrahamic covenant is still in force; and *secondly*, that being in force it authorizes the strong expectation that children embraced in it, or baptized children, will early give evidence of piety. It is to be understood, however, that we speak of children whose parents are true believers, not mere nominal Christians, and whose views, sentiments, and influence in

reference to their children, in a good degree correspond with their obligations. The external rite of infant baptism, apart from its connexion with such parental character and conduct, is without value; it is the seal of a bond, the essential condition of which has not been fulfilled.

But before proceeding to the scriptural evidence of the proposition we have undertaken to maintain, we wish to present certain considerations that seem strongly to favour the same conclusion, and to prepare the mind to find such evidence in the Scriptures.

PRESUMPTIONS IN FAVOUR OF THE COVENANT.

First, God in the original constitution of things left the character and prospects for eternity of the whole human race dependent upon the conduct of the first human pair. Their fall involved their posterity in sin and ruin. Every individual of the race enters the world with a vitiated nature, some say with a sinful nature, others say with a nature that uniformly leads to sin when moral agency begins; all say with a nature, that would have resulted in the eternal ruin of all, had not God mercifully interposed with redeeming grace. This merciful interposition was no part of the original constitution of things, according to which the consequences of Adam's disobedience passed over, and affected in so serious a manner his posterity. The constitution itself with this liability of abuse was among the works and arrangements, which God on resting from creation contemplated with entire satisfaction and pronounced very good. With this constitution before us, we shall not deem it matter of surprise to find in the economy of grace, an arrangement of an analogous character by which spiritual blessings are pledged to parents in behalf of their children, and made conditional on their own piety and fidelity.

However, let us not be understood to assert or intimate, that these blessings come through the operation of any natural law of descent. That is not our view. It has been indeed supposed by some, that the direction of this natural law is reversed in the case of children born of believing parents, and that its reversed operation renders it as much a matter of course, that such children should enter the world with a bias to the right, as it is that the offspring of irreligious parents are born with a bias to evil. Although this hypothesis is among possible suppositions, yet it is by no means one that we regard as true. It is referred to, that it may be disclaimed. The point of analogy between the original constitution of things as respects the relation between parents and children, and the economy of redemption in that regard, is the fact of dependence under each of children in reference to spiritual good, upon the character and conduct of their parents. This fact of dependence does not necessarily imply that the mode of sequence is the same in both cases, nor is that important to the argument. This dependence being

known to exist in one divine arrangement does more than obviate any presumption against its being found in another bearing upon the same interests; it creates a rational ground of expectation that it will be found there.

In the second place, in the established course of things in this world, the good character and conduct of parents contribute to the temporal welfare of their children. Every father knows that if he be virtuous in his habits, enterprising and industrious in his calling, and win for himself a name among men, the advantage of such a course will not be confined to himself, but will extend to his children. He knows that their temporal destiny is in an important sense in his hands; that upon him, his character, influence, and exertions, they are dependent for subsistence, for manners, for moral habits, for the means of education, and for position in society; that on leaving the parental roof they will start in the world from the point of elevation to which he may have raised them; that they will go forth guided by his counsels, furnished by his means, and under the auspices and prestige of his name. He knows that on his departure from the earth he shall leave to them whatever wealth he may have gained, whatever honours he may have won, all the temporal results, the accumulated fruits of his whole life. The extension to things spiritual of the principle that underlies this general arrangement in regard to things temporal, might rationally be expected. Such an extension of the principle is what we discover in the gracious covenant into which God enters with believers in behalf of their children.

In the third place, God has placed parents in a position, and invested them with authority in relation to their children, that afford every conceivable advantage for forming the mind and moulding the character. He has commanded them, in the use of those advantages and in the exercise of this authority, to train up their children in the way they should go. Now if they in a spirit of obedience and piety enter heartily into the design of this divine scheme, and in some good degree execute the human part of it—the part assigned to them—will God suffer it to fail of its contemplated result, by withholding on his part that grace which is essential to its efficacy? The manifest importance of this view will justify something more than a passing glance. Let us consider the natural position of parents, and the authority delegated to them in reference to their children.

On entering the world, the infant, a sensitive mass of passive organized matter, inclosing the germ of a spiritual and immortal being, is committed for protection and nurture to the care and offices of its parents. Months elapse ere it can comprehend the import of the simplest word, during which the impressions made upon it are conveyed by the mode in which it is physically treated by them, by the tones of their voices, and the expression of their countenances. And it would be a mistake, we imagine, to suppose that its spiritual

education has not already begun, that as to any effect upon its character, it is a matter of indifference, whether the manifestations to which it is subjected are gentle or rough, whether the tones that fall upon its ears are affectionate and soothing or harsh and irritating, whether the countenances to which it looks up always beam with kindness and love or are frequently lit up with the frown and glare of evil passions. The influence exerted upon it in these ways cannot indeed be fully described or accurately measured. Let it not on that account be set down as of no importance. At length the meaning of words begins to dawn upon the opening understanding, and the period of instruction by verbal statement and precept, and of control by commandment, arrives. *The mind*, naturally inquisitive and thirsting for knowledge, and at the same time docile and credulous, eagerly imbibes whatever ideas are presented for its reception. *Conscience* is unfolding itself and gradually acquiring its rules of right and wrong, the elements of its moral decisions. *The will* is comparatively flexible. *Depravity* has been but partially developed in action, it has not become entrenched in fixed habits of transgression. With all his opening faculties in this absorbent state, the child is submerged in the waters of parental influence. They answer his inquiries, unravel his perplexities, solve his doubts. They are the medium through which the ideas of all things beyond household objects and incidents reach him, they are his oracle on matters of religious truth, their opinion and practice his standard of right on questions of moral obligation.

As time rolls on he comes into more direct contact with persons and things beyond the domestic circle, but still he remains subject to their rule as to the nature and extent of that intercourse. Their will is law as to the methods and means of his education, in respect to labour and amusement, with regard to the books to be read, companions to be cherished, and the thousand other arrangements that constitute the moral world in which he lives and moves and has his being. If occasion should require it, they possess the means of enforcing their authority; they have also the special sanction of God to invest it with weight and solemnity. "Honour thy father and thy mother." "Children, obey your parents in the Lord, for this is right." "Children, obey your parents in all things, for this is well-pleasing to God." Such is the natural position and delegated power of parents from the entrance of their children into the world, through the whole of that portion of their lives during which the character is formed. What a perfect system of influence has God placed at their disposal! To what end he would have them devote it in all its energy, he has not left them in doubt. "Train up a child in the way he should go." "Bring them up in the nurture and admonition of the Lord." Now, if they are obedient and faithful, not perfectly so, but to such a degree as sincere Christian parents may hope to reach, we would ask, will God permit this admirable system to fail by withholding his blessing?

With these considerations in mind, can we think it wonderful that there should be found in the Bible a *covenant* in which God pledges himself to do what we have seen there is independent reason to expect he would do? We now proceed to examine the Abrahamic covenant. What was that covenant, and is it still in force? If so, what is its import in behalf of baptized children?

NATURE AND IMPORT OF THE ABRAHAMIC COVENANT.

1. To ascertain the *character* of the covenant, it is necessary to consider several passages in Genesis that refer to it. Gen. 12 : 1, 2, 3: "Now the Lord had said unto Abram: get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." Gen. 15 : 4, 5, 6. "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Gen. 17 : 1-11: "The Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God to thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant betwixt me and you."

These several passages taken together teach that in a series of manifestations, God made, established, and sealed a covenant with Abraham his friend, having respect to blessings temporal and spiritual, the temporal sustaining to the spiritual the relation of subordi-

nate means to a higher end—the relation of scaffolding to the building, of the casket to the treasure.

The temporal blessing promised was a numerous natural posterity, who should have for a possession the land of Canaan, and be distinguished among all the nations of the earth.

The spiritual blessings pledged in the covenant with Abraham were, that Jehovah would be a God to him and his seed after him; that the Messiah in whom all the nations of the earth were to be blessed, should, as to the flesh, be of his seed, and that he, Abraham, should be the father of many nations. The meaning of this last phrase is explained by the apostle Paul, Rom. 4 : 11–17 : “He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: That he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also.” “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. As it is written, I have made thee a father of many nations”—that is, Abraham was to be the patriarch of a spiritual household consisting at first of his own natural descendants, and embracing ultimately the regenerated nations of the earth, and so he would become the heir of the world. Such was the covenant with Abraham. Now the question is whether this covenant having been fulfilled in those particulars which were in their own nature, incidental, subordinate, and temporary, remains in force as to the matters spiritual embraced in it, or whether it has been disannulled or superseded.

Has that covenant, which promised, among other things, a Messiah in the line of Abraham, in whom all the nations of the earth should be blessed, ceased to be operative? Have we not now a Saviour who took upon him, not the nature of angels, but the seed of Abraham—and are not the blessings of his salvation spreading at this hour among the nations of the earth? Has the covenant which promised to the patriarch a spiritual seed among Gentile nations become null and void? Are there not multitudes of those of whom Abraham as to blood was ignorant, and whom Israel acknowledged not, now exercising that faith which he had being uncircumcised; multitudes of Gentiles who are Christ's, and therefore, according to the inference of the apostle, Abraham's seed, and heirs according to the promise? But, did not the law which came by Moses do away or disannul the covenant made with Abraham?—The covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect—saith the apostle Paul.

It was in pursuance of the covenant, that God proceeded in that

matter. He beheld the descendants of his friend in their degradation in Egypt. He heard their groaning, and with signs and wonders and an outstretched arm, he delivered them out of the hand of Pharaoh, and bore them as on eagles' wings to the land promised to their fathers. In pursuance of the covenant he gave them his holy law, and for their spiritual edification established among them a ritual of worship, the shadow of better things to come; he arranged for their government a civil code happily adjusted to the ecclesiastical establishment—the whole system being admirably fitted to their state, and suited to preserve among them the knowledge and worship of the living and true God, and to serve as a high wall of separation between them and the surrounding heathen nations. "He brought the vine," his visible church, "out of Egypt; he cast out the heathen and planted it; he prepared room before it; and caused it to take deep root, and it filled the land."

The law of Moses having answered, in its day, the end for which it was designed, waxed old and vanished away at the approach of Christianity. Now what relation did Christianity sustain to the covenant? It was another and grand step in its fulfilment, it was the coming of the *promised* Messiah, it was the destruction of those embankments that limited the current of its blessings to a particular race, that they might flow abroad unobstructed among all the nations of the earth. On this point the New Testament writers are full, explicit, and glowing. In their view the Old and New Testament churches were identical, founded on one and the same covenant. How clearly this is taught—how beautifully it is symbolized—by the figure of the olive tree! The argument of the apostle is, that the Gentiles now occupy the position in the church of God, which was once filled by the Jews, but from which they fell by unbelief. They, the descendants of Abraham,—the *natural* branches—were broken off by unbelief; the Gentiles—branches from a *wild* olive tree—were grafted in through faith and partake of the richness and fatness of the olive tree. The natural branches may again be grafted into their own olive tree, if they continue not in unbelief. Thus, the church is but one olive tree; there has been no other, there is to be no other. Zachariah, the father of John the Baptist, speaking as he was moved by the Holy Ghost, declares, that Jesus Christ came to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham. This surely is to the point that Christ came not to destroy but to fulfil the covenant. Again, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men. Though it be but a man's covenant yet, if it be confirmed, no man disannulleth, or addeth thereto." "Know

ye therefore that they which are of faith, the same are the children of Abraham."

We are compelled to omit many other equally apposite passages, but the passages cited are sufficient to show that the covenant made with Abraham has not been repealed or annulled—that it is still in full force, and forms the basis of the Christian church. Therefore, he that believes now, or is Christ's, is Abraham's seed, and an heir according to the promise; he comes into the place of Abraham, he stands in the same relation to his child that the patriarch did to his, and is as fully authorized to consider not himself only but his child also, as included in the covenant, and entitled to the application of its seal.

That seal, it is true, has been changed; it was circumcision, it is now baptism. Abraham believed God, and by divine commandment was circumcised; the apostles were directed to baptize those who believed. The import of the seal remains the same, though its form is altered. Circumcision was a bloody rite, it was always a grievous yoke to be borne. It had come to be associated, in the minds of many Jews, with the formalities of Judaism, and had it been retained might have led them to imagine that these also were to be engrafted upon Christianity. The change in the form of the seal did not in the least affect the substance of the covenant, did not disannul any part of it, nor add aught thereto. It is as comprehensive since the alteration as it was before. And being embraced in it, the children of believers are to be sealed now as certainly as they were then—the authority for infant baptism is as clear as was the authority for infant circumcision.

But where is your specific text, demand those who differ with us on this point, in a tone of triumph,—where is your specific text warranting the baptism of infant children? This mode of putting the matter is ingenious, we had almost said, cool. Where is our authority for not mutilating the covenant of God, for forbearing to dissect out a most interesting and important feature of it, for doing what it requires us to do? May not the tables be turned here? Is not a specific scriptural warrant required to justify an opposite course? If it be but a man's covenant—if it be confirmed—no man disannulleth it or addeth thereto.

Yet, the language of the New Testament on the subject is precisely such as we should expect it to be, on the supposition that the views we advocate, are just and scriptural. Infant baptism is alluded to, as something concerning which no doubt existed—no difference of opinion, no disagreement in practice. Specific precepts were not given, because they were not needed. The covenant itself, whose perpetuity was fully argued and clearly settled, was plain, was understood and observed. Incidental statements implying that the children of believers were included with their parents in its provisions, and were baptized, occur here and there. All is natural and easy, and in keeping. A few specimens will suffice.

"The Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul. And when she was baptized and her household she besought them—"

To the jailer who asked what he should do to be saved, Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." The language strikingly resembles that addressed to Abraham, "I will be a God to thee and thy seed after thee." "The jailer was baptized and all his straightway."

Paul baptized the household of Stephanas. We cannot comment upon these passages, nor notice the excruciating ingenuity by which their plain import is attempted to be explained away. We quote them to show that the language of the New Testament on the face of it is in entire harmony with the view we have presented, and such as we might expect on the supposition that that view is correct.

The conclusion then is, that the covenant made with Abraham is still in force, that it includes the infant children of believers, and authorizes their baptism.

2. We come now to our second proposition. What is the *import* of this covenant in behalf of children that are thus included and baptized? Does it furnish ground of strong expectation that they will early give evidence of piety? The covenant phrase, "I will be a God to thee," is to the adult believer a pledge of the eternal favour and friendship of God. On what philological principle can this phrase be understood to mean less when the sentence is continued by adding, "and to thy seed?" To say the meaning is, that God will be his God provided the child believes, is to say the phrase has no meaning at all as a special promise to the believing parent. For God will be the God of those children that are out of the covenant—the seed of the ungodly—provided they believe. "Whosoever believeth shall be saved." Is it said that the fallen child is not qualified to enjoy the favour and friendship of God? We ask, are there any obstacles to his being qualified which God cannot overcome? The very point is whether the promise can mean anything unless it be understood to justify the expectation that the child will believe,—that he will be qualified to enjoy the favour and friendship of God.

Again, baptism is in reference to the church an initiatory rite. We need not argue this point, as there is no difference of opinion in regard to it. Our Baptist brethren are strong in this conviction. Writers on our side of the question are constrained to admit that baptism introduces the child into the church. Consider now that God requires his church to be holy. The scriptural qualification for admission into it in the case of adults, is genuine piety. This candidates are required to profess, and of this they must furnish credible evidence, before they can with propriety be received. Consider next that God authorizes, nay more, requires believing parents to cause their infant children to be baptized, and so to be introduced into his church. What is the intention of God in thus proceeding?

Is it that these children so introduced into his holy church shall remain in it? How can we doubt that? Any other supposition would lay him open to the imputation of fickleness. Does he intend they shall remain in it without piety? This is not supposable. The only supposition is that He intends to renew them. Is there not ground here for a strong expectation, that such children will early give evidence of piety?

Such, in our view, is the import of the Abrahamic covenant in behalf of baptized children. And we showed at the outset that, if we look outside of the covenant, there is nothing in the constitution of things, nothing in the proceedings of divine Providence, that furnishes any presumption against the correctness of this constitution. Nay, more, it is in harmony with everything in the government of God that might be supposed at all analogous to the matter under consideration.

AN OBJECTION ANSWERED.

There is, however, a single objection to this view which we will notice. It is said that this fine theory is overturned by facts; that few baptized children *early* give evidence of piety; that the majority of them never exhibit such evidence at all; in short, that they are not found to differ from other children. That there is some ground for such a representation we do not deny. Facts of this description very naturally attract the attention of the irreligious; they are described by them in sweeping and exaggerated terms. They also furnish our Baptist brethren with abundant staple for argument, and they have, moreover, lowered the tone of many of the friends of the covenant as to its import, and exerted an influence upon them in their interpretation of Scripture, leading them to adopt such construction of particular passages as they deem most easily reconcilable with this state of things.

In regard to the objection founded on these alleged facts, we observe that it is faulty in point of principle. It is not true, as it implies, that the import of the covenant, or of any promises of God, is to be measured by the degree of benefit *actually secured* by men under it. All his promises are conditional, and their meaning is not lowered because the conditions are not fulfilled. Our unbelief or neglect does not affect their import. Let God be true and every man a liar. Then, as to the facts. Let it be remembered, as it is undoubtedly the case, that many who offer their children for baptism, are destitute of true religion; in some families this is true of both parents, in others of one of them. Let it be remembered also that such as in the judgment of charity are real Christians, while they come short in all things, are often specially deficient in regard to parental obligations. Nor do we hesitate to acknowledge this to be true of clergymen; they are ordinarily better preachers and pastors, we think, than they are fathers. Certainly, these

things deserve consideration before we allow facts, in reference to the actual character of baptized children, to limit the import and meaning of God's gracious covenant. But after all concessions have been made, it is nevertheless true, that piety may be traced in families from generation to generation; it is true that, in the revivals of religion, the majority of subjects are among the young, and belong to religious households. Statistics on this subject, were they to be gathered up, would most clearly demonstrate that God has not forgotten his covenant, and that the blessings of it are bestowed upon the church in as full measure as, all things considered, could be expected.

PRACTICAL REFLECTIONS.

1. This view of the import of the covenant, in regard to baptized children, *invests the rite of infant baptism with dignity and importance.* The complaint is not uncommon nor, we fear, groundless, that there is manifested in our churches a growing indifference to this ordinance. By some parents it is neglected altogether, by others it is observed after urging and expostulation, by others still, voluntarily and promptly indeed, yet, apparently without any very distinct apprehension of its import, or any deep impression of its value. The preparation for the rite consists, we have reason to fear, in too many cases, in deciding upon the name to be given and the robe to be worn. The chief solicitude felt at the time is lest the child should discompose the assembly by his unseasonable cries. The ceremony is performed, the prayer is offered, the occasion passes by, and there, too frequently as a matter of fact, the affair ends. This indifference is to be traced either to the absence of piety on the part of parents, to a low degree of it, or, and as we believe, more commonly, to ignorance of the significance of the ordinance—to want of proper views and impressions of the import and value of the covenant of which it is the seal.

Signs and seals, when they cease to represent anything important or valuable, naturally become matters of indifference. Titles and badges that convey no rank, that invest with no power, are contemptible. Crowns and sceptres, apart from place and authority, are mere baubles. So religious rites, emptied of their meaning, become worthless forms and lose their hold on all but superstitious minds. We see then what is needed in order that the ordinance in question may be restored to its proper place in the estimate and regard of the church. The import of the covenant must be understood; confidence in the faithfulness of God must be strengthened; the appropriate channels through which heavenly blessings flow down upon the children of believers must be opened, and then the ordinance of infant baptism will no longer be neglected or undervalued.

2. Then the *church* would look upon such baptized children as *her charge*; she would regard the Christian family as her nursery; she

would watch over these lambs of the fold with tender care; she would admonish their parents, and encourage and aid them in the work of training them for God; she would expect, and ordinarily would not be disappointed, that in due time they would be found ready to sanction what had been done in their behalf, and to subscribe with their own hands to be the Lord's. Many scenes in the life of our Lord Jesus Christ are fraught with deep interest. Such was that, when waked from sleep by his terrified disciples, he rose from his pillow in the ship on the tempest-tost sea of Galilee, and said to the furious winds and the dashing waves, "Peace, be still, and they obeyed him;" and that is another such scene, when Jesus stood with the weeping Martha and Mary in front of the cave in which lay the corpse of their brother and his friend. We behold first his lips quiver with emotion, and his eyes fill with tears in sympathy, and then we hear the same lips say, "Lazarus, come forth;" and the sheeted dead moves and rises up in obedience. But no scene of his history (the garden and the cross excepted) is more touching than when we hear his clear, mild voice rising above the din of the crowd that surrounded him, and saying, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven;" and then see the multitude divide, and those little children brought to him, and received into his arms and blessed. The baptism of children is a sort of renewal of that scene; it is a covenant-keeping God taking our offspring into his arms, and while he admonishes us as parents, of our responsibility to train them for him, promising on his own part, and setting his seal to the promise, that if we are obedient and faithful, he will be to them a God and portion.

3. Next, a deep practical impression on the minds of *Christian parents* of the import of God's gracious covenant, and corresponding desire and endeavours to secure its fulfilment in behalf of their children, would exert a most happy influence upon *their own religious character*. The parental relation itself enlarges the heart; it presents dear objects of affection; it opens new springs of feeling; it furnishes fresh motives to exertion; it awakens high and boundless hopes. Parents identify their children with themselves—they look upon them as parts of themselves—an extension and multiplication of their own being. Through them the circle of their hopes and fears, of their joys and sorrows, is immeasurably widened. In them they expect to outlive themselves—to survive their own dissolution. Behold that young mother! with what ineffable tenderness she presses her smiling babe to her bosom. She is more delighted with your notice and praise of that than by any compliments on her own loveliness. The father looks on with a countenance beaming with affection, slightly shaded with a feeling of responsibility. O the strength of this love! Hear Jacob say, "It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Hear David cry out in anguish of soul, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

When do men on drawing the sword throw away the scabbard, resolved to conquer or perish? When do they fall, if fall they must, fighting in the last ditch, and to the last gasp of their lives? It is when they feel that they are fighting for their homes, their wives, and their children. God breathed into our hearts this love for our offspring, or rather it is his love to them flowing through our hearts, its appointed channel. The covenant sprung from the same exhaustless fountain of divine love. But this, our natural affection, strong and beautiful as it is, may be perverted to the injury of its objects, and to our own moral detriment: it may generate avarice; it may fan the fire of ambition; it may stir up fierce passions, jealousies, rivalries, competitions—all having respect only to the *worldly* prospects of our children. The same natural affection, guided and sanctified by the spirit of the covenant, embraces children in *all* their interests, in all their relations, and specially as responsible creatures of God and heirs of immortality. It is then it lifts the heart above the world to God—to heaven.

What motives to the cultivation of personal holiness the covenant presents to Christian parents!—that they may always have access to their heavenly Father, that they may be ever ready to lay hold upon it in faith, and to plead for its fulfilment without being condemned of their own hearts, and that their religion may be so deep and habitual, and so pervade the ordinary tenor of their lives, that their unconscious influence may *daguerreotype* only good impressions upon the susceptible minds that surround them in their daily walk. Then their positive efforts to fulfil their covenant obligation will all react favourably upon themselves. This will be the case with their endeavours so to arrange their secular affairs, and so to prosecute the labours of life, that while their system tends to impress ideas and to form habits of order, industry, and frugality in the household, it shall be seen by every one without explanation, and felt even by those too young to reflect on the subject, that the concerns of the present life are and are deemed subordinate to things spiritual and eternal. Parents will be profited themselves by striving earnestly to exercise their authority and judgment, impartiality and equity; to govern without governing too much, without destroying all voluntariness, without turning the household into a machine. The effort to reach the happy medium will be a species of constant self-discipline. It will be a most profitable school; the habitual study, to preserve religion, its duties and exercises, free from every disagreeable association; the study how best to impart religious instruction and give spiritual counsel, to become all things to every individual of the family group; not saying too much or too little, adapting what is said to the age, intellectual and moral peculiarities, and existing tone of feeling of each member; the study to acquire the faculty of turning to good account circumstances and occurrences, joyful events, disappointments, seasons of sickness, the recovery of health, birth-days, the revolution of the seasons, the flowers of spring, the falling leaves

of autumn ; the study to gain the art of shading off imperceptibly things temporal, till the thoughts, without being conscious of any abrupt transition, are raised to things eternal ; the study to become skilful in linking all things in their mind with God, in turning their little trials into submission, their happiness into gratitude, their joy into praise ; the study to make such attainments and accomplish such results, how can it fail to exercise and improve every Christian grace ?

4. Again, a revival of faith and interest in God's covenant among *the ministry*, would *benefit them and augment their usefulness*. One objection to the Catholic clergy is, that they are without domestic affections. Clerical piety is tintured with a species of celibacy among us. It is almost exclusively concerned with the general interests of religion, rather than with the salvation of individuals ; it is abstract, and consequently vague in its conceptions, and diffused and weak in its affections. The clergyman, while musing over the concerns of whole sects, denominations, and nations, forgets the spiritual condition and prospects of his own children, and of the children of his flock. And then the spirit of the age, about which so much is said, is bustling and mechanical. The intellect is tasked, the affections are neglected : an immense amount of religious matter is produced in sermons, speeches, addresses, and for newspapers and periodicals, to say nothing of the multitude of books that are poured out upon the world. But this matter so abundant is for the most part the fruit of the brain simply, and lacks the bloom and high flavour of those clusters that have sunned themselves into ripeness under the influence of large, warm, holy hearts.

The age is fruitful in expedients to shorten processes—in inventions that abridge labour, and hasten results. Imbibing the spirit and becoming eager to expedite things spiritual, we are in danger of leaving those great natural advantages that result from the constitution of the family, for our own inventions. It seems to be forgotten that there are processes that cannot be hastened. The time required to traverse space may be indefinitely reduced. Cotton may be spun and woven, boards planed and matched, pins made and headed, and various other similar results reached by means and methods more easy and expeditious than formerly. But we believe wheat requires about the same number of months to reach perfection, and we have not learned that the time of the gestation of their young by animals is shortened in any degree, or that the period of full physical development is greatly diminished. These are vital processes, and such in a sense are the developments of character. It would be well for the ministry to consider this, and to rely less upon their own devices and more upon the covenanted grace of God.

After all, it may be said, that this is very well in theory, but it presupposes an elevation of Christian character and a degree of parental fidelity that cannot rationally be anticipated as a general attainment. Such remarks, which, in the judgment of some, smack

of practical wisdom, often serve to cut the sinews of faith in the plainest and most precious promises, and to release the uneasy conscience from the pressure of indisputable obligation. Is there then no hope that the general tone of religious feeling may be elevated? Must we ever live at this poor, dying rate? Beside, the faith and practice of Christians in relation to covenant promises and duties have not come up to the standard reached in other respects. The duty of the church in regard to missions was as plainly inculcated in the Scriptures fifty years ago as it is at this day. The precepts and promises were strewed as thickly and as conspicuously through the sacred volume. They were read and supposed to be understood. But, for some reason, they were practically disregarded. The great change that has taken place in that matter was brought about, not solely by a general advance in Christian character, but by a special waking up to the claims of that particular branch of Christian obligation. The same thing has often occurred in the history of Christianity. Is it too much to hope for something of the kind in respect to the matter under consideration? We confidently expect a great change of this character.

Sin entering the world, and seizing upon and appropriating to its propagation all the constituted laws of descent, has, through them, corrupted all the generations of men, and thus given a terrible illustration of the power of the family constitution for evil. But in the work of redemption, we are persuaded the covenant authorizes the belief that God designs of his grace to furnish a counter illustration of its power for good.

ARTICLE IV.

FIRST REPORT OF THE BOARD OF EDUCATION ON PAROCHIAL SCHOOLS. 1847.

THE General Assembly of 1846 referred the subject of parochial schools to the "Board of Education" by the following resolution:

"*Resolved*, That the whole subject be referred to the Board of Education; that they may from time to time report to the General Assembly any further action which may be needed for extending through our churches a system of parochial schools."

The object of the Assembly was to secure the oversight of this important matter, during the interval of their meeting, in some body responsible to their authority, in order that definite action might be recommended to the consideration of the succeeding Assembly. Before proceeding to suggest the action which appears suited to the present position of the Presbyterian Church, the Board feel called upon to attempt to illustrate in their first Report some of the principles involved in this great and important subject.

Religious instruction at home—which is the basis of all good train-

ing—can never render unnecessary or unimportant, religious instruction in schools. The constitution of society demands some system of public education. It is therefore an inquiry of great interest whether that system shall be under the direction of the Church or of the State. The range of discussion would be comparatively limited, on either of two suppositions. If in the first place there existed between the Church and the State a cordial and harmonious union, unbroken by sectarian divisions, public education might be conducted on religious principles without much hazard from political interruption. Or if in the second place an education had reference merely to the intellectual powers, the general supervision of the work might for special reasons be surrendered to the Government without serious disadvantage. Neither of these suppositions, however, can be admitted as elements in the solution of the present problem. In our country, the State repudiates with increasing jealousy all connexion with the Church; whilst the latter is evidently becoming more and more impressed with the necessity of acting upon the principle that *religious* as well as intellectual training is one of the *primary aims* of Christian education.

The common school system, which is now so popular in some quarters, grew up in New England *under circumstances very different from those which now exist*. It had its origin at a period when there was a strong affinity between the Church and the State, and when the people were almost unanimously of one religious creed. Then religion was extensively taught in those schools. The system of the Pilgrims was essentially a parochial system. The Bible and the Shorter Catechism were common-school books; and they are still so used in many parts of New England, although not generally in the thorough manner of the olden time. Within the last thirty or forty years, however, the growth of other churches and of congregations of errorists has conspired with other causes to banish more or less extensively the essential doctrines of Christianity from the schools of New England. The same general history characterizes to a considerable degree the public institutions of New York. Other States have more recently and at different intervals organized a system of public education on principles of state policy, equally latitudinarian and hostile to true religion. The general tendency of things in this country is unquestionably to dishonour the religious element in the system of education under the patronage of the State. This sufficiently accounts for the growing dissatisfaction of Christians, in all parts of the country, with the whole plan of political supervision. A general system of education that shall be a Christian system appears to be a State impracticability.

The *increasing abandonment of the State plan* by various sects of Christians affords a proper occasion for the Presbyterian Church to reconsider her position in regard to the work of Education. The Papists with that church-worldly wisdom which is so pre-eminently theirs, have adopted the plan of educating their own children—and

ours too, as far as they can. Their institutions of learning have all the efficiency of an independent religious organization. Papal colleges, seminaries, and Church schools of every kind are in active operation all over the country and especially at the West. If we would save the lambs of our flock from the St. Mary Christianity of the Man of sin, our schools must engage our efforts and our prayers. The Episcopalians, with characteristic zeal, are also establishing large and small institutions on a denominational basis. Many of their churches have parochial schools, while Presbyterians scarcely know the meaning of the word. The Methodists, in addition to several denominational colleges, have academies in all their Conferences, and are in this respect setting an example of well-manned, popular Church institutions. Whilst other denominations are more and more defining their position in favour of Christian education under their own supervision, Presbyterians are reminded of their obligations to develop the resources of their own Church in this great cause.

Our denomination, in remodelling its school system on the proposed basis, would be only *returning to the good old ways of its former history*. Presbyterian schools, in other times, were religious schools. Religion was much more extensively taught in them than it now is even in what are called "select schools." The education of the country was once in a great degree under our own care; or at least we had the care of our own children. But the encroachments of a false liberality have so far banished Presbyterian and evangelical influence, that the education of our children is now mixed up with the politics of the State and knows nothing of the religion of the Church. It has become so fashionable to be liberal that even "select schools" often dispense with evangelical truth in order to please all Christian denominations! It is high time for the Presbyterian Church to fall back upon her glorious old landmarks; and what we cannot now do for all, we must endeavour to do for ourselves in the matter of thorough Christian education.

But what is meant by a *parochial school*? The term is imported from abroad; and ought to have come in duty free, instead of being subjected to the heavy State tax which now almost amounts to prohibition. The idea of a parochial* or *primary Church school* would with us embrace in general the following particulars:

1. A school under the care of the Session of a Church;
2. Designed for children, say from five to ten or twelve years of age;
3. In which the usual branches of a sound elementary education are taught;
4. *With the addition of daily religious instruction from the Bible;*
5. Under the superintendence of a *Christian teacher*. The probability is that most of the teachers would be females, especially in the country schools.

In addition to these primary schools, others of a higher order

* The term "parochial" has no proper use in this country. It occurs in the present Report, simply because popular usage has so far sanctioned it of late, as to connect it with the system under discussion.

might be needed to supply the wants of some congregations. The completion of the system would demand academies under the care of Presbyteries, and colleges under the care of one or more Synods.

Having made these preliminary observations, the Board will proceed to point out the importance of this system of education in various aspects.

I. COMMON ELEMENTARY EDUCATION.

It is proposed in the first place to exhibit the connexion between PAROCHIAL SCHOOLS AND COMMON ELEMENTARY EDUCATION.

1. The system of Church schools would operate in favour of sound education by its *influence on teachers*. To obtain well-qualified teachers in sufficient numbers is the great difficulty of any system of common-school instruction. One of the great advantages of the Church system is, that it will dignify the calling and raise the qualifications of teachers as well as, in all probability, increase their number. The office of teacher has lost much of its high honour by having been divested of its religious functions by State schools. The elevating inspirations of religion have ceased to a large extent to exert their appropriate power; and this great vocation—second only to that of pastor in the wide range of usefulness—has been left too much to the stimulus of merely worldly motives. If restored by the command of the Church to its native elevation as a religious office, there is every reason to believe that our churches would soon supply competent teachers for our schools. At first, some difficulty might be experienced, but probably less than our fears. There are pious females in many of our congregations who would be willing to commence at once, under the sanction of Church authority. An immense amount of available capacity is now lying dormant and undeveloped in Zion. Our church members, under the influence of religious motives, would undertake what otherwise would never enter their thoughts. There is a principle of political economy which has application in the affairs of the Church, and that is, that *the supply will always equal the demand*. Let the Church by the system of education she shall adopt, create a demand for religious teachers, and the Providence and grace of God will furnish the supply.

Teachers as a class—for there are always illustrious exceptions—will never be what they ought to be in character and influence, and what they might be in numbers, until Church education shall purify the vocation with its holy tendencies and aims.

2. Parochial schools will advance sound education by the *principles and stability of their government*. A day-school, like a community, cannot be effectually governed without the principles of the Bible. The motives and sanctions of religion have a healthful and necessary influence in the government of boys and schools, as well as of men and States. Parochial schools, by taking the word of God for their guide, would occupy pre-eminently the vantage-ground

over the more worldly discipline of State institutions. There is moreover a tendency in the public mind to errors on the subject of education, such as the banishment of the rod as a "barbarity," the frequent change of teachers and books, and other ultraisms and evils which Old-school Presbyterianism would effectually check within its lawful and awful range. Without discussing this point any further, it is believed that the cause of education would be greatly advanced by the better principles and surer stability in the government of Church schools.

3. *The system of instruction* taught in parochial schools will promote the cause of sound education. The text-books, as far as mere intellectual training is concerned, would be at least as good in all respects as those now in use. And they would be better in consequence of the introduction of the religious element. A great deal of the mental training of young children can be done by religious exercises. Probably our Board of Publication would present another evidence of its vast utility to the Church by supplying some deficiencies in the department of elementary school-books. It is certain that works of no inferior merit or doubtful character would be admitted by our Church judicatories. In addition to the use of the best text-books on every topic of human learning, the BIBLE, which is "*the boys' and girls' own book*," would have a prominent place in the daily instructions of the school. Instead of being merely read by the teacher for a few minutes as if to preserve the external appearance of some remaining Christianity, it would be studied by the scholars. Its verses would be committed to memory; its history thoroughly understood; and its great principles brought into prominent view. The influence of the study of the Bible on the mind, as well as on the heart, can never be too highly appreciated. It is a book of the most stirring thoughts, and kindling revelations, and wakeful memories. Creation, History, Geography, Providence, Biography, Redemption, Immortality, embrace its wonders of fact, doctrine, and duty, which children love to read, and cannot read without thought and inquiry. The Bible is the very best text-book the world affords for the mental developments of a daily school. A distinguished writer says: "We shall dwarf the intellect and the conscience of our children, if we let uninspired men take hold upon their youthful imagination before patriarchs, prophets, apostles, and martyrs have won their youthful hearts. A better man than Abraham, even could you find one, would not be so sublime to your boys as the 'friend of God,' the companion of angels, and the father of Isaac. A wiser man than Daniel, even could you find one, would be no Belteshazzar to your sons and daughters, unless he had been in the lion's den at Babylon. It is God's men who make boys feel what a man should be." "Tell them by all means everything worth knowing they can bear to hear; but be sure of this, that you can interest them in nothing so much as in the Bible. You can make them talkers

by the little things of simplified science ; but you can best make them thinkers by the great things of revelation."

4. The *supervision* of parochial schools guarantees their promotion of the general interests of education. The direction of our schools would be religious instead of political, under the Church instead of the State. And this is the true plan. Religion and Education are natural allies. The guardians of Christianity are *ex officio* the guardians of education. From the time of the Reformation, Presbyterian ministers have been foremost in prosecuting the great work of public instruction. The following is the testimony of the historian, Bancroft, now representing our country abroad: "We boast of our common schools. CALVIN was the father of popular education, the inventor of the system of free schools." Calvin and Knox and the other great men of that illustrious day laid the foundation of a public system of religious education. To a greater or less extent, such a system prevailed in Switzerland, Scotland, France, Holland, and wherever the Reformation wrought its mighty changes. The earlier history of this country also illustrates the natural dependence of education upon religion. The schools and colleges of New England are the memorials of the Pilgrim fathers—too much now alas ! like their very grave-stones to remind us of the piety that once was. Our own Presbyterian institutions are indissolubly connected with the names of the Tennents, Blair, Davies, Finley, Graham, Witherspoon, and the Smiths. The ministers, elders, and members of the Presbyterian Church are the very men, in the Providence of God, to manage the education of their own children. Their ancient history proves it ; and it is time for them to reintroduce the principles of thorough Christian education in their own schools as well as in their families and their churches.

5. The cause of education would be advanced through parochial schools by *extending its advantages to greater numbers*. In a few States, it is admitted that education is well-nigh universal ; but in the vast majority of the States, where the Presbyterian Church is located, it is comparatively limited. There cannot be a doubt, we think, that if every Presbyterian Church had a school, the number of educated Presbyterian children would be vastly increased. And so of every other denomination. The cause of education is itself popular in this country ; and if left to the churches, the same zeal which collects congregations in the new settlements would plant the school-house by the side of the meeting-house. In the present posture of affairs, the Church has almost lost her knowledge of the art, as well as of the duty, of education. She has been so little used to this service of late, that, like the warrior whose rusty sword clings to the scabbard, she can scarcely equip herself befittingly in her ancient and terrible armour.

The education that already exists in this country is in fact indebted, with few exceptions, to the religious principle of the community more than to any other cause. Yet this principle is checked

and restrained and circumvented in every possible way by the generality of State institutions. Now we maintain that if the religious principle had free scope on the subject of education, had the responsibility of training the mind as well as the heart, it would adapt its resources to this great work with a zeal and power that would advance simultaneously religion and education.

In addition to the increased number of scholars in parochial or primary schools, there would be an increased number in academies and colleges, to which institutions many talented and promising youth are now not encouraged to aspire, simply because the Church knows little and cares little for her children. On the proposed plan, all the youth would be brought into close contact with the officers of the Church. Our ministers and elders would see that promising young men were sent up to Presbyterial academies and to colleges, to unfold their mental worth for the use of the Church and of the State. The want of means to obtain a higher education would be no impediment; for they would be gratuitously and gratefully furnished. If the Presbyterian Church had a complete system of Christian education consisting of schools, academies, and colleges, under the care of Sessions, Presbyteries, and Synods, it is believed that more of her youth would be educated, that they would be more thoroughly educated, and educated on a higher scale, than on the present plan of State dependency.

The Board have been the more particular in illustrating the influence of parochial schools on sound intellectual education, on account of the misapprehension sometimes entertained in regard to the true aim of the parochial system. Whilst the State plan educates the mind without educating the heart, the plan under consideration does not fall into the opposite extreme, but aims at educating the mind and the heart, the soul with all its powers.

II. RELIGIOUS EDUCATION.

Let us now turn to consider the connexion between the PAROCHIAL SCHOOL SYSTEM AND THE CAUSE OF RELIGION. This is the point of special interest to those who believe that "man's chief end is to glorify God and to enjoy him for ever."

1. The influence of parochial schools on the piety of the Church must be great; for *youth is the forming season of life*. "The child is father of the man." An eminent writer on education has affirmed that the first five years of a child have more to do in moulding his character than any other equal number of years. Whether this be true or not, the second and the third five years may be very hopefully employed in training him aright. The first five years being the March, the second and third five are the April and May of our Spring. It is the season of hope and promise, all of whose opportunities should be devoted to the high purposes of life and immortality. That children can learn a great deal even at a very early period, is

seen in the facility with which they acquire the knowledge of language—an achievement which almost defies the best efforts of adult foreigners during a lifetime. The difficulty, not to say impossibility, of making up for the neglect of original opportunities demonstrates the necessity of an early, in order to secure a thorough, education. A boy who has not been taught in early years to spell or to write well, will hardly ever recover from the disadvantages of youthful inattention. So it is in everything, especially in *religion*. A neglect on this subject in youth is irreparable loss. It throws a gloom of terror into the valley of the shadow of death. The remark of Dr. Rush is a true one: "Mothers and schoolmasters plant the seed of nearly all the good and evil that exist in the world." The youthful mind is in the highest degree susceptible. Character grows day by day. All things, even the most trivial, assist in unfolding it. Youth is emphatically the time to store the mind with divine truth, to train the conscience carefully under the direction of revelation, and to bring all the resources of religion to bear upon the destiny of the young immortal. The value of early religious impressions may be strikingly illustrated by the memory. The three facts connected with the memory that serve our purpose, are that it is one of the active faculties of childhood, that the knowledge it treasures up goes far to form the character, and that we remember longest what we learned in early life. It is obviously then of vital importance to fill the memory at this accessible period with the things of religion, in order that the thoughts of a child may be his friends and counsellors in the formation of character; and that his future life, even down to old age, may be refreshed by the familiar truth which memory brings up from childhood, as the natural homage which childhood loves to pay to age.

The great aim of an education in early years should be instruction in religion. The teachable disposition of children, their curiosity about the things of the invisible world, their freedom from habits of prejudice, the ease with which they may be commonly made to attend to religious subjects, may be turned to infinite advantage in a course of education. There is in children what Bacon calls "the sparkle of the purity of man's first estate," which can be hopefully retained only during their very earliest years. Our nature, though corrupt, is the least corrupt in childhood. Then is offered the best opportunity of training immortals for glory—before depraved appetites have been cherished, and worldly temptations indulged, and bad habits formed. The neglect of religious instruction in our schools is doing more to nurture infidelity and immorality than ever was in the power of Voltaire and Paine. Human nature is so constituted of God that its destiny for eternity greatly depends on early training. No Church therefore can be doing her duty to the rising generation that neglects their religious education at the very period that usually controls their immortality. Alas, how many children are *common-schooled out of heaven*!

2. *The influence of a day-school is very great—too great to be lost to religious education.* The school hours are the most active hours of the day for improvement. Our too general and sinful practice has been to separate the mind from the heart and conscience; or rather to attempt to cultivate the intellectual whilst the moral powers are left to take care of themselves under the active care of Satan. This exclusive attention to the head, if it make good scholars, will not make good Christians; and in the long run scholarship itself is injured by losing the beneficial influences of religion. Religious instruction sustains to a school something of the relation of the Sabbath to the rest of the week; sanctifying, elevating, and doubly blessing all duties in consequence of the homage rendered to this special divine requirement. The education of the intellect at the expense of the heart is an immorality; it is a perversion of the laws of nature as well as of the commands of revelation. It would be considered monstrous to undertake to cultivate the sense of hearing by shutting up a child in a dark room, and thereby injuring his sense of sight. The child has a right to the development of all his senses. He has a higher right to the development of all the faculties of his soul, moral and intellectual. The Chinese custom of bandaging the feet is not a more effectual encroachment on the perfection of the physical system than our political custom of dwarfing the heart is a dishonour to the moral system. Even if our children were young angels, they ought to be daily taught the truth of heaven. Since they are sinners they need it more. A child should never remember the day “when good things were strangers to his thoughts.”

The idea that Sabbath schools supply the place of daily religious instruction is no more true than that going to church and being devout on the Sabbath is enough religion for all the week. Sabbath schools do indeed *assist* in supplying the unchristian defects of our week-day schools; but their agency is the less effectual on account of the neglected education of the other six days. The Sabbath was never intended to supersede religious instruction day by day. The Lord's day is the perfection of the system of which the other six days form a part. It was intended to give efficacy and impulse to the religious training of the week, by rallying around the six days the sanctifying power of a seventh devoted wholly to God. The design of the Sabbath is misconceived by the attempt to overburden it with the religious responsibilities of the entire week.

The same remarks apply in a measure to religious instruction at home. This is unquestionably the most important and hallowed of all human instrumentalities. Yet it does not dispense with other agencies. On the contrary it invites them. No children are better prepared to profit by a religious education at school than those who are well instructed at home. But *there are multitudes of children who receive little or no religious instruction at home, and still greater numbers who are surrounded only by evil influences.* How important, then, for the Church to provide for the daily teaching of all her

children in the things which belong to their peace! The thorough, old method, "Precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," is a fundamental principle in the parochial school system.

3. *The doctrines of grace, which are the peculiarities of revelation and the true groundwork of sound religious education*, cannot be taught through the medium of State exposition and secular agency. The clamorous demands of political and infidel agitation exclude these doctrines from our public schools. They cannot be named in the generality of State institutions; or if named, it is by a bare toleration which may be converted at any time into downright prohibition. We maintain that if our children ought to be instructed in religion at all, they ought to be instructed in the fundamental truths of revealed religion—the doctrines which the Holy Spirit has used in all ages in the conversion and sanctification of the soul, and in "bringing the redeemed of the Lord to Zion with songs and everlasting joy." A diluted, historical religion, or an indefinite State religion is not the religion of Christ. God's method is to employ evangelical doctrine in leading sinners to the cross and to heaven. However much the world may depreciate doctrine, Presbyterians have always considered it necessary to the life of Christianity. At the baptism of our children, the minister publicly announces that there is "an excellent summary of the principles of our holy religion in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly." These "principles of our holy religion"—the principles of the Bible, of the Reformation, and of the Presbyterian Church—are the principles with which our children should become familiar in early life. This is the very aim of the parochial system. The exclusion, by the "index expurgatorius" of the State, of these principles from the public schools makes it necessary for the Church to organize schools of her own, where religion can be early taught under her own authority. Whilst we "render unto Cæsar the things that are Cæsar's," we must "render unto God the things that are God's." Religious instruction had better be any one thing that is good than everything and nothing. Where religion is taught in a by-way, it is very apt to become a by-word. In arranging our system of education, which we are compelled to do in self-defence, Presbyterians will not rest satisfied with any teaching short of "the truth as it is in Jesus." The religion of their fathers must be taught to their children.

4. The influence of parochial schools on *parental and pastoral fidelity* will be a great advantage to the religious interests of the rising generation. Our children have been too much neglected, not only in our schools, but at our firesides and in our sanctuaries. Any movement of the Church on their behalf will necessarily act with power upon all the other sources of influence. Parents will be stimulated to take a new interest in the Christian education of their children by means of a school system that forms a part of the plans of

their Church. Pastors will in like manner be induced to renew their activity in this great cause, so closely connected with the success of their labours. Our Church will, in all probability, be more effectually aroused on the subject of Christian education than at any previous period of our history. Parental and pastoral supervision will readily co-operate by sympathy and by principle with the public efforts of the Church to bless the rising generation.

5. It is evident that children, trained up for God at school as well as at home, and on the week-day as well as the Sabbath, will possess *those attainments in religious knowledge which place them in a favourable position, by God's grace, for the salvation of the soul.* Such youth will in the ordinary course of Providence grow up to respect the Sabbath, to engage in private devotion, to read their Bibles, and to appreciate the instructions of the sanctuary. In a word, they will have been trained up "in the way they should go;" and the promise of a blessing belongs to their parents and to them. The history of the Church proves that those whose characters have been formed most nearly on this model, constitute the vast majority of the hopefully pious. God's ways confirm his word. Even if the early life of persons thus instructed pass away without vital religion, for them there is still hope. Like the girdled forest whose withering pines have been succeeded by a marvellous undergrowth of the majestic oak, so a period of most unpromising youth is often followed on the soil of gospel instruction by a manhood and old age of devoted piety, beneath whose shades children and children's children repose with delight. Dr. Witherspoon remarks as follows:

"The instances of conversion in advanced life are very rare: and when it seems to happen, it is perhaps most commonly the resurrection of those seeds which were sown in infancy but had been long stifled by the violence of youthful passions or the pursuits of ambition and the hurry of an active life. I have known several instances of the instructions, long neglected, of deceased parents at last rising up, asserting their authority, and producing the deepest penitence and real reformation. But my experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness, turning at the close of life to the service of the living God." (Vol. II. p. 255.)

One reason unquestionably why so few conversions occur among children and youth is, that their daily religious instruction is so much neglected. There would be more Nathan Dickermans and Mary Lothrop, more babes and sucklings in Christ to perfect His praise, if there were more religious training to lead the soul heavenward. A school system that carefully taught religion day by day, and anticipated, as far as human means can, the developments of human depravity, has the hope of receiving the favour of God. It is a plan so accordant with the sympathies of Jesus, his interest in little children, and the general tenor of his life and word, that it would be accompanied, we verily believe, by the power of the Holy Spirit. Let the two systems of Church and of State education be left to the

decision of divine Providence, be laid up together before the ark of the testimony, and we should soon find the buds, blossoms, and almonds honouring the appointed instrumentality of Zion. We should see piety illustrated in all ages, budding, blossoming, and bearing fruit in the courts of the Lord; and Faith could point to many of our children and youth, exclaiming with the most enlarged meaning, "of such is the kingdom of heaven!"

III. MINISTERIAL TRAINING.

The connexion between PAROCHIAL SCHOOLS AND MINISTERIAL EDUCATION is a subject of very great interest and importance.

It is a fact deserving of special attention that the institutions founded in the early period of our history had a direct reference to education for the ministry. The "Log College" of Tennent, the academies at New London and Fagg's Manor, and Princeton College, which were among our most ancient seminaries of learning, were established with a primary view to this object. With the exception of a few Presbyterian colleges of more recent origin, our institutions of learning seem to have now lost sight of this great aim. Whilst our Church has wisely fostered theological seminaries as auxiliaries in securing a thorough ministerial training, she has almost entirely overlooked the character of the preparatory schools, academies, and colleges. Instead of beginning at the foundation and going up with care, our chief attention has been directed to the finish of the superstructure. Or to use a figure of frequent application, we have completed the upper part of our ecclesiastical edifice and left the basement and the school-room untouched.

1. The children of the Church, who are by God's grace to be her future ministers, will receive a *better religious and intellectual training* in parochial schools than they now receive. It would be well for the Church if she could say of all her ministers "from a child thou hast known the Scriptures." But all mothers are not like Hannah and Eunice, nor are all grandmothers like Lois. The Church cannot trust her children exclusively to parental fidelity, nor would it be her duty to do so, even if that fidelity could be relied upon. The children of the Church should be well educated and religiously educated at school, whatever may be their training at home. Facts demonstrate that the early education of our candidates is very much neglected. Many of them are obliged to go to academies at the age of twenty years and upwards, to learn the rudiments of knowledge. Not only is much precious time thus lost, but time so precious that nothing can supply its loss. Even those ministers who have received a continuous education from their youth up, in existing institutions, might have been trained in Church institutions to far more substantial attainments both in the religious and intellectual qualifications of their profession. There cannot be a doubt that our whole system of ministerial education depends upon parochial schools as its natural, essential, and well-ordered basis.

2. This will further appear when we consider that the parochial system will, with the blessing of God, *give the Church a wider range from which to expect ministerial supplies*. She will not only have better ministers by God's grace, but more of them. In proportion as Christian education exerts an influence on the minds and hearts of the youth of the Church, are the probabilities increased of their turning their attention to the ministry. There is no irreverence in such an anticipation. God employs means in the advancement of his kingdom. As the multiplication of churches secures in the ordinary course of Providence an increase of communicants, so a larger class of youth religiously educated in Church schools will be likely to furnish an increased supply for the sanctuary. The increase of educated youth would, from the nature of the case, be chiefly from among the poor; and this is the class from which God selects most frequently the ministers of his word. Poverty has deprived many a man of his education, and thereby compelled him to work on a farm, or to be a mechanic, or to engage in some other honourable though subordinate employment, whose noble mind might have been expanded and prepared to preach Christ crucified in demonstration of the Spirit and with power. Many a "village Hampden" might have been trained to contend valiantly against the royal foe of the human race; many a gem might have been plucked from the now unfathomed caves of poverty and care to deck with sanctuary lustre the diadem of Jesus.

The following statements in reference to the supplies for the ministry, occur in a report of a committee of the Synod of Kentucky: "In consequence of the Church neglecting the baptized youth, the ministry was ill supplied, while other professions were crowded. From 1620 to 1720, a period when the Church paid attention to her youth, more than *half* of all the graduates of American colleges entered the ministry; from 1720 to 1770 *one-third*; from 1770 to 1800 *one-fifth*; from 1800 to 1810 *one-sixth*, and for several years in the Western country it might be safely said not *one-twentieth*. The irreligious had so managed and taken advantage of the remissness of the Church, as to get into their hands both colleges and elementary schools."*

The history of Princeton College corroborates the above testimony. The number of graduates at this institution who entered the ministry

From 1748 to 1768	was about	$\frac{1}{3}$
" 1768 to 1788	"	$\frac{1}{4}$
" 1788 to 1808	"	$\frac{1}{5}$
" 1808 to 1828	"	$\frac{1}{6}$
" 1828 to 1841	"	$\frac{1}{7}$

If the Church had no other object in view than simply the increase of the ministry, she would be more than justified in amending and extending her system of education.

* Dr. Davidson's History of Kentucky, p. 809.

3. It is obvious that education under Church supervision would greatly promote the cause of ministerial training as a *safeguard against failures*. The qualifications of candidates trained up from early youth under the watchful care of the Church would be well known in all our congregations and Presbyteries. From the nature of the case, there would be fewer risks encountered. Character would be formed on a superior model; piety would have a more intelligent basis; the nature of a call to the ministry would be better understood; and the general qualifications of candidates would be better known, as well as of a better order. Almost all the failures connected with the Board of Education have been from the class whose early education was neglected. The most hopeful candidates of the Church are those who have drunk in the "sincere milk of the word" with their nursery rhymes and their mother's prayers, and who have been regularly trained in Sabbath and other schools. It must not be supposed, however, that under the best possible system of Church education, we shall be free from failures among our candidates. But we may labour by prayer and by effort of every kind to diminish the number; and it is believed that no improvement upon our existing system would be found so radical and effectual as the education of our future ministers under the care of the Church, from the school to the theological seminary.

4. It is obvious that this system would be *more satisfactory to the Church*, as a means of perfecting the education of her future ministers. The objections to the Board of Education would to a very great extent be removed by a system of Church institutions. Candidates would then never be required to pledge themselves to enter the ministry until they had arrived after all the discipline of a full preparatory course at the threshold of the theological seminary. If our Church were prepared to take the position at once that she would educate all the children and youth in her congregations without reference to profession, it would be the grandest movement of her history and of the age. This position she must ultimately reach under the system of ecclesiastical education. It is a position of glory as well as of power. Then would our indigent youth enjoy from the beginning all the advantages of an intellectual and moral training under the best influences; and when they felt called by the Spirit of Christ to follow him in the regeneration of the world by preaching his gospel, they would still receive aid and enter the theological seminary with all that maturity and stability of mental and religious character which forebode a happy issue. In the mean time the Church must do the best she can with the measures now in operation. She needs ministers too much to dispense with her present plans because not as perfect as they might be. Our existing measures of ministerial education have been wonderfully successful—so much so as to indicate what greater blessings the Church might expect to receive both in the character and number of her candidates, if she commenced with parochial schools and then followed up the work of education

in Presbyterian academies and afterwards in Synodical colleges;—all parts of a regular system strictly ecclesiastical, which terminates, for those who are called by the Spirit, in theological seminaries.

IV. PROSPERITY OF THE PRESBYTERIAN CHURCH.

The connexion between PAROCHIAL SCHOOLS AND THE PROSPERITY OF THE PRESBYTERIAN CHURCH is a topic deserving consideration in analyzing the probable advantages and results of the proposed system of education. If parochial schools, as we have attempted to show, would promote sound education, practical piety, and the interests of candidates for the ministry, the cause of Presbyterianism must be onward. It lives and thrives by the power of truth, holiness, and ministerial fidelity. All that has been said in favour of the contemplated plan of education is a plea for the general prosperity of the Church.

Our denomination has, with the blessing of God, done a good work in the regeneration of the world; but our resources of usefulness have yet to be developed in their capacious reality. Early religious education would be to Zion like the endowment of a new power. Strength accrues to a church by the very act of putting forth new efforts in a good cause. The influences of enterprise, perseverance, and proper self-reliance, so favourable to the formation of personal character, are equally strong in moulding the general character of a Church. A Church awake to the interests of the rising generation, will show a very different front in the army of God's elect from one that has never been disciplined in this elementary service. The incidental benefits of well-directed Christian activity may be seen in the quickening power of the foreign missionary scheme. How many energies otherwise dormant have been aroused into vigorous religious action! How much sympathy, how much prayer, how much self-denial, how much effort of every kind has been put forth for the salvation of the heathen—all returning in Heaven's appointed circle of benevolence to bless the Church with a reflex influence precious and all-pervading! Every new enterprise, like the Board of Publication for example, that works wisely for God, calls forth energies hitherto undeveloped in their true proportion. On the principle, then, that every new element of prosperity exerts a leavening power on the aggregate instrumentalities of the Church, we have every reason to anticipate the most extensive benefits, direct and collateral, from a revival throughout our bounds of a religious interest in the education of children. This interest is both of a household and a public nature. It is identified with the gates of Zion as well as with the dwellings of Jacob. It is part of a grand moral movement that would purify and invigorate all the private, social, and public relations of Christianity.

Parochial schools would have a tendency to cement the bonds of

union between the members of the same congregation, and to bring up the children on terms of social familiarity and sympathy. The teachers of our week-day schools would be superintendents or teachers in our Sabbath schools, throwing a great accession of influence into the department of Sabbath instruction. The power of the ministry would be increased beyond computation by a large band of faithful Christian teachers who co-operated day by day throughout the year in familiarizing the minds of our youth with the doctrines and duties of the Bible. A Church of such aims and resources would, with the blessing of God, have "the work of her hands established" in the raising up of an intelligent, sober-minded, conscientious, useful generation of Christians.

One of the important results to the Church from parochial education, would be the better instruction of our youth in the history of the Church. Our doctrines, imperfectly as they have been taught, are better known than our history. Yet no Church has an ancestry and an earthly inheritance more illustrious and soul-inspiring than our own. Our children should be well taught the history of her true and glorious succession, her agency in the Reformation, her trials and persecutions, her spirit of martyr endurance, her love of liberty, her exaltation of the Bible as the great text-book of Protestantism and especially of Presbyterianism. How full of interest is the history of our Church in Scotland, England, France, Switzerland, and other lands! How many noble lessons of true Christian devotion, of earnest effort to advance the kingdom of Christ, distinguish the annals of the Huguenots, the Covenanters, the Puritans, the Calvinists of every clime and nation and age! Our Church with all her faults has a great advantage in being adapted to conciliate not only Christian hearts by her doctrines, but American hearts by her history. Evangelical truth and civil liberty have been to an honourable degree our characteristics. Such lessons might be made to tell with power upon the rising generation: The combined influence of our Bible truth and of our Providential history, has yet to be fairly tried upon our children as the means of exciting their souls to love their God and their Church. If it be true that men raised among the mountains imbibe the spirit of freedom from their very birth, it is no less true that Presbyterians trained amidst the moral grandeur of their sublime history, would "stand fast in the liberty wherewith Christ hath made them free."

Our Church should endeavour to "gird on the harness" for the approaching contest with Antichrist. Every element that can assist in elevating the Christian character of the rising generation, must be brought into requisition. Religious instruction in early youth is peculiarly demanded at a period like this. It is high time for us to awake out of sleep, "redeeming the time because the days are evil." Presbyterians must better prepare to meet the crisis in the destiny of the Messiah's kingdom. They are now comparatively unprepared to meet its contingencies of trial and storm. Their chil-

dren must not be thus left without the full preparation of the gospel of peace, but should be carefully educated by the Church to do their whole duty, "and having done all, to stand."

Our neglect of adequate religious education has been seen in the facility with which some of our youth have been enticed into churches where evangelical truth has lost its divine prominence. "If they are weary in the land of peace, what will they do in the swelling of Jordan?" If they are so easily misled now, what shall guard them in future from the fiercer temptations of Antichrist? God has punished us with defaulters enough to open our eyes to behold our sins; and if we make no effort at effectual reformation, our doom is as certain as our warning. Why is it that Presbyterians have swelled the ranks of other denominations to the disparagement of their own glorious system of gospel grace and liberty? To use the language of a quaint divine: "What may be the cause why so much cloth so soon changeth colour? It is because it was never *wet-wadded*—which giveth fixation to a colour and setteth it in a cloth." This is the reason we lose our members from time to time; they were never "wet-wadded" in our Catechism, were never deep-dyed by an early, thorough religious education, which giveth "fixation" to our truth and setteth it in the soul. Who often hears of a Presbyterian in Scotland abandoning the altar and the graves of his fathers for prelacy or popery? The same guardian attention for the education of their children which honours the land of Knox, once characterized all the churches of the Reformation. De Thou says of the Reformed Church of France, two hundred and fifty years ago, "You can scarcely find a boy among them who cannot give you an intelligent account of the faith they profess." A popish theologian sent to convert the Protestants of Dauphiné, declared that it was "hopeless to make proselytes where the children were so well grounded in their creed." Such facts make a common sense appeal to the members of every evangelical communion. We trust they will not be lost to our own. The Presbyterian Church must arouse herself to this great work of training her youth for God. She has forgotten the exploits of the Reformation, and needs herself a reformation, in order to renew her wonders in the service of the Redeemer.

Presbyterians were once honoured in the Providence of God as the chief promoters of Christian education in the country. Their schools and academies which were like "the cedar tree that is in Lebanon" are now like "the hyssop that springeth out of the wall." Our influence is comparatively insignificant. The "Log College" of Tenent would be a greater wonder and glory in these days than it was a century ago. Although its foundations have disappeared, and its little garden is now part of a common wheat-field, yet the spot where it once was is yet known by the luxuriant growth of vegetation which every year renewedly blesses its heaven-favoured locality. The fertility of nature around that ancient seminary of learning is

an emblem of the visible results to be expected from Church institutions planted amidst the harvest-fields of the world. A blessing would be around about them, and their memorial would descend from age to age.

The sure method for our Church to prosper is to "train up her children in the way they should go." School extension is, with the divine blessing, a glorious basis of Church extension. We must not only preach the gospel to those who have grown up, but we must train those who are *growing up* in the truth of the gospel. The Free Church of Scotland, with a high remembrance of her ancestral privileges, has gone diligently to work in building school-houses as defences of the gates of Zion. This policy, sanctioned by the word of God and commended by all experience, will, if adopted by our own Church, cause her to resume her ancient position "clear as the sun, fair as the moon, and terrible as an army with banners."

SUGGESTIONS AND RECOMMENDATIONS.

The Board of Education having thus attempted to exhibit the relations of the parochial school system to elementary education, practical piety, ministerial training, and the prosperity of the Presbyterian Church, express the hope that the General Assembly will take action on this important subject.

Difficulties there are of various kinds—many of them of a very serious nature, whilst others are exaggerated and rise up with gigantic aspect to terrify us from the land of promise. No noble enterprise for God was ever set on foot without adverse reports from every side. The times require faith and perseverance, and the hardy spirit of Christian patience and endurance. If the work be a good one, it can be accomplished. *Whatever ought to be done can be done.* Difficulties in a good cause are often the blessings of God in disguise—the merciful interpositions of his Providence to teach his people their dependence, and to arouse within them the energies necessary to hearty co-operation and successful achievement. Obstacles would quickly disappear, if every Presbyterian had it in his heart to say with Caleb, "Let us go up at once and possess the land; for we are well able to overcome it." If we magnify obstacles and murmur against the Lord for bidding us go forward in the midst of difficulties, his righteous judgment may keep us wandering for the lifetime of another generation in the wilderness of State institutions.

The action of the General Assembly, within the acknowledged range of its functions, is deemed all-important. It must, from the nature of the case, be chiefly advisory in its character—be suited to encourage, to lead forward, and to *influence* rather than to command. Any system of education depends so essentially upon public opinion that it would be in vain for the Assembly to attempt to carry into execution measures that did not pre-suppose the local co-operation of the churches. What seems to be peculiarly necessary at the pre-

sent time is to encourage those churches to move forward in this great work, who are in some measure prepared for it, but yet are waiting for a more decisive expression of ecclesiastical sanction. In various parts of our country, the Board are assured that our churches and presbyteries are looking forward with anxious interest to the action of the present General Assembly.

I. The Board of Education, in obedience to the resolution of last year, respectfully suggest that the General Assembly should, in the first place, affirm their sense of the importance of a system of Christian education to be extended as far as possible throughout their congregations. The characteristic PRINCIPLE of the system contemplated would be *religious instruction from the word of God in connexion with sound, intellectual culture*; and the general OUTLINES of the system would embrace *primary schools under the care of churches, academies under the care of Presbyteries, and ultimately colleges under the care of one or more Synods*. The subject of theological seminaries is supposed to be already disposed of in the settled policy of the Church.

The Board deem it suitable in this place to make a few practical remarks on the general outlines of the system which they propose for the recommendation of the Assembly.

As to PAROCHIAL SCHOOLS, they have to encounter difficulties which belong to any other system of education; such as sparseness of population, want of interest in the cause of education, difficulty of procuring teachers, &c. The occasion does not demand any allusion to difficulties which exist in common with all other plans.

The principal difficulty of a practical kind, at least in many places, is supposed to arise from the *expense of supporting teachers* in Church schools. The Board suggest the following considerations to show that the embarrassment from this source will not be so great as to be likely to defeat the project.

1. Many churches can unquestionably support their own schools. The great majority are able to do this without serious inconvenience. The least of all difficulties is really the want of pecuniary means; for God has furnished an abundance of means in the Presbyterian Church to do her whole duty in the conversion of the world. If the Free Church of Scotland, heavily laden with the burdens and responsibilities of her new organization, did not hesitate to add a complete school-system to her other ecclesiastical enterprises, the Presbyterian Church in this country would be unworthy of her ancestry to bring forward so ignoble an excuse on a subject of such vast importance, and at a period of eventful crisis in her history. The fact is that our Church, so far from having reached the point of full expansion in her pecuniary resources, has hardly done much more than to start from the minimum of contraction. Instead of commanding the homage yielded to self-denial, we are suffering in the judgment of the world and in our own consciences the shame of self-indulgence and covetousness. One thing is encouraging, and that is that the more

the Church has multiplied the objects of benevolence, the more have the hearts of the people been opened to give their worldly substance. No undertaking is more likely to become popular in our churches than the education of the rising generation. It ought to be taken for granted that our Church will enlarge her liberality in the Christian and dutiful work of training her own children.

2. The money *now* spent in education would go far to support parochial schools. The funds which are scattered about in different places, would, if collected together, contribute largely to defray the whole expense of Church institutions.

3. Many schools might probably be started with the nucleus of an existing school; and thus a great part of the difficulty be anticipated.

4. A part, or the whole of the teacher's salary might be raised by private subscription, or by monthly, quarterly, or annual collections; and if there were any deficiency, it would be supplied in a great many cases on a renewed appeal to parents.

5. In some places, ministers or members of their families, might assume, at the outset especially, the responsibility of beginning the undertaking. Though an addition to their labours, it would also be an addition to their means of doing good, as well as of obtaining a temporal support.

6. It is not too much to expect that persons would be found to enter upon this work, with small prospects of support at first; but yet who were so impressed with its importance, and had so much faith in Providence as to be willing to make the experiment, even amidst many discouragements.

7. In many congregations, especially in the country, different families might be willing to board the teacher for a time, and thus diminish the expense of the salary.

8. In the course of events, legacies would in all probability be left to assist local schools. No class of benevolent objects seems so suitable to receive the aid of permanent funds as schools, colleges, and other institutions of education. In Scotland, large legacies have sometimes been left for these objects, as also in our own country. It is believed that many would be willing to follow the example of John Calvin, who, although he died poor, being worth only a few hundred dollars, left a legacy in his will to the boy's school in Geneva.

9. A general Church fund might be annually raised, after the manner of our other Church operations, to assist feeble congregations in the salaries of their teachers. On this point more will be said presently.

The preceding statements on the matter of supporting our Church schools are not supposed to meet *every* case that may arise, but are merely thrown out to be applied according to circumstances. It is believed that they will apply so far as to put it in the pecuniary power of a great majority of our churches to have parochial schools.

The *salaries* of teachers would of course vary according to circumstances. In New England, it is understood that the salaries in the common schools are from \$12 to \$20 per month. Each Church would supply its own school according to its own rate and ability.

Nothing has been said in regard to the public money in different States. Although assistance from this quarter is by no means a hopeless expectation, if active measures were persevered in to obtain it, yet there are many considerations which render any reliance upon the State not only precarious but undesirable.

The *method of applying* the money to support the schools must be left to the judgment of each congregation. Some might judge it best to support the teacher on a salary, and to open the school, without charge, to the children of all persons belonging to the congregation. Others might prefer to have each child pay a small sum, and to make up the deficiency, if any, either by private subscription or from the general Church fund, if the congregation were feeble. Experience would soon adjust details of this kind.

The *school-house* might be built at once in many congregations. In others, the lecture-room, or basement of the church edifice, might be used for that purpose. In others, a room might be rented until better arrangements could be made.

The Board believe that in hundreds of our churches parochial schools might be organized during the ensuing year without much practical difficulty. An impression is too apt to prevail that a parochial school is some new wonder, which is to be introduced in a way almost miraculous. Whereas, if the friends of Church education, with the Session of the Church to guide them, went heartily to work, the indistinct and strange vision would in many cases speedily become a Christian reality. In such matters, experience will soon suggest a remedy for local wants and difficulties. Enterprise is the ally of faith; and the blessing of heaven accompanies the prayers and labours of Christian activity in a good cause.

In regard to ACADEMIES under the care of Presbyteries, the Board think that fewer pecuniary and other difficulties would exist in their establishment than in regard to parochial schools. Partly because there is little or no interference with State institutions; partly because the salaries of the teachers would be more easily provided by the tuition and by the liberality of a large district; and partly because there are fewer inherent difficulties. Any Presbytery in the Church, for example, could furnish pupils enough for such an institution. The fact that the Methodists have without difficulty established such seminaries in their various Conferences, shows that the work is feasible in the Presbyterian Church.

Our denomination yet retains nominal possession of many academies, or select schools, as they are sometimes called. Their teachers belong to the Presbyterian Church; but their real value is in a great measure lost to us by the diluted religion taught in most of them. Their object being generally that of worldly gain, the number of

pupils is a very great consideration. In order to conciliate all denominations, nothing distinctive is taught as to the truth of God; and thus Presbyterian children, who are the great majority in many of these schools, are excluded from the privileges of their faith. The Board rejoice to state that the Presbytery of Tuscaloosa has already taken action on this subject, and is resolved to establish a Presbyterian academy. In various Presbyteries *several* such institutions might be successfully carried on. As with parochial schools, the academy might be started with the nucleus of an institution already in operation. The pecuniary affairs of a Presbyterian academy might, in most cases, perhaps, be left to private enterprise. The Presbytery would, however, secure the edifice under their own control; and would always insist upon the right of examining the qualifications of teachers, and of general visitation and supervision.

It deserves consideration whether a female seminary ought not to be aimed at by every Presbytery. However desirable it may be, in the estimation of many, to educate at least their daughters at home, there is unquestionably a demand for female institutions. The Papists, the Episcopalians, and the Methodists have theirs; and Presbyterians, who seek an education for their daughters, should not be obliged to send them among strangers. When the influence of the female sex on the destinies of the Church and the world is considered, this subject may well awaken our anxious inquiries.

Many of our Presbyterian academies might be under the supervision of ministers. Such general control would not interfere so much with pastoral labours as to compensate the loss of a strong religious influence in these institutions. Many of the fathers of the Presbyterian Church laboured zealously for God as teachers as well as preachers; and our Zion would have no occasion to mourn over the repetition of the arduous services of a past generation.

The importance of these Presbyterian academies is enhanced by the fact that they would be the nurseries for the teachers of our parochial schools. They are an indispensable part of a system of Christian education, viewed either in reference to the training up of teachers, of candidates for the ministry, or of educated youth to adorn the Church or the State in other professions or walks in life.

No language can describe the influence on our Church and on the world of one academy in each Presbytery—of one hundred and eighteen institutions to train up our youth for life and immortality. And then were we to double the number for the female sex, it would be a demonstration of the principle that “two would put ten thousand to flight.”

Several hundred Presbyterian academies for the Christian education of youth of both sexes would concentrate in the Presbyterian Church an amount of power, influence, and prosperity unknown in her annals.

In regard to COLLEGES, the Presbyterian Church is perhaps less open to the accusation of remissness than on the subject of schools

and academies. There is great room for improvement, however, here. The number of colleges, strictly under Presbyterian, ecclesiastical control is very small. Danville, Oakland, South Hanover, Davidson, and Oglethorpe, are believed to be the only ones. The Presbyterians have nominal control over various others, as Princeton, Lafayette, Washington, Jefferson, Prince Edward, &c. The rapid growth of our country shows the necessity of organizing more colleges, especially at the West. It is to be hoped that every new institution of this kind will be committed to the management of the Church, instead of to a comparatively irresponsible body of self-perpetuating or State-elected trustees.

With these hints on the various outlines of the system, the Board recommend the Assembly to give their ecclesiastical sanction to the general plan of Christian education, particularly in reference to parochial schools. A definite sanction on the part of the Assembly will, it is believed, go far towards concentrating the attention of the Church on this whole subject, and ultimately bringing out her resources into harmonious and efficient action. Public sentiment in various parts of our country needs more than anything else, the stimulus of the conviction that this system of Christian education is to be the system of the Presbyterian Church.

II. In the second place, the Board of Education suggest to the Assembly the propriety of calling the attention of their Synods and Presbyteries to this great subject. A full discussion in our inferior judicatories of the whole matter in all its bearings, would go far to settle points on which public sentiment is not now matured. Light and truth emanate from the collision of minds. Certainly no subject may be more properly submitted to our Synods and Presbyteries than the religious and intellectual training of the rising generation.

III. In the third place, the Board recommend the appointment of a minister and elder in every Presbytery, whose duty it shall be to collect information about the number and present condition of schools, academies, and other institutions within their bounds; their wants as a Presbytery on the subject of education; hindrances which exist in the establishment of the parochial school system; the number of children under fifteen years of age belonging to their congregations; the state of public opinion on the subject of education; the ability of their churches to sustain teachers and build school-houses; in short, all the statistical information which has any relation to the subject. The above committees to present their reports before the 1st of January, 1848, to the Board of Education, who shall prepare for the next General Assembly a summary view of the matters embraced in them.

IV. In the fourth place, it is suggested that the General Assembly recommend the Board of Publication to take into consideration the subject of school books, and to report to the next Assembly whether anything, and if anything, what can be done in the great and increasingly-important department of Christian elementary instruction.

V. In the last place, the Board suggest that the Assembly authorize the Board of Education to aid, with any funds that may be placed at their command for that purpose, feeble churches in prosecuting a plan of Christian education. The Board have already on hand in their treasury three thousand dollars, which may be applied to this object by the permission of friends deeply interested in this great cause. It is believed that feeble churches, above all others, need the self-sustaining, influential power of Christian schools; and that the Assembly should encourage her members and churches to assist in the great work of school extension as well as Church extension.

The reasons which incline the Board of Education to be the medium of assisting to establish parochial schools among feeble churches, and to attend as far as possible to the general interests of Christian education, are these:

1. Parochial schools, as has been shown, are the corner-stones of the whole system of ministerial training.

2. The operation of parochial schools, if successful, will ultimately transfer from the Board the elementary education of their candidates. Their funds, which would be otherwise withdrawn from service, would be thus brought again into active demand.

3. The Church would realize more the duty and privilege of providing for the education of the ministry, if the training up of *all* her children, in connexion with, and in addition to this particular object, were the grand principle and aim of her education efforts.

4. The fact that Church extension has been managed by the Board of Missions, authorizes the expectation that school extension may be managed by the Board of Education.

5. The expense of the organization of a new Board is a motive to allow the existing Board to attempt to do the work.

6. Public sentiment is not perhaps sufficiently matured to demand a new organization.

7. If the Assembly do not authorize *some* movement on this great subject, there is ground to fear that little will be done for another year.

In addition to these considerations, the amount of funds which the Board of Education have on hand, seems to be a Providential encouragement for them to offer their services.

The Board of Education, however, wish it to be distinctly understood by the Assembly, that the suggestion of their own instrumentality is made only from a sense of obligation to the Church. The duties, cares, and responsibilities which primary schools would add to their existing burdens are not sought, nor are they shunned. If the Assembly shall, on the whole, judge it best to commit these interests to their care, the Board will, with the divine blessing, labour faithfully and zealously to discharge their additional obligations. If, on the other hand, any other course shall be found better adapted to secure the successful commencement of the great work in view, the

Board will most gratefully acknowledge the Providence which has opened a "more excellent way."

Invoking the blessing of God to direct his Church in the prosecution of right measures on this important subject, the Board of Education respectfully submit to the Assembly this their report.

ARTICLE V.

THE TRUE CHRISTIAN TEACHER.

THE INTELLIGENT TEACHER.

BY THE REV. T. WALLACE.

EVERY instructor of children and youth should, beyond question, be marked by his intelligence; by his sound and enlightened views; by his discrimination of thought; by his habit of reading; by his appreciation of whatever is correct in sentiment, or beautiful in character.

An *ignorant* Educator is an anomaly—a perfect contradiction. The very term education implies that the person to whom it refers is one who is *educated himself*; that his mind is well-informed; that his faculties are well-disciplined, in order that he may teach and benefit others. And in the present day, especially, how important it is that the instructor of youth should be well and thoroughly educated; should be in the best sense enlightened. When knowledge is universally diffused,—when the population is so rapidly augmenting,—when the varieties of character are so strongly and vividly unfolded,—when society is undergoing changes so frequent, so extensive, so startling,—when the temptations and dangers of the young are so numerous, subtle, and powerful, how important, how necessary it is that he who professes to be a teacher of the mind should be himself well-taught; should have his understanding well-cultivated, his judgment well-informed and directed, and all his intellectual powers awakened and nicely balanced. It is always most gratifying to us to meet with a truly intelligent teacher, and to converse with him on the discipline of the mind, on the formation of character, and on the best mode of communicating knowledge. When conversing with such an educator, we are invariably interested; we are deeply impressed with a sense of the value of sound intellectual training, and are convinced that the benefits imparted by such an instructor may be to some, perhaps to many, lasting and inestimable.

It is a pertinent and significant inquiry to propose,—what characterizes the Intelligent Teacher? Our reply is concisely the following:

The intelligent Teacher is marked by his good sense. He has nice

perception; his judgment is sound, is unimpeachable; his tact is obvious. He knows what he has to do, and the best manner in which to do it. You can see by his plans, by his conversation, by his habits, by his discipline in the business of education, by his studies, and uniform behaviour, that good sense is his broad and characteristic feature, and one which he is anxious increasingly to develop.

The intelligent Teacher is marked by his intellectual habits. This feature he will invariably express. He will be distinguished by his love of reading, by his disposition for reflection, by his anxiety to improve his mind, and continually to enlarge his resources. He cannot exist without reading, without thought, without inquiry. Every day he wishes to discipline and invigorate his mind, and to augment his intellectual stores. Engaged in communicating knowledge to others, he will ever be solicitous to make acquisitions himself.

The intelligent Teacher is marked by his discrimination of character. He reads his own mind, and the minds of others. He penetrates his own heart, and the hearts of those by whom he is surrounded. He studies human nature, and especially does he look into the volume of character which is unrolled by youth. He observes the quickness of one, the dulness of another,—the seriousness of one, the unconquerable levity of another,—the thoughtfulness of one, the inattention, fickleness, and caprice of another,—the modesty of one, the assurance of another,—the amiableness of one, the unlovely temper of another,—the pliability and docility of one, the inveterate stubbornness of another,—the steady and decisive progress of one, the continually retrograde movement of another.

It is this discrimination of character which is so important to the intelligent educator, and which gives him so superior an advantage over the ignorant and ill-instructed teacher. *The intelligent Teacher is marked by his always making progress.* He cannot recede; indeed, he cannot remain stationary. He is ever correcting some error, subduing some prejudice, acquiring some lesson, supplying some defect, gaining or heightening some excellence, securing some intellectual and moral advance. He cannot bear the idea of not progressing; such a thought to him is associated with nothing but degradation and wretchedness, arising from criminal inattention and neglect. "Onward, onward," is his motto until death.

The intelligent Teacher is marked by his dissatisfaction with himself. He uniformly observes something to lament. There is always seen by him some error to counteract—some deficiency to supply—some prejudice to subdue—some infirmity to remove—some excellence to attain—some evil to annihilate. He reads daily; he is accustomed to reflect; he tasks his mind; he cultivates every useful and valuable habit, in order that he may more effectually accomplish the object which he desires to secure. And after all the discipline he pursues, or the ability he may possess, when he dwells on the knowledge of one teacher, on the sagacity of another, on the superior talent of another, and on the great and extraordinary success

of another, he ever finds how much there is in connection with himself, with his plans, his attainments, his progress, his labours, to be regretted and deplored.

The intelligent Teacher is marked by his desire to communicate knowledge to others, and in the wisest and most efficient manner. He is from principle anxious to impart something of those stores to the inquiring minds of youth, which he himself accumulated. He longs to be the instrument of giving soundness of thought to a child; to aid in forming and invigorating the mind of youth; to teach the boy how to think, compare, discriminate; to imbue him with a taste for reading and reflection, with a love, as he grows up, for literature and science, and with a fondness for everything that is truly instructive and valuable. He has been taught himself, and he wishes to teach others, and to render them, in a great degree, *their own instructors*. While surrounded by the light of knowledge himself, he cannot bear that any should remain in darkness. He considers, and most justly, that a sound and well-directed education is one of the most precious treasures which a young person can command, one whose value will be continually growing, and which cannot be estimated too highly.

These are the broad and uniform characteristics of the Intelligent Teacher, and which are increasingly developed by him in passing through life,—in discharging his high and honourable engagements.

And, above all, Teachers, *understand the Bible*; form clear and large views of Revealed Truth: be well acquainted with its character, spirit, and laws, that you may teach Christianity to your youthful charge,—that you may explain to them the narratives of Scripture; unfold to them the characters of Scripture; elucidate the principles of Scripture; adduce the warnings of Scripture; present the motives of Scripture; and furnish the encouragements of Scripture;—and in this way, by the benediction of Heaven, produce a most powerful, holy, and lasting impression.

Teachers, thus taught, and thus acting, not merely enlighten the youthful mind, but discipline and purify the youthful heart. These are the teachers we everywhere want, and such teachers we cannot too highly value.

THE IMPROVING TEACHER.

BY JOHN MORISON, D.D., LL.D.

The “*stand-still*” class of Teachers can do but little to improve the intelligence of the age. We need not describe this class. It is too well known in all our circles. The stereotyped Teacher is by no means a rare character. He is steady to his point; but he never advances beyond it. He preserves his identity. He is what he always has been—a man below mediocrity, with no passion for improvement. He shrinks from progress, and never dares to innovate

upon himself. What he ever taught, he teaches still; and in the same way as when he first entered on his post of duty.

This class of Teachers must continue to be formidably large, unless the spirit of the age shall rouse, far and wide, the purpose of self-improvement. Our Normal Schools are rapidly providing a better-qualified body of Teachers for the conduct of our Week-day Schools. Ignorance will no longer be tolerated in the chair of instruction. The friends of the people have demanded and secured for their children a better-trained circle of instructors. We are entering on a new era in our country's history. Competent teaching will produce a new series of results. Intelligence begins to spread; and, spite of all folly and bigotry, the best schools will be preferred by the industrial classes for the education of their children.

Among the changes effected by this new state of things will be the revolution which it will necessarily create in our Sunday Schools. Competent week-day instruction will introduce to the care of our Sunday School Teachers a highly improved class of children, accustomed to the best modes of tuition through the week; and unless the qualifications of the Sunday School Teacher are greatly enhanced, it will be impossible for him to keep his standing as in days gone by.

The writer of this paper is much and anxiously exercised on this subject. If Ministers, School Committees, and Teachers, are indifferent to it, they may rest assured that a crisis of a very alarming character will speedily arise in the working of our schools. They will cease to be attractive just at that point where the pupils become able to detect, to any considerable extent, the ignorance or incompetence of their instructors. Zeal and consistent piety may do much to retain the Teacher's hold of his class; but, without a measure of intellectual advancement, the task will be encompassed with growing and formidable difficulty; and impressions will be produced upon the children's minds unfavourable to the accomplishment of the highest objects and ends of instruction.

What, then, is to provide against a crisis which there is reason daily to apprehend? Doubtless it will be indispensable to be more select, in the future than in the past, in the admission of candidates for the Teacher's office. Persons incapable of maintaining their position must, however reluctantly, be held back from the work, at least for a season, until they shall have given evidence that they are susceptible of mental progress.

The *Improving* Teacher, and all Teachers must seek to belong to this class, will not place before him any ideal standard of qualification, but will ponder the spirit of the times; will look around him on the materials with which he has to deal, and will determine, by God's help, to make himself equal to the task which he has undertaken to perform. He will spare no pains to cultivate his mind, to enlarge the sphere of his knowledge, to remove the disqualifications of a defective education, to polish away surface vulgarities, and to

put himself decidedly, and beyond all possible doubt or mistake, ahead of his class.

The *Improving Teacher*, even if he has enjoyed an average share of early training, will, every week, be adding to the list of his qualifications for the work to which he is devoted; and, if it has not been his lot to be thus educated in early years, he will, by the spirit of self-culture, in many instances, raise himself to a level with those who have been more favourably circumstanced.

The *Improving Teacher*, by the very tendency of mind which he cultivates, will be sensitive to his own defects, and will be satisfied with nothing short of their practical removal. Without anything of noise, or conceit, or boasting, he will steadily go forward in the path of improvement; and as he sees the benefit of his own culture, in the progress of his pupils, he will be stimulated and encouraged to persevere, and will hope for yet further advances in the path of useful and sanctified knowledge.

And, above all, the *Improving Teacher* will watch over the *spirit* in which he performs his duty; and will only look for God's blessing on his Sunday labours, as they are performed in accordance with the mind of Christ.

The *Improving Teacher* is unquestionably the great demand of the age.

THE EARNEST TEACHER.

BY THE REV. T. WALLACE.

There are few persons with whom we are more deeply interested, or whose character and labours we more highly appreciate, than the Earnest Teacher.

There may be a comparatively limited range of knowledge, there may be the possession of slender intellectual powers, there may be the development of no superior mental gifts and resources, still we are interested, peculiarly interested, in the character, efforts, and progress, of the man who employs *well* the one talent, or the two talents with which Providence has endowed him—who makes the most of that which he has—and who is assiduous and earnest in the cultivation and improvement of all, for the instruction and benefit of others.

We admire the Earnest Teacher in the Sabbath School, who is alive to the importance of his office—who is full of intense solicitude on behalf of those young immortals who are entrusted to his charge—and who concentrates his emotions, his energies, his affections, for the advancement of their best interests.

We admire, also, the Earnest Teacher of the young in our numerous day schools—our more public and extensive, or our more retired and select, educational institutions.

We admire him, because he illustrates the character which the right-minded and true-hearted instructor of youth should exemplify.

It is obvious, that unless a teacher be in earnest, he is not unfolding the spirit which the educator ought to display; for earnestness, after all, is the main thing which the teacher of youth should uniformly, and under all circumstances, exhibit.

We admire, too, the Earnest Teacher, because he is the person to accomplish the object which he desires, namely, the expansion of the youthful mind—"the drawing out," the "edacing," of the youthful intellect—the elevation of the youthful character—and the right disciplining of all the youthful faculties.

The inquiry is often proposed to us, and it is one of deep interest and importance,—"*who is the Earnest Teacher?*" and we at once reply:—

He is the individual who, in the business of education, *acts from principle*, enlightened and high principle. It is principle which regulates all his studies—which prompts all his arrangements—which governs all his procedure—which suggests and moulds all his efforts. He is not the creature of impulse. He does not act from caprice. He is not fitful and uncertain in his plans, and movements, like the April day. He is not the mere hireling, labouring only for his bread. By no means. He is much more dignified. The Earnest Teacher is governed by noble considerations, in pursuing his high calling. Education, with him, is a matter of paramount importance, which cannot be too soberly regarded—too highly appreciated. To train the youthful mind—to elicit the youthful faculties—to invigorate the powers of inquiring youth—to prepare young persons for life, and, above all, to fit them for a fairer, a brighter, a happier world than the present—is an employment of inexpressible dignity and value, and he estimates it as it ought to be prized.

The Earnest Teacher is one who is prompted by love. This is the secret of his earnestness—this induces and feeds it. It is love to his work which makes him assiduous, fervent, untiring—love to the young—love to inquiring, growing, immortal minds—love that is intelligent, as well as ardent—pure and constant in its developments and operations.

He is attached, deeply, warmly, increasingly attached to his undertaking. There is no business, in his deliberate judgment, which is greater, nobler, more sublime. There is no engagement, in his estimation, identified with more elevated thoughts and aims, and which is associated with larger or more permanent results.

He loves the children and youth by whom he is encircled. Their characters he studies. Their varied tempers he marks and ascertains. Their peculiar excellencies he elicits and encourages. Their intellectual powers he seeks to draw out, and to guide, control, strengthen, and mould, in the wisest and most efficient manner. He is never so happy as when he is surrounded by his youthful charge, all looking to him for instruction; all confiding in his intelligence and wisdom; all coming to him, habitually, that their views may be corrected—their views be enlarged—their faculties be disciplined—

and they themselves be prepared to enter on the stage of life, and to fulfil to purpose, to the benefit of themselves and others, its numerous, arduous, and responsible duties.

It is love to them, and his employ, which makes the teacher thus happy in his work—which induces from day to day the pleasure he experiences, when encircled by the interesting group of young immortals surrounding him, and placing confidence in his ability and care.

The Earnest Teacher is one who is ever anxious to benefit those who are committed to his charge. In communicating knowledge, he always seeks to do them good. In recurring to any subjects, whether literary, moral, or religious, he has their interests—their future, their permanent interests—at heart. Whatever plans connected with education he forms—whatever discipline he maintains—whatever punishments he inflicts—whatever encouragements he administers—whatever tasks he imposes—he has only *one* solicitude, namely, the improvement, the steady and decisive improvement, of those who are entrusted to his special care.

Their character he wishes to form. Their judgment he wishes to enlighten and direct. Their understandings he wishes to discipline and expand. Their tastes he wishes to create and foster, and to see that they are pure and healthful. Their faculties generally, he wishes to harmonize and strengthen. In one word, their true dignity and happiness he wishes to secure and increase. He has no other aims. He has nothing else to pursue, or to regard.

The Earnest Teacher is one who cannot be satisfied without realizing the desired result of his labours. He strives from principle, and vigorously, to secure a certain end, most valuable and necessary, and that end, by the divine blessing, he must, in some degree, secure. He studies and endeavours to accomplish a particular design, one of surpassing interest, and that design, he must, to some extent, realize. He cannot be indifferent to the object for which he has been trained—for which he reads, and studiously improves his mind; indeed, for which he lives. He cannot, with his views and feelings, be pathetic with regard to the illumination of the youthful mind—the formation of the youthful character—and the effectual preparation of the young for the occupations, the varied temptations, the multiplied and ever-recurring trials, of life.

He wants to be the useful, the efficient preceptor, and to perceive that his plans are accomplished—that his wishes are gratified—that his prayers are answered—that his labours are crowned with success: hence he is in earnest, and must discover that he is in earnest.

Teachers, valued Teachers, throughout the kingdom, in educating the young, be in earnest—and show clearly and habitually, that you are in earnest. If you are not in earnest, who should be? Vigilantly guard, we beseech you, against indifference, coldness, apathy. In the Day or Sunday School we must have no frigid, cold-hearted teachers. That is not the place for such persons, nor is this the age.

We now want true men and women; noble-minded and earnest teachers:—and remember, unless you are in earnest in your work, you cannot exemplify the character, which, on every account, you are bound to display.

You cannot be respected by the intelligent, by the active, by the virtuous, by the benevolent, by the pious. In one word, you cannot *be useful* to your young and invaluable charge. Indeed, without earnestness, as teachers, you will *do harm*, incalculable harm—to those entrusted to your care in the school. They will soon observe your coldness, and be injured. They also will become indifferent—for *the indifferent teacher creates the careless pupil*, and the result of the whole will be, that the minds of the young will not be disciplined—their character will not be elevated—their progress in what is excellent will not be manifest, their best interests in relation to the future will not be secured.

Again, then, we say to you, plainly, affectionately, warmly,—Teachers! Teachers! everywhere, *Be in earnest! Be in earnest!* you have a great work to do, therefore, *be in earnest!*

“Let trust, and love, and zeal, combine,
To fan and feed the flame divine.”

THE PRAYING TEACHER.

“ENTER INTO THY CLOSET.”

“The teacher in his closet!” What precious thoughts this little title suggests. “Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.” Delightful promise!

O brother; sister, Christian fellow-labourer! whoever thou art that readest these words, take courage; let not thine heart be troubled, neither let it be afraid. Thy Father seeth thee; he waiteth to receive thy prayer. Enter into thy closet; shut out the world and worldly thoughts; pour forth thy sorrows, and doubt not that thou shalt be comforted.

Are thy abilities small? and dost thou fear that thou art of no use? Remember that the work of conversion is the Lord's. Thou art but his instrument: a weak one it may be, but he maketh the weakness of man to work mighty things. Ask of him, and he will give thee understanding. “Delight thyself in the Lord, and he shall give thee the desires of thine heart.” Is thy learning great—thy intellect powerful?—then great is thy need of the closet. Beware lest thou depend upon thyself; lean not on thine own understanding. Enter into thy closet; forget thy learning, thy intellect; and lowly kneeling at the throne of grace, prefer thy prayer for deep humility.

Art thou disheartened because thou labourest much, and seest no

fruit? Be not disheartened; it is God's work, and in due time thou shalt reap, if thou faint not.

It may be, thou hast not sought a blessing from that source whence only thou hast a right to expect it.

Hast thou entered into thy closet, and prayed to the Lord of the harvest to bless the seed thou hast sown? No? Then how canst thou expect to see the seed spring up and bear fruit? Yes? Then let patience have her perfect work; fear not, in his own good time God will bless thy labour which proceedeth of love.

THE GLORIFIED TEACHER.

BY THE REV. J. R. MACDUFF.

The Glorified Teacher! What a joyful word! Honoured fellow-labourer with God! does not the thought cheer thee amid the manifold discouragements of thy work! "Weeping," we well know, and that too often, in proportion to thy faithfulness, "endureth" during many a night of apparently hopeless toil *here*. But dry thy tears! think of the joy which, as a glorified teacher, is awaiting thee in the morning of immortality! "*The Glorified Teacher!*" How cheering *then*, to stand on the threshold of eternity and take a retrospect of thy humble but now complete labours! to see *then*, that no tear was shed in vain, and no prayer uttered in vain, and *no night spent in vain!* That often when with heavy heart and downcast spirit you left your school with the desponding question, "who hath believed our report?" *that* was the very night when the angels of God carried up the tidings that a grain of the precious seed had taken root! What a demonstration *then* will be made of the real glory of the work in which you are now engaged! They may, indeed, be the smallest of gems you are polishing for your Lord's crown. But *what* gems! They are of undying lustre! They may be the smallest cedar trees you are preparing for the adornment of the spiritual temple, but still shouldst thou reckon thyself no more than a "hewer of wood and drawer of water." What an honour to contribute, even in the feeblest measure, to the manifestation of thy dear Redeemer's glory! He will be the first to own thy work. "Inasmuch as ye did it to *the least of these*, ye did it unto me!"

It is sweet on earth to have our labours owned and blessed. We believe there are few among you who are strangers to the joy of hearing those you have instructed in youth in the way of peace, rising up and "calling you blessed." But if the work of teaching thus brings its own recompense and reward on *earth*—what must be the joy of that *eternal* reward which is awaiting you in *Heaven!* Picture *that* scene and *that* day, when, taking your stand before the "Great White Throne," with your rejoicing group of young Immortals, you can triumphantly say, "Behold! I! and the children whom thou hast given me!" Think of that gladdening response—

that joyous benediction, "Well done, good and faithful servant." Think of your lowly dwelling on earth—the village schoolhouse it may be, or the humble cottage—where you gathered the little company and cast, in humble faith, your "bread upon the waters." "The Lord shall count when he writeth up the people, that this child and that child were born *THERE!*" Think of your relationship through eternity to those rejoicing bands of ransomed scholars! they will remember with holy gratitude your earthly tears and prayers. Oh! how will it enhance the sweetness and fervour of your own everlasting song to hear those voices whom you were privileged on earth first to tune in praise, mingling their ascriptions with your own, of "honour and power and blessing" to Him that sitteth on the throne and to the Lamb for ever and ever!" We think we can already see the happy groups! Teachers, and children, still loving to walk together to the "living fountains of water," and delighting to speak together apart of the earthly school which was the birthplace of their souls—their nursery for Eternity! Yes! dear Teacher, if we can venture to apply the words to your children, *you will then* be able, in some feeble measure, to enter into the wondrous joy of your adorable Redeemer, when he exclaimed with regard to *this* ransomed family, "*I am glorified in them.*" True, the glory of their beatified state is all *His*. *You* will be the first to own this, and to rejoice in this. Your ascription with regard alike to yourself and to them will be, "Not unto me, not unto me, but unto *Thee*, O Saviour God! be *all* the glory!" Still, in the subordinate sense, you will be able also to enter into the exulting challenge of the greatest of Teachers, "What is our hope or joy or crown of rejoicing? are not *YE* in the presence of the Lord Jesus Christ?"

Go on in thy blessed work, honoured child of God! It is not until thou hast become a Glorified Teacher, that thou wilt know the greatness of thy privilege. *Privilege!* Yes! thy work is one in which angels themselves would rejoice to engage! bringing trophies to the feet of Jesus, "sons and daughters to glory!" The archangel nearest the throne knows no higher privilege than this, promoting the glory of that God at whose feet he bows!

Go on in thy blessed work! Soon must that work be done, soon will "the Master call thee!" and the account of thy stewardship be required! Oh "*work* while it is called to-day!" Let thy motto be—"always abounding." Your talents may be mean—your influence small—your sphere limited—and what may depress you more, your faith may be weak—your spirit languid! But thy God has an encouraging word for thee,—"*My grace is sufficient!*" You may be going forth now, "weeping, bearing your precious seed," but you will doubtless, as a glorified teacher, "come again with rejoicing, bringing your sheaves with you." Go forth with the sickle of faith in thine hand, and this promised harvest before thee. "Be not faithless but believing!" And if thy work in the eyes of the world, or of thy friends, is dishonourable and dishonoured, remember Him who hath

said, and "he is faithful who hath promised," "Them that honour *Me*, I *will* honour!" Go on in thy blessed work, and let the sweet spirit-stirring strains which you have oft heard on the tongues of your children on earth, carry you forward to the blessed day when their feeble words will be gloriously realized.

ARTICLE VI.

THE PLACE OF THE BIBLE, IN A SYSTEM OF
EDUCATION.

BY THE REV. CHARLES HODGE, D.D.

"The entrance of thy words giveth light."—Ps. cxix. 180.*

WE all recognise the Bible as the source of everything which distinguishes us from the heathen. It is the fountain of knowledge, happiness, and holiness. When we consider how admirably it is adapted to produce these results, the question forces itself on our attention, why has such a book, though known and read for centuries, hitherto accomplished comparatively so little? The general answer to this question is, no doubt, to be found in the depravity of men. But there are specific causes of this lamentable fact which should be pointed out, and, if possible, counteracted or removed. To one of these, it is the object of this discourse to call your attention. It cannot be denied, that it is only a comparatively small portion of the inhabitants of Christendom, even, which has hitherto been brought under the direct and well-applied influence of the word of God. It is in this fact that we find one of the principal causes of the little effect which the Scriptures have hitherto produced on the character and condition of men.

In every country there are three classes of persons who, in very different degrees, are influenced by the prevalent religion. The first includes those who sincerely receive its doctrines, and endeavour to live according to its precepts. The second embraces those who, although acquainted with all their religion professes to teach, do not make it practically the standard of faith or rule of conduct; and the third consists of those who, being ignorant of its doctrines, are only indirectly affected by its influence. The first of these classes is always small, and the last large, in proportion to the truth and excellence of the religion. Because the clearer the light, the more do those who love darkness recede from it. In Christian countries, accordingly, the number of those who in faith and love embrace the religion of the Bible is very small; while the number of those who

* This discourse was delivered before the "American Sunday School Union," in 1833. It was shortly after republished in Calcutta.

are only indirectly brought under its influence is very large. We do not mean to assert that this indirect influence is a matter of little moment. We believe, on the contrary, that it is difficult for any man to live in a Christian community, no matter how remote he may keep himself from all direct means of religious instruction, without having more correct views of the Supreme Being, of moral obligations, of the nature and destiny of the soul, than were ever enjoyed in heathen lands. He is, therefore, brought under a higher moral influence, he is elevated as a rational being, and freed from the degrading tendencies of the thousand absurdities which enter into every false system of religion. Notwithstanding, however, the extent and value of this indirect influence of the Bible, the effect is slight, compared to what may reasonably be expected from its being brought to bear directly and constantly on the character and conduct of men. It is to effect this object, to bring the word of God to bear effectually on the formation of the human character, and the regulation of human conduct, that is the end of all Christian institutions and efforts. We wish to subject the minds, the hearts, and lives of men to the Bible; that is, to truth and righteousness. This is the goal of our race, the prize of our high calling, the consummation and reward of all our labours.

How, then, is this object to be accomplished? How is the Bible to be brought to bear most effectually on the intellectual and moral character of men? We venture to answer, by employing it in the education of the young. We do not mean to disparage the preaching of the gospel, or any other means of religious instruction, but we mean to say that, if we can learn anything from the nature of moral causes, or from the general course of God's providence, if men are to be subjected to the Bible, they must be educated by the Bible; it must be made the great instrument of their intellectual and moral culture. That this has never yet been extensively effected, is an anomaly in the history of our race, and the opprobrium of Christendom. Ever since the revival of letters we have employed, in the early stages of education, heathen fables; and in the more advanced stages, heathen poets, historians, orators, and moralists. These have been, and still are, the instruments most extensively employed in the education of Christian youth. Need we wonder at the result? Notwithstanding partial exceptions, it is certainly true, that the Scriptures have been systematically excluded from the places of education; and that the great majority of Christian youth have been brought up more under the influence of heathen minds and models, than under the inspired minds and models of the word of God. We have said it was an anomaly, that the professors of one religion should employ, mainly, works imbued with the spirit and principles of another in the education of their children. This assertion will hardly be questioned.—Every Mohammedan child, who is taught anything, is taught the Koran, from the Straits of Gibraltar to beyond the Ganges; wherever the religion of the false prophet pre-

vails, there the standard of religion is the great instrument of education. The result is what might have been expected. The religion of the land is really the religion of the people. Its influence is diffused through all departments of society, and its spirit and precepts are practically regarded. The fact, that the followers of Mohammed employ thus extensively their sacred writings in the business of education, is not to be accounted for on the supposition that their literature is confined to the Koran: the reverse is notoriously the case. In romance, in poetry, in history, in original and translated works, their authors have been abundant and successful. But believing the Koran to be of God, they have acted accordingly. They have not professed one religion, and brought up their children under the influence of another.

The general neglect of the Bible, for the purposes of education, cannot be accounted for on the ground of its want of adaptation for this work. The object of education is to fit man for his duties and destinies; so to exercise his intellectual faculties, and so to mould his moral feelings, that he may be prepared to do and suffer what God requires at his hands. For this purpose, it may be shown the Bible is pre-eminently adapted. It is, in fact, the history of God's plan of educating the human family, and therefore furnishes us at once with the model and the means of intellectual and moral culture. The Bible commences with the simplest truths; communicating knowledge in the form of history, interspersing biographical details with general narrative; employing symbolical actions and instructive parables; reducing general principles to sententious maxims; at one time reasoning with men in a manner to tax all their powers, at another addressing them in such strains of sublimity or beauty, as to waken up all the finer feelings of the soul. It everywhere addresses the moral feelings as the attributes of our nature. It thus furnishes us with all the materials we need for this great work. The memory, judgment, imagination, may here all be exercised. Every power of the soul finds endless and boundless matter for the most strenuous effort, while every sympathy and feeling of our nature is brought under the purest and most effective influence.

We would now call your attention to some of those special considerations, which should secure for the word of God that place in the education of the young, from which it has been so long and so generally excluded.

1. The word of God is truth. It is truth in opposition to fiction in history, to error in doctrine, to false principles in morals, to all exaggeration in description. As every other production must, to a greater or less extent, abound in misstatements of facts, or erroneous views of truth, or false principles of action, or false models of character, need the question be asked, whether it is not desirable to avail ourselves of a book, so well adapted for the purpose in every other respect, of which, and of which alone, it can be said, it is truth?

2. The word of God is not only truth, but it is infinitely important

truth. The history which it gives is the most important of all histories. It gives us an account of the creation, fall, and redemption; it traces the development of the purposes of God's mercy from the first promise through all the institutions, events, and prophecies of the old dispensation. It unfolds the history of the birth, life, death, and resurrection of the Redeemer, and the establishment of his kingdom in the world. Is it meet that Christian youth should be sedulously taught the history of ancient kingdoms, or modern dynasties, and left ignorant of this history of the origin, apostacy, and redemption of their race? And yet, thousands who learn the one never learn the other.

Again, the doctrines of the Bible are beyond comparison important. They relate to the nature and works of God; to the nature, character, and destiny of man; to the rule of duty and the method of salvation. Are these topics less worthy of investigation than the laws of motion, or the opinions of philosophers? And yet, Christian men become skilled in the sciences, though they remain ignorant of God and themselves.

8. The contents of the word of God are not only true and important, but their influences are all healthful. As the great object of education is the adequate development of all the faculties of our nature; the great desideratum is the discovery of means by which the intellect may be exercised, while the moral susceptibilities are properly impressed. The great majority of the subjects of study, in the ordinary course of education, either do not address themselves at all to the moral feelings, or their tendency is deleterious. The natural sciences may be considered neutral; as a man may become an adept in them all, without having one moral emotion called into exercise. Ancient literature, the poets, historians, and orators of classic paganism, is in many respects positively injurious. In the Bible we find truth, adapted at once to enlarge the intellect and purify the heart. The idea of God, in the infinitude of his perfections, cannot enter the mind without expanding all its capacities, while it sheds into the inmost recesses of the soul its sanctifying influence. As in the rays of the sun, light and heat are inseparably blended, and by being thus blended create and reveal all the beauty of creation, so the knowledge of God at once enlightens and purifies the soul. I speak as unto Christians, judge ye what I say. Is it not when you have the clearest conceptions of the divine character, that you have the most ardent aspirations to be like Him? Is it not by beholding His glory that you are transformed into His image? It is, then, under the same influence we would have every infant mind to expand. We would not attempt to raise flowers in a cave, nor make smoky torches a substitute for the sun. We would let the light of heaven in upon the soul.

There is probably no one idea of so much consequence, in its influence on character, as the conception of God, none which acts so powerfully on the moral feelings of men. It is therefore of the

last importance that, from the first, this knowledge should be imparted to the mind. In the Holy Scriptures it is so presented, that a child can understand, though Gabriel cannot comprehend it.

Though the same remark, as to the purifying tendency of divine truth, might be made in reference to all the doctrines of the Bible, we specify the description which it gives of the character of Jesus Christ. It has long been admitted that truth, when exemplified in the life of an individual, is more effective than when stated in abstract propositions—that biography is more useful than moral essays. It is more intelligible, more interesting, and more exciting. It enlists other feelings than the moral ones on the side of virtue. We love the man as well as his excellencies.

We believe Christianity is as much indebted to the superhuman loveliness of the character of Jesus Christ, as to any one of its doctrines. There is in this faultless model of human excellence, a moral power which few are able to resist. The lips of the most abandoned infidels have generally been closed when this was the theme. They could revile his apostles as impostors, but deliberately to speak evil of the Son of God, requires a degree of depravity to which few have ever attained. Let the child, then, be made acquainted with the Saviour, let him learn his history, let him contemplate all the varied exhibitions of his character, let him see how he felt towards God, and how he acted towards men; how he treated the poor, the afflicted, the ignorant; how he bore afflictions, and sustained injuries; how he lived, and how he died—and he will know more of morals than all the world can teach him; he will have an evidence of the truth of Christianity more persuasive than all external testimony; and he will have a more salutary moral influence constantly operating in his mind, than all the systems of morals can exert.

Again, the Bible contains a perfect rule of moral duty, and on this account is adapted to exert the happiest influence on the mind. God has created the human soul with moral susceptibilities, which are as much an original part of its constitution as its intellectual faculties. Both classes of our constitutional powers need to be cultivated to secure their being rightly exercised. Were it possible for a man to live without any thing to inform or exercise his intellect, his mental powers would be almost dormant; and if they were as much neglected as his moral sense commonly is, he would be as dull in his perceptions, as imbecile in judgment, as erroneous in his inferences, as he is insensible or perverse in his moral sense and judgments. But as it is impossible for a man, placed in an active world, to avoid having a thousand objects which daily exercise his intellectual faculties, so it is impossible for him to escape the influence which the circumstances in which he is placed, and the opinions of those around him exert over his conscience. In every age and nation, therefore, we find that the character of men, their moral sentiments and course of conduct, are determined partly, indeed, by individual peculiari-

ties, but mainly by the tone of the society of which they are members. Such has been the effect of these circumstances in diversifying the moral judgments of men, making one class regard as virtues what another condemns as vices, that many have been led to doubt whether conscience was really an original part of our constitution. But the diversity is no greater here, than on other subjects. What is truth to one mind is error to another, what is beauty to one eye is deformity to another. But, as to all men some things are true and others false, as to all eyes some things are beautiful and others the reverse, so to all hearts some things are right and others wrong. The diversity is not as to there being a difference between right and wrong, for this sentiment is absolutely universal, but as to what is to be considered right or wrong. How is this all-important subject to be determined? As the class of intuitive truths is very small, so the class of acts intuitively right or wrong is small. Conscience can no more infallibly decide on duty, than reason can on truth. As, therefore, reason must be instructed, so must conscience. And as conscience is one of the most powerful and imperative of our principles of action; as it, of necessity, decides in favour of what the understanding perceives to be right; and as the character and destiny of men depend on the correctness of its decision, it is of infinite importance that it should be rightly directed. This, however, is a difficult task. We need not advert to the state of degraded tribes or individuals, to illustrate the fact, that the moral sentiments of men are frequently erroneous; it is rare to find, in the most refined and Christian societies, a man whose moral sense is on all subjects rightly informed.

If, therefore, there be anywhere revealed a perfect rule of duty, it is self-evident that it should be universally known. This rule is found in the Bible, and nowhere else. It is there presented in every form. It is reduced to one all-comprehensive principle, love to God and man. It is summed up in ten perspicuous commandments. It is expanded into innumerable special precepts and prohibitions, so as to meet every supposable case. That such a rule should be so neglected, that men should be carefully instructed as to other matters, and left to learn as they may, what is sin and what is duty; what will secure the favour of God, and what his frown, is indeed strange. It is the more strange, because all men need this knowledge, and they all are susceptible of this acquisition. Moral truth contains its own evidence; as soon as it is clearly presented to the mind, it is perceived to be truth, and at once and for ever enlists conscience in its support. The moral law, moreover, comes not only in its own self-evidencing light, but with the authority of God. It is pronounced in the ear of conscience by that voice which alone conscience feels bound to obey. Its penalty (which is included in the very nature of law) is, therefore, viewed, not as a result probable from the operation of moral causes, but as fixed and inevitable from the purpose of Jehovah.

Obedience to this law is solicited, by motives addressed to every right principle of our nature; to the dread of misery and degradation; to the love of happiness and excellence; to a sense of duty; to gratitude and benevolence. These motives are not only diversified; they are each the highest in its kind. The evil threatened is infinite; the good promised is eternal; the duty enjoined is obvious; the appeal to gratitude, when apprehended, irresistible. If one died for all, then are all dead, that they which live should no longer live unto themselves, but unto him that loved them, and gave himself for them. This is the peculiar and most powerful motive of the gospel. It is one of the principal means by which the doctrine of redemption operates on human character and conduct. Did the Bible contain no other doctrine, and present no other motive, it would embody more moral power than all other books besides. The Bible, then, sheds on the soul all the influences of heaven. Shall we shut these influences out? Shall we carry our children out of their range, and place them under those perverting, blinding, and degrading influences which from all other sources act upon them?

4. We have said the word of God should be employed in the education of the young, because it is truth, important truth, and truth of the most purifying moral tendency; we now add, it is divinely authoritative truth, resting not on the deduction of reason, nor on the testimony of men, but the authority of God. The effect of this consideration is great and varied. Its influence on the mind of a child is in all respects favourable. It produces the habit of relying on the testimony of God, which is one of the highest acts of obedience of an intelligent creature, and the best preservative from that fatal spirit of scepticism, which destroys all peace of mind, and unsettles all principles of action; which makes its victim the miserable creature of circumstances. It produces, therefore, a fixedness of character, by presenting a firm foundation for all our most important opinions. It confers the inestimable blessing of a settled faith, which is in no way so likely to be attained as by being brought up in habitual converse with a book recognised as of divine authority. By giving certainty to all the declarations of the Holy Scriptures, it adds immensely to their power. It is not a matter of conjecture that God is, and is what the Bible represents him; that the soul is immortal and responsible; that Christ died, the just for the unjust, to bring us unto God; that the threatenings and promises of God are expressions of his purposes; but these are settled truths in view of such a mind. It tends also to produce humility; to destroy the spirit of self-dependence and self-confidence, so characteristic of those who walk each under the guidance of his own taper.

If the ingenuity of man had been permitted to decide on what would be the most desirable of all books by which to form the human character, it would probably have said, it should be one whose contents are true, important, of a good moral influence, and, if possible, of divine authority. These are the attributes of the Bible, and of

the Bible alone. If it is desirable that such a book should exert an influence at all on men, it is self-evident that it should be brought to bear on the mind in its earliest years. Then, opinions are adopted, habits formed, feelings moulded, principles fixed. If all this is done under evil influence, the evil and injury can never be entirely remedied. On this subject, however, there can scarcely be any diversity of opinion. We must all admit that it is desirable to have our children brought up under the influence of the Bible. The question is, how is this to be accomplished? It is not very easy, in a country like ours, to answer this question. It is probable that no one plan will ever be proposed adapted to the purpose, but we shall have to avail ourselves of various methods, according to the peculiar circumstances of different sections of the country. The object, however, should be constantly kept in view, and frequently presented in its magnitude and importance. It should be the definite purpose of every Christian and philanthropist to do all he can to have every child in the land, every child in Christendom, and every child in the world, made acquainted with the word of God. This is the great result. For this end, every Christian parent should see that adequate provision is made in reference to his own children. But as the number of parents who have leisure and inclination to attend to this subject is very small, if left to be accomplished in this way it will never be done. Ministers of the gospel have a larger field, and a higher responsibility. I presume not to say how the duty must be performed; but that every pastor of a flock is bound to see that every child within his charge is taught the Holy Scriptures, will hardly be denied. He may do this through the instrumentality of personal instructions, or by Bible classes, and Sunday-schools. In whatever way, it is evidently one of the most imperious of his duties, that the thing should be done.

There are, however, so many who do not stand in relation to any particular congregation, that a large portion of the children of the country will grow up ignorant of the word of God, if nothing more than pastoral instruction be resorted to. This has, hitherto, been the main reliance of the Christian Church: the melancholy results we everywhere discover. It is probable, not more than one-half, perhaps not a fourth, of the inhabitants of Christendom, or even of this country, are regular attendants on public worship; that the children even of this portion are very imperfectly instructed in religion, whilst those of the remainder, on this plan, are left, and have been left, almost entirely unprovided for. Relying on parental or pastoral instruction, the church has permitted the great majority of the children born in Christian lands to grow up ignorant of the contents, and emancipated from the influence of the word of God. This, which after all is the most crying evil of the Christian world, can, we doubt not, by steady and wise efforts, under the blessing of God, be corrected. In a Christian community there is such a general respect for the Scriptures, that the cases are comparatively rare

in which any serious opposition would be made to their introduction, as a regular subject of study in the common schools: not merely to be read, but to be studied as they now are in our Sabbath-schools. Let any one imagine what would be the influence on the population of this country, if one hour a day should, in all the common schools of the land, be devoted to this purpose. What an amount of Christian knowledge would be communicated, and what a healthful moral influence would be exerted. Every child who is taught to read would be taught to know God, and Jesus Christ; the rule of duty, and the plan of salvation. As there is nothing wrong in this plan, as it contemplates no evil, as it is adapted to do immense good, we have little doubt it would soon enlist the support of the community in its behalf. As the parents of the children make choice of the teacher, there seems to be no room for the misgivings of sectarian feelings.

In our higher schools the same plan should be continued: if children learn history, let them include the history of the Bible; if they learn geography, let them study the geography of the Bible. Is it not preposterous, making the professions which we do, that we allow our sons and daughters to be taught the history and geography of profane antiquity, but make no provision for what we acknowledge to be of far greater importance. In classical institutions a regular exercise on the Holy Scriptures, in the original, might be introduced with equal advantage. And in our colleges, the study of the Bible is already, to a certain extent, attended to, and, as far as we know, without exciting in any quarter the least objection.

Though these, and other means may, and we think ought, to be adopted, to secure the grand object of raising up a generation of scripturally-educated youth, yet the main reliance seems to be placed at present on the system of Sabbath-school instruction. A system peculiarly adapted to the wants and circumstances of the country, and which has already been crowned with the most encouraging success. The managers of the American Sunday-school will be able to report 500,000 children every week brought under the influence of divine truth, instructed by 80,000 teachers. It is the very object of this institution to do what has so long and so lamentably been neglected: to bring the light of divine truth to bear upon the opening minds of children. The work, however, is far from being accomplished: a large proportion of the children, even of this country, are still left to grow up, in a great measure, ignorant of God, and of the Scriptures. And when we look to other and less favoured lands, the prospect is appalling. We should, therefore, contemplate the reasons which demand renewed exertion to promote biblical instruction.

1st. Its influence on individual character and happiness. If the remarks we have already made, as to the necessity of moral culture to the right exercise of conscience and the proper formation of moral principles, be correct, it is evident that the only possible way in

which virtue can be maintained is by knowledge. And knowledge, not of speculative truth, which imparts no light, and exerts no influence over the moral sense, but such knowledge as the Holy Scriptures alone contain—the knowledge of God, of the moral law, of the plan of salvation, and the retributions of eternity. Such is the universality and power of the corrupt passions of our nature, that no external force can restrain their exercise. The power must be the moral power of truth, and the Spirit of God. Such, too, is the sluggishness of all good feelings, that no excitements other than those which flow from the Scriptures, are adequate to call them into exercise. The effect on the individual of the knowledge of the Scriptures is to expand his mind, to purify and restrain his moral feelings, to raise him in the scale of intellectual and moral being. Go into the abodes of ignorance; contrast the state of the immortal minds there presented, with that of those on whom the word of God has exerted its appropriate influence. How vast the difference between spirits of the same nature and of the same powers. The benefit, however, is not confined to this general elevation and improvement. It is the best possible preparation for the saving reception of the Gospel. This is a fact which rests on long-continued and often-repeated experience. The power and success of the Gospel in the ordinary course of God's dispensations (which is to guide our conduct), are uniformly, where other things are equal, in exact proportion to the attention bestowed on the religious instruction of the young. It is from the class of scripturally educated youth that the church receives her largest and most valuable accessions. It is in those districts, countries, and ages, in which children are best instructed, that true religion most prevails. If this were not the case, it would be an anomaly in God's government; it would destroy all incentive to duty, which he has enjoined, to bring up our children in the nurture and admonition of the Lord; it would be falsifying the declaration of his own word, as to the general result of moral culture, and dissolving the connexion which he has established, in the moral as well as the natural world, between causes and their appropriate effects. Of all the advantages which one man can bestow upon another, none can be compared with securing for him an education under the influence of the Bible. Of all the injuries which one man can entail on others, the greatest is to shut out from them the light of truth; to allow them to grow up far from the influence of the word of God. Let your minds rest upon this point. Let the conviction fasten itself upon you, that you can in no way do so much good, in no way more effectually promote the salvation of your fellow-men, than by educating them by the Bible. He who feeds and clothes the body does well, but he who furnishes the soul with the aliment of truth, and the habiliments of righteousness, does infinitely better. We are bound, therefore, in view of the value of the human soul, considered as an intellectual, moral, and immortal being,

to do all we can to bring the truth of God to bear on the forming stage of its existence.

2d. Influence on society. The soul of man is not formed to commence and run its everlasting career between high walls; neither influencing others, nor receiving impressions from them. No individual is thus isolated. He acts, and is acted upon, in ten thousand ways; and the character of society is the result of this reciprocal influence of its members. The only way in which we can promote the virtue and happiness of the community, is by operating on the individuals of which it is composed. Every well-instructed and pious mind which we are instrumental in raising up, becomes a source of knowledge and healing influence to all around. Our own interests, and the interests of our children, and of the world, are deeply concerned in the increase of such morally educated men. On them, the order, purity, and happiness of society depend. In this country, where the majority of the people have in fact, and of right, all power in their hands, it is self-evident that our political existence depends on the moral character of the people. This is a sentiment on every man's lip, and should be in every man's heart. As the influence of free institutions, in elevating the intellectual character, and the social condition of the mass of the people, in developing their resources, and increasing their power of usefulness, is undeniable, it becomes a moral duty to ourselves, and to our country, and to the world, to do all we can to perpetuate them in the midst of us. We now stand forth the prototype of nations, imparting impulse and direction to their efforts. If we fail, and fail we must, unless our youth be made acquainted with the Scriptures, we shall be accountable for all the evil that failure must occasion.

The position of our country, however, is not only interesting, as it exhibits the first extended experiment of free institutions, but as here the church and religion are unencumbered, and left to sustain themselves, under God, upon their own moral power. We have not a doubt of the ultimate success of this trial. We would not for the world have it otherwise. If Christianity cannot live and thrive unsustained by the state, it is not of God. But how it shall live, and to what extent it shall flourish, God has wisely and mercifully made to depend on the fidelity of his people. It is through them he works in sustaining and advancing his cause. On us, therefore, rests the tremendous responsibility of carrying on this work. If we do not our duty, the cause cannot, according to God's appointment, prosper. And in no way can we so effectually subserve its interests, as in promoting the cause of biblical instruction.

The career which we are destined to run as a nation is lofty. From our relative position; from our extent of territory; from the character of the people; from the nature of our institutions; from the identity of our language; from the state of civilization—our influence among the nations, and on the world, must be unprecedentedly great. Shall it be for weal or woe? Shall it be to disseminate error

and vice, or truth and virtue? Shall it be to lead on the van in the moral conquest of the world, or shall it be to oppose the progress of its Redeemer, until we ourselves are cast off, and trodden under foot? The answer depends on the character of the young; and this, on the mode of their education, unless God means to convert the world by miracles.

We commend this subject to your hearts and efforts. We hold up the cause of Sunday-schools as intimately connected with that of religious education; as one of the main hopes of our country. We call on all who love the cause of the Redeemer, who desire the virtue and happiness of their fellow-men, and the salvation of their souls, to address themselves to this great work, in humble dependence upon God, and in the full assurance that their labour shall not be in vain in the Lord.—Amen.

ARTICLE VII.

EDUCATION IN THE FREE CHURCH OF SCOTLAND.

ADDRESS BY THE REV. DR. CANDLISH.*

On February 8th, 1846, a crowded meeting was held in Free St. Andrew's Church, Dundee, for the purpose of hearing an address from Dr. CANDLISH upon the Educational Scheme of the Free Church.

The MODERATOR briefly stated the object of the meeting.

Dr. CANDLISH then came forward. You have rightly stated, Sir, he said, that this is the beginning of a series of efforts, which we propose to make throughout the country, for the purpose of fulfilling the task imposed on us by the General Assembly,—namely, the giving of information in reference to the Educational plans of the Free Church, and endeavouring to awaken an interest in that cause. Allow me now, in introducing my subject to you, to make a brief reference to the past. Let me briefly review the way in which the Lord has led the Church hitherto, in order to show how clearly the Providence of God has shut us up to this educational movement.

I cast my eyes back along the period of my own ministry—a period of not more than twelve years—and I find in that brief period a succession of what may be called eras in the history of the Church of Scotland. When I began my ministry in that Church, she might be said to be in the position of a *reviving* or a *revived* Church. In

* This able and instructive Address from one of the most gifted men, whom God has raised up to bless the Free Church of Scotland, will command the attention of our readers. The introductory remarks are retained on account of their historical value. It will be seen that the Church of John Knox has not embraced the absurd dogma that education is exclusively a *Government* affair. The Free Church of Scotland has set up *religious* schools under *her own care*. Their number at present amounts to about 500, besides two Normal Schools, one at Edinburgh and one at Glasgow, and a College at Edinburgh.

the year to which I refer, the year 1833 or 1834, we might say that the Church was enjoying the benefit of that blessed revival which it pleased God to bestow upon this country about the beginning of the present century—I refer of course to the revival of Evangelical preaching, and the increase within the Church of Evangelical Ministers. During the last century the Church of Scotland had her full share of the blight which came over all the Churches of the Reformation in this land. She lapsed into deadness and formality, and the preaching of very many of her ministers was little better than a half-Christianized heathenism. But it pleased God, about the beginning of this century, to grant a revival of the evangelical spirit. The number of her evangelical ministers who faithfully preached the word and laboured for souls was greatly increased. So much so, that at the time to which I refer, they became the majority in her courts, and, instead of the days when there was only a comparatively small remnant who faithfully preached the doctrines of grace, we saw a majority of ministers, who, according to human judgment, preached faithfully the gospel of the grace of God. This, Sir, I call the reviving period or era of the Church, and to that succeeded the *second* era, viz., the *Reforming*. It followed from the principles which the evangelical ministers always held, that the moment they became the majority and obtained the management of the church's affairs, they should set themselves to carry out the work of reformation. And, accordingly, the first step which they took was to establish, so far as it was in their power to do, the rights of the Christian people. During this period the evangelical majority reformed many abuses in the Church. They restrained the exercise of patronage, they sought the settlement in parishes of pastors according to the mind of God. During this period, too, they rectified a great abuse,—namely, the separation which had been made of the pastoral work from the government of the Church, and they admitted all the ministers of the Church to seats in her courts: and during the same period the Church fully established her great missionary undertakings to the Jews and to the Gentiles. Well, this work of reformation was going on, but it pleased God that it should now give place to another work, which I might call the work of *Contending* or of *Testifying*. For as the reformation proceeded within the Church—as the great work went on and prospered—the enmity of the powers of this world was aroused, and an arrest was laid upon the Church's progress and amendment. And then the position of the Church was changed, and what I may call the era or period of *Testifying* or *Contending* began. During this period the Church was called to contend with the civil power in maintaining those privileges which Christ has conceded to his Church, and which we thought the civil government had also ratified in this land. That work also came to an end—the time of *Contending* came to a close, and the fourth period, the period of *Protesting* began. Having exonerated our consciences by all competent means, and maintained our privileges to the last, nothing re-

mained but to renounce our connexion with the civil government, and to depart from that alliance with the State which could be no longer maintained without sin. And God, blessed be his name, gave us grace to maintain our testimony, and, after our separation from the State, called us to be a Witnessing and testifying Church—witnessing for Christ, for the crown rights of the Redeemer, as supreme Lawgiver of his Church on earth, and against the encroachments made upon the constitution of the Church by the inroads of the civil power. But, blessed again be the name of our God, he did not leave us long, not even for a day, occupying the position of a mere testifying or witnessing Church—a position eminently fitted to engender spiritual pride and spiritual sloth; God in his providence brought us through that position, and made us not merely a witnessing but a *Working* Church. He gave us work to do, instant, immediate, which could not for a single day be postponed. He gave us from the commencement an adherence of the people of Scotland large beyond our most sanguine anticipations—he gave us all the missionaries to the Jews and to the Gentiles—he gave us many teachers, whom we were bound to support, and to our people he gave a spirit of liberality which made them ready to come forward to the help of the Lord. In these circumstances we had no time to pause. The Church was thrown at once into her new position, and called to labour diligently at whatsoever her hand found to do. And according to the grace with which God has blessed us, churches have been built, and ministers, so far as God has given them, have been planted in congregations. And now God in his providence is calling the Church to enter another era or period. Our work hitherto has been one of self-preservation, of self-provision. But now God has given our Church stability—in so far as any institution in these days can be called stable—God has given us stability in the land, and we are no longer to care merely for ourselves—we are called now to care for coming generations. This is precisely the era at which the Church of our Fathers has arrived. We have passed through the era of Revival, the era of Reformation, the era of Contending, the era of Testifying and of Protesting, the era of working merely for our own immediate subsistence, and now we are called to another period, viz., the period of consulting for the *permanence* of the Church in this land, and for her continuance to the generations yet to come. And on this plain principle, brought out by this brief review, I base my advocacy of the Educational Scheme of the Free Church of our Fathers.

Another remark which I shall make here in connexion with this review is, that it shows the time to be fully come for the Free Church to take up her present position in reference to education. It has been often felt by all who have been to any extent engaged in the recent strugglings and contendings, and workings of the Church—our minds and hearts, I say, have often been greatly relieved by the consideration, that at almost every step we were driven from our

own devices, and shut up without an alternative to the course which Providence indicated. I might relate many instances of what we aimed at not being realized—of our being shut up to a step from which we would most earnestly have shrunk. Often, yea, almost always, the thing we arrived at was not what we were aiming at, but something quite different, which God had appointed for us, and we were often shut in by God, in a position which we ourselves would never have chosen, but in which, as honest and conscientious men, we had no alternative. I might begin with the law against intrusion, and, passing through the various steps which the Church afterwards took, might make it plain that she was forced to take all these steps, and in the very order in which she took them. And, assuredly, the last step of all was a step from which we shrunk with alarm, which we sought by every expedient to avoid, which we would have tried any lawful scheme to avert. It was sheer compulsion of conscience alone which drove us forth from the Establishment. The same remark applies to the Educational Scheme which we are now taking up. Some friends may think, and I am not sure but that I agree with them, that we ought to have taken this scheme up in all the extent, and with all the vigour we now propose, at the moment we left the Establishment. But I do not regret the delay, for it only makes it more and more plain that in this matter we are following the dictates and leadings of Divine Providence. We did not make haste—and that is a remarkable fact which ought to be remembered—we did not make haste to send a flood of Free Church schoolmasters over the land. We thought at the Disruption we had enough to do in building churches and supporting ministers, and upholding the missionary schemes of the Church. We thought our hands were full enough, and the utmost which we contemplated then was to take up those Assembly teachers who were formerly supported by the Church, to continue to support them, and perhaps gradually and slowly to extend our educational apparatus. But God, in his holy and wise Providence, shut us in to another course. He put it into the hearts of the party from whom we had separated to place into our hands successive relays of teachers whom we could not refuse to support. The party first began to move in the parochial schools. They did it of their own accord. It was in no way our doing. Our parochial teachers did not volunteer to come out, and we did not ask them to come out. They felt that they could continue without a violation of duty, and we did not see that it was imperative upon them to retire, as it was upon us. But what did the other party do? They drove out every teacher who did not adhere to the Establishment, thus converting the parish schools into sectarian institutions, and laying an obligation upon every Free Church schoolmaster to come forth from his school. Thus an addition of about eighty was made to our list. But even this was not all.

[The Rev. Dr. then related similar proceedings in regard to the teachers of the Society for the Propagation of Christian Knowledge. He next stated the number of teachers at

present in the employment of the Free Church at 410 or 420. He then referred to the allocation of the teachers, and read the following to show that teachers are supported by the Committee in those districts which most urgently require them—viz., Teachers in the Presbytery of Dingwall, 11; Tain, 15; Dornock, 13; Tongue, 5; Caithness, 20; Lochcarron, 8; Skye and Uist, 6. The Rev. Dr. then proceeded to plead the cause upon its own merits.]

My *first* remark is, that long before the Free Church was formed in its separation from the State, the discovery—the melancholy discovery—had been made, that Scotland, instead of being the educated country which it was supposed to be, was, in point of fact, but a half educated country, if so much. I might refer here to a pamphlet published some ten years ago by an excellent friend of mine, and one of the ministers of the gospel in this town—the Rev. Mr. Lewis, in which it was proved by well ascertained facts and indisputable statistics, that the boast of Scotland was then gone—even then—and that it was a great delusion to believe Scotland the best educated country in the world. Even then it was discovered that the state of education was very low—low in point of amount, still lower, if possible, in point of efficiency. It was proved then, by examples of teaching, that many of the teachers were far from being the men of high standing and education which every teacher of youth ought to be. If this was the case so far back, what must it be now? The population has been immensely increased since that time—in towns increased very much indeed, and in many country districts, entire new towns have sprung up. Well, what has been done? Why, not a single additional parish school has been erected, or scarcely one, and little has been done for increasing the Assembly's schools. So that even if we were in the position of recognising the education provided by the law, and provided by the Established Church as sufficient, so far as it goes, still there is ample scope and verge enough for the energies of the most living, and spiritual, and enthusiastic branch of Christ's Church.

But this is not all. I remark, *secondly*, that we are now in the position of having lost all confidence in the education provided by the State and by the Established Church. We are in the position, I say, of having no confidence in that education. I am not here to impeach that education as worthless. It is not my business to disparage that education. Let it be good so far as it goes. But be it ever so good, I say that upon the principle on which it is now conducted, it does not deserve, and it shall not have the confidence of the ministers and people of the Free Church. (Applause.) For the principle it proceeds upon is in plain terms—and let the country know it—the principle of sectarianism and proselytism. It is right the country should note this. It may be retorted upon us that our scheme also is sectarian, and seeks to train up the children in the principles which we hold. But it is one thing to determine what we ought to do, having the education of our youth in our own hands, and another and very different thing to decide the question whether we can avail ourselves of the education provided by

the State, or by another branch of the Church. All I say is, that the education provided by these bodies is not an education to which it is safe to leave the children of our communion. I say this upon the ground that these schools are on the footing of an intimate connexion with the Establishment, of whose principles we disapprove. That is all that it is necessary for me to maintain. I do not say how far the State may be to blame, or how far the Established Church may be to blame. I do not say how far a modification of the parish school system, by which these schools would be left open to our teachers, would be safe or prudent. I do not say how far it is the duty of the Establishment to furnish an education which should be open and free to us. I only say that in point of fact they have not done so. They have made it close and exclusive; and since they have made the education provided by the State and by the Established Church, an instrument to be wielded for the suppression of our principles, no man can find fault with us if we take our own measures to secure the right education of our own children, and the godly upbringing of our youth in our principles. (Applause.) We are doing no more than exercising the right of private judgment when we say that the education provided by these two bodies is not an education which we can trust, and that we feel compelled to provide an education of our own.

But this is not all. I remark in the *third* place, and it is the most emphatic of all arguments, that God has put into the hands of the Free Church an opportunity for accomplishing a great and blessed work. Never, I venture to say, has he given to any church an opportunity such as he has now given us of conferring a glorious boon upon our native land. Sir, we are now in circumstances to carry out the glorious, the wise, the sagacious scheme of our reforming ancestors. We are now in circumstances to provide for the people of this land—for all, that is, who wish to have it—we are in circumstances to provide them, not with such an education as we might tolerate, but with an education which we can thoroughly recommend, as in accordance, so far as our judgment goes, with the Word of the living God. We are not called upon to consider the question, How far we can do with such and such a scheme of education? If a scheme were offered to us by a third party, we might have to consider how far we should be able to tolerate it. But we are now in circumstances to command the optimism of education—to realize and carry out not a tolerable scheme, but the very best scheme which the light of experience, and of recent experiment enables us, by the blessing of God, to devise; and surely when we are thus honoured by God, it is not for us to hesitate.

I remark, *fourthly*, that the permanence as well as the prosperity of the Church depends upon this scheme. We have no time and no room for hesitation. How stands the matter? The present generation has been honoured to contend for the principles of their fathers. But that generation will soon pass away; we and our

compeers will soon be mouldering in the silent tomb. Another generation will arise "which know not Joseph," another people will dwell in this land to whom the tidings of the Disruption will be as tidings from a far country. And in what position will that generation be? We know that the hopes of the Establishment and its supporters are built upon the next generation. They have given up the hope of reclaiming the adult population. They confess that the present generation is gone, but they look to our children, and say, "Wait till these children grow up and mingle with our children at our schools, and attend the teachers of our week-day and Sabbath schools, and forget the Disruption and all its events, and become familiar with the Establishment, they will become ashamed to be stigmatized as Dissenters, and will be glad to return to the bosom of the old and venerated Church of their fathers." (Laughter.) Such is their language, and such their hope. They have notoriously given up the present generation, but they look to the influence of those motives upon our children,—and are not these motives which do influence children? Do we not see enough of it around us? Do not we see it among the English Dissenters? For often when a young Dissenter grows up and gets introduced to Churchmen, and gets accustomed to the pomp and ceremony of their worship, he becomes ashamed to be stigmatized as a Dissenter, he grows enamoured of the fashionable religion, and thus he is led back to the Establishment. And no wonder, Sir, that it is so, for the Dissenters of England have left their children uneducated. It was the fatal fault of the Dissenters of England that they did not provide for the education of their youth—that they did not set up schools, and grammar schools, and colleges in abundance, and that they did not stamp with sufficient respectability and eminence those they had. If, when they were driven out by the act of the infamous St. Bartholomew's day, these noble Nonconformists had set themselves to consult for the coming generations—if they had given to every parish a school, and to every considerable town a college,—if they had offered to England an education of the highest order, based on sound and spiritual principles—if they had established seminaries which should vie even with Cambridge and Oxford themselves—and why not, Sir?—what was to hinder these noble Nonconformists from establishing seminaries, in whose presence the glory of even these famous institutions should have paled? But they omitted to do this. They suffered the opportunity to slip, and what has been the result? Their cause has suffered grievously from this circumstance, and many of their children have been seduced into conformity with the Establishment. Now, Sir, with God's help, we are prepared to avert such a calamity from this Church and this country. We are prepared to establish a system of education so elevated in point of intellect, and so thoroughly efficient, that it shall be deemed a pride and an honour for a young man to have received a Free Church education—(applause)—a system of education which shall enable a young man to take his

stand alongside the Senior Wranglers of the English Universities, and the optimates of the Colleges of Scotland.

These, Sir, being the principles upon which this scheme rests, I proceed next to explain its practical workings. And here there are two things to be attended to. The first may be indicated by a term which has become familiar to us from its use by our venerable father Dr. Chalmers—I mean the optimism of the scheme; the second its practice. The first is what we are ultimately to aim at, the second what we are to seek immediately to obtain. It is good for a man to have a high ideal, to set before him a good model. It is poor and mean for a man to set out with a low aim. In the Christian course it is ruinous to aim at low things—we must have a high model of conduct to imitate. It is a poor and a miserable thing for a Church to have a low ideal; therefore, we pitch high—our ambition is great.

Let me speak, *first*, of the extent of the education which we wish to provide. As to this, I do not wish to say very great things, lest in the end we be found guilty of boasting. We aim, then, at providing for the children of our own communion an education such as we can thoroughly commend. And when I speak of the children of our own communion, I mean not only the children who are actually in our own congregations—they are perhaps safe enough at any rate, but the children also of all the people whom we seek to superintend and influence, and whom we seek to draw to our churches and Sabbath-schools. And here, if any man ask me why we limit our scheme to these, I beg in the mean time to decline answering that question. Our undertaking is wide enough for the present. Let us first accomplish this great object before attempting more. We are not nearly within sight of it yet. We have, as I have told you, 410 teachers, or thereabouts, but you know the congregations in the Free Church are somewhere between seven and eight hundred, and there are about a hundred preaching stations nearly ripe to be recognised as ministerial charges. This is, therefore, not more than half the ratio of one school to every Free Church congregation, and surely that is the very least and lowest which we could contemplate. But this would not be enough even for the children of the Free Church. In many parishes where there is a great extent of ground and a widely-scattered population, several schools must be provided. Now, to accomplish this, we would need the present number of teachers to be tripled or quadrupled, so there is ample room and verge enough for our labours in the mean time, and after we succeed here, by the help of God, and the liberality of the people of Scotland, we shall consider what is next to be done. Meantime, such is the *extent* of our plan.

As to the *kind of teaching* which we mean to provide, let me advert to the highest qualification of a teacher of youth—a qualification which can be secured only by the outpouring of the Spirit of

God—a qualification, however, which it is our bounden duty to aim at, and to pray for—I refer to *personal piety*. I am aware of the difficulty of touching upon this topic. I am aware that it is difficult to ascertain the presence of personal piety, or true and living spirituality, in a man's soul. But it is not difficult to lay down a general principle, upon which, so far as human infirmity permits, men are to act. I believe, then, the principle of our scheme to be substantially this:—That the teachers of youth should be as decidedly spiritual men as the ministers of the gospel themselves. (Applause.) To this qualification little attention has been hitherto paid. But there is one circumstance which is most encouraging to us. The teachers we now have are—I do not say all spiritual men, for many of them were chosen before the Disruption, without any consideration being given to this qualification, and many of them appointed since without sufficient reference to their possession of spirituality. But I say that the existing teachers of the Free Church of Scotland have been weeded and made to pass through an ordeal of conscience, and we have now in our employment the men and the women, the male and the female teachers, who have been subjected to a test, and who have been enabled to stand that test. I do not say that this secures their spirituality. I do not say that it proves the spirituality of a minister that he came out at the Disruption. But I say it is a fair argument in point of fact, that the Free Church of Scotland has for ministers men who, one with the other, have undergone an ordeal and passed through a probation—an ordeal and a probation, infinitely a better test of principle than any examination which the wit or wisdom of man can devise. (Applause.) It forms a fair presumption that the Free Church did start with a number of spiritual pastors above the ordinary average, because she started with a body of men who had been weeded by a process of separation, and made to pass through the testing ordeal of a case of conscience. I am far, Sir, from saying these things in a spirit of boasting. God forbid that I should. I speak them in a spirit of deep humiliation. They do not give us any ground for boasting. No; but they lay the ministry and the people of the Free Church under a responsibility enhanced a hundred, aye, a thousand fold. If it be true that God gave us a body of ministers sifted and tried, and therefore, presumably, upon the whole, more spiritual than falls to the lot of churches in ordinary circumstances, then will not that render the judgment of God upon this Church a hundred-fold more severe, if, by our negligence or unfaithfulness, or by our restraining prayer to the Lord of the harvest, we should ever suffer a race of men to come into possession of our pulpits who are cold, and lifeless, and dead? The same remark applies to our teachers. At the start of our schools we have this security, that our teachers are a body of men who have stood a test of principle. And we desire to stand pledged before God to aim at obtaining spiritual men as our teachers.

O, Sir, a great delusion has gone abroad upon this subject, and it

has been thought that we could so fence the teaching in our schools—that we could so lay down rules—could so enforce the reading of the Word and prayer—that it did not matter what the teacher was. A delusion has gone abroad that our children were safe in these schools because there was a rule that the Bible should be read in them—that they should be opened and closed with prayer, and that the Catechism should be taught. Do I undervalue these securities, Sir? God forbid. I prize them as fences, but as nothing more. Of what avail is it that your children are fenced in with prayer and reading the Bible and the Catechism, if the pasture into which they are fenced is without the blessing of God, and if the shepherd who feeds them is a shepherd who will kill their souls? Sir, I trust we will start with the conviction that the excellence of a school lies in the school-master. Rules are nothing—the man is everything. Tell me what the man is.—Is he a man of God, a man of prayer, a man who makes the welfare of his pupils the subject of daily supplication at the throne of grace? Tell me, is your school-master such a man, and I do not care what the rules may be; I place my child without hesitation under such a man. I wish it, then, to be distinctly understood, that, from first to last—in training up our teachers, in putting them to the Normal School, in licensing them, and in getting them appointed to schools, so far as our judgment goes, personal piety will be an indispensable requisite. And I may remind you that it is not human wisdom which avails us here, but, in so far as the instrumentality of man goes, human prayer. We depend upon the prayers of God's people. We know that many make it a business to pray for spiritual pastors; we urge them to pray also for spiritual teachers. Many recognise a duty in the former, but neglect it in the latter. Many pray for us, and for a blessing on our instructions, but few pray for the teachers of their own children, that God would send among the lambs of the flock a shepherd after his own heart.

Our second object is to make the *profession of teacher thoroughly respectable, thoroughly honourable*. Our first business is to see that the teacher is personally a spiritual man; our next to make his profession respectable and honourable. And I remark that the two objects are more closely connected than a superficial observer would think. So long as the teaching of youth is made a by-job—a business which any man not fit for anything else can take up—you have no right to expect the blessing of God upon the work, or to expect that men of high respectability and liberal attainments will engage in the work. It is a great matter to raise the status of the teacher's profession. I rejoice at the sentiment recently propounded in high places upon this subject—I rejoice at the voice given forth by Lord John Russell upon the degraded position which teachers generally occupy, and the high position to which they ought to be elevated. But I advocate it not for the reasons which he has stated. I advocate it because it is an important step towards the securing of

a thorough system of education. In the first place, it is a discharge of your duty, and, in the second place, it raises the teacher more beyond the reach of temptation, and to a level with those with whom he ought to associate as an educated Christian man. You have no right to expect God's blessing upon the teaching of your children, unless you do your duty in supporting liberally, as he ought to be supported, the man who undertakes the arduous and responsible task. On the other hand, by raising the teacher far above the sordid cares of poverty, you elevate his thoughts, enhance his respectability, and enable him to associate with those who can support and encourage him in the things which belong to his peace. It is our intention, then, to aim at providing liberal salaries for our teachers. For the present year our scale is £.20, £.30, and £.45, to be determined according to certain rules. This is a considerable advance upon past years, but it is still far short of what we desire. I trust none will go away with the notion that this is a scheme for the mere aggrandisement of teachers, and that to increase their comforts is to make them more indolent. A notion is abroad that it is better the teachers should be left to depend altogether upon the fees—that if you give them a salary you diminish their motive to exertion. There is something in this notion, but it must not be carried too far. It would not be proper to give teachers such an amount of salary as would pamper sloth and indolence. But it is proper to give them such an amount as will lift them out of despair and give them hope and energy. Tell a man that he has nothing to depend on but a wretched pittance wrung from the parents of a few poor children, and you sink him in despair. But give him something additional to depend upon, and you animate hope and stimulate all his energies.

As in the first place, we propose to seek spiritual men for our teachers, and, as in the second place, we propose to make the profession honourable; so in the third place, we shall aim at making *the preparation* for that profession *thorough and efficient*. To propose to raise the salaries of teachers without increasing their qualifications, would be liable to grave objections. But, at the same time that we propose to make the profession more honourable, we propose to make the preparation for the profession thoroughly efficient. In order to accomplish this, we intend not only to keep up Normal Schools, but also to establish grammar and model schools in different parts of the country, at which young men will be brought forward in their profession, and we hope in this way soon to obtain a body of men who shall be able to pass a most searching examination and be licensed as men are licensed for preachers, out of whom the congregations of the Church may choose their teacher. I feel that this part of the scheme must be commended to the good sense and good feeling of the people. We are at a disadvantage here. The people are asked to contribute increased salaries to the teachers, and they see teachers of a comparatively low grade—they see a man who has

become a teacher at random, who has gone through no preliminary education and passed no trial, who has become as it were a teacher at his own hand—and they say that for such a man the support given at present is good enough. But we hope to see soon the commencement of a better order of things. We hope to turn out a body of men highly qualified for their work, highly educated and trained in the art of teaching; and when we present the country with a specimen of the class, we hope to receive a cordial support. But we cannot wait for that. We must have support on faith. You must allow us to try for a year or two, and see how far we will be able to realize our plan, and turn out a superior order of teachers. Give us your confidence, and I venture to say we will not betray it. And it is our object to secure not only a thorough training for our teachers before they enter upon their duties, but also to secure a stimulus after they have entered. We have taken a leaf out of the book of a body which has done great good in Scotland—I mean the Trustees of the Dick Bequest. That bequest is a legacy for increasing the salaries of teachers in certain shires; and it is managed, and admirably managed, too, by a committee.

[The Rev. Dr. here explained the rule by which salaries are to be granted to teachers. Before being licensed, all teachers are to be examined, and according to a man's qualifications he is to be entitled to the first, second, or third rate of salary. Still farther, periodical examinations are afterwards to be held, at which a teacher who was originally placed in the first or second class will be advanced according to the attainments which he has made during the interval. "So that no man will be unfairly dealt with, but the highest salary which the profession allows will be open to all." After remarking that he had now about exhausted all that he considered it necessary to say, and briefly recapitulating the points upon which he had touched, Dr. C. proceeded.]

I have a sanguine hope, Sir, that the people of Scotland will not consider the scheme which I have now explained unworthy of their confidence. Without boasting, I take leave to think that it would have received the approbation of the Reforming fathers of our Church, and that it is not unworthy the approbation of their children. And I now call upon parents, upon presbyteries, upon ministers, to look out promising and suitable youth to fill the office of teacher in the Free Church. I call upon parents, presbyteries, and ministers, to look out men of personal piety. Let them be sure that the young man whom they wish to train for the office is—so far as human judgment can go—under the influence of the Spirit of God. I call upon them to look out young men of talent for this work. Let them tell young men of high intellectual attainments that the office of teacher is no longer beneath them in point of respectability. Let them tell these generous youths, that it is the thorough determination of the ministers of the Free Church to make the teachers fellow-workmen and associates with themselves; that if it is their ambition to serve God in the gospel of his Son, they need not aspire to the occupation of a pulpit, but may be honourably employed in the teacher's desk, and no longer be separated by the line which has separated them before from the minister, and rendered the ministerial

office the object of their envy; and that they will find the ministers of the Free Church determined to receive the teachers as men, respectable and honourable as themselves, and to hold them, out and out, as fellow-workers in the Lord's cause. On our female friends we also call, for they can lend us valuable help. We do not consider our institutions complete unless they have an industrial as well as a scholastic department; that is, a department for teaching to work as well as to read and write. We would desire to have female teachers in all our schools, and we consider them entitled to a liberal support. We have many already enrolled in our cause, and we long for more, we ask for more. And I shall only say that if the first duty which the Free Church was called to discharge, was the duty of providing the ministry of gospel ordinances for her people, the second is that which she is now setting about, viz., the godly upbringing and careful training of the young in the nurture and admonition of the Lord.

ARTICLE VIII.

ON EVANGELIZING A COURSE OF LIBERAL
EDUCATION.

BY THE REV. DR. ASHBEL GREEN.*

DEEPLY sensible, as the writer is, that no attainment in science can ever compensate for the loss, or the lasting injury of moral principle and purity, still he is not prepared to go the length of those, who would proscribe the reading of the ancient classic authors, in a course of liberal education. Without the careful reading of these authors, it is in vain to expect that classical literature will ever be fully acquired; and it is this literature which furnishes, at once, the best basis for the superstructure of all liberal knowledge, and the key by which many of the apartments must be unlocked, in which some of its richest treasures are lodged. Reasons of the most conclusive kind are necessary, to justify the rejection or disuse of the means, by which such advantages are to be acquired. Reasons of this character the writer has never yet heard alleged. The objection which is commonly taken from the heathen mythology, has with him little weight. He rather believes that a full acquaintance with that mythology, is not calculated to impress the youthful mind with any sentiments in its favour; but, on the contrary, to show impressively the sottishness of idolatry, and the infinite importance and value of divine revelation. Some passages of gross impurity are

* These brief hints are taken from the Appendix to Green's Discourses, published in 1822. No man contributed more to evangelize a course of liberal education than Dr. Green, when he was President of Princeton College. In his latter days, he approved of the aims of the Church, in providing for the more thorough inculcation of religious truth in her institutions of learning.—Ed.

very properly omitted in the best editions of the ancient classics which are intended for youth; and other omissions may be made, at the discretion of a judicious teacher.

The mischief chiefly to be apprehended from a familiarity with these writings is believed to be the very same which may be produced, and often is produced, by reading many publications of literary merit, in our own language.—The reader is in danger of imbibing the sentiments and spirit of the authors that he frequently peruses and greatly admires. From this cause, probably, it has not seldom happened, that an immoderate thirst of fame has been contracted; that the heroic military character, with all its vices and vileness, has been approved and emulated; that the principles of pride, of resentment and revenge, or worldly honour and unbounded ambition, have been implanted and strongly radicated; that licentious pleasures and indulgences have no longer been esteemed criminal, but have come to be regarded and sought, as the proper appendages of a fashionable character and an aspiring mind; in a word that a system of views and opinions has been acquired and cherished, directly and malignantly hostile to the entire spirit, principles, and doctrines of the Gospel. Here, it is believed, is the real danger; and a danger it certainly is, of a very serious and alarming character. The inquiry is, how shall it be avoided or counteracted? Can it be avoided by always keeping youth, whose business it is to read and extend their knowledge, from perusing those writings from which the danger arises? Nay, if it be, as it certainly is, from educated men that we are to expect the correction of error and vice, how, it may be asked, can they be qualified to administer this correction, without some accurate knowledge of the sources and nature of the errors and vices which prevail? Ought not even a candidate for the Gospel ministry to be well acquainted with the heathen mythology, and with the spirit and opinions of the heathen writers generally? It will not be fair to say, that the answer which the writer plainly intends should be given to these questions, will go to justify the perusal of all the books of uncleanness, or of blasphemy, to which a scholar may gain access. Such compositions, at least among us, must be *searched after*, or they will not be found. The authors and publishers of such works ought to receive the heaviest punishment due to the corruptors of society; and the youth who seeks for them, manifests a disposition to vice and a strength of depravity, which call for the most rigorous restraint and discipline. The reading from which the writer believes that studious youth cannot, and ought not to be precluded, is that which has literary taste and reputation on its side, and without which the weapons of virtue themselves cannot be wielded to the greatest advantage. It is that which the scholar who should attempt to avoid, must not merely shun the ancient classics, he “must needs go out of the world”—

“Est modus in rebus; sunt certi denique fines,
Quos ultra, citraque nequit consistere rectam.”

If, then, it is no longer worth while to inquire whether it would not be better if a youth should never see a book of the kind contemplated, since the thing is impossible—the only remaining inquiry is, whether he would not better meet his danger under the guidance and protection of a discreet and pious leader, than be left to encounter it afterwards, by himself. The writer thinks that it ought to be a part of his education, to show him his danger distinctly, and to teach him how to escape it; and he believes that the most effectual way to accomplish this, is to mingle the study of the Bible with the study of the Greek and Roman classics.

If, indeed, scholarship alone were in question, why should not the oldest, and in every view the best book in the world, be studied, in a course of liberal education? Why should not the antiquities—the manners and customs, the history and poetry, of the Hebrews, as well as those of the Greeks and Romans, be considered as an important attainment for every scholar? Why should he not be made acquainted with the source from which many of the laws and usages, as well as the whole religion of his country, have been derived? Will he always acquire a sufficient knowledge of the Sacred Scriptures in his domestic education, or by a perusal of them as a matter of his own choice? Alas! it is a fact equally notorious and shameful, that men of liberal education are sometimes more ignorant of the Bible, than of almost any other book of reputation.

As a corrective of the erroneous principles, not only of the Greek and Roman writers, but of many in our own, and perhaps in every modern language, the study of the Holy Scriptures is important beyond estimation. They afford a pure and perfect standard—the only one which exists—of moral principle and action. If the youthful mind be thoroughly imbued with the doctrines which they teach, and be rationally convinced—as it may, even without practical piety, be convinced, of the unspeakable superiority of the revealed system to everything which is hostile to it in the productions of uninspired men, the best possible security will be provided against the danger in contemplation. Nay, we may safely go farther and affirm, that the very reading which otherwise might have been pernicious, will now, probably, become in a high degree useful. It may not only be the source of much valuable information and improvement, which every scholar ought to possess, but may serve strikingly to demonstrate the necessity of a divine revelation, by showing into what monstrous absurdities and errors the human mind has always been betrayed, on the subject of religion and morals, when left to its own unaided efforts; and how men of the most powerful intellect are sure to mistake, and to mislead others, whenever they are ignorant, or forgetful, or regardless of this unerring guide.

If during the whole period of a classical education, those parts of the Christian Sabbath which are not occupied in public worship, and in other exercises proper to the day of sacred rest, should be employed in the study of the sacred writings, as much knowledge of them would be obtained as would be amply sufficient for all the pur-

poses to which the writer has here supposed that the knowledge of them should be applied; provided only that the application be immediately, and assiduously, and discreetly made, by the teachers of youth. Let the teacher remark to his pupils, in the most engaging and impressive manner he can devise, on all the erroneous principles and sentiments which occur in classical reading. Let him show their unreasonableness and their evil tendency; let him point out their contrariety and their inferiority to the holy doctrines and precepts, and to the faultless morality of divine revelation. When the Scriptures are recited, let obscurities and difficulties be explained, and the lessons of practical instruction, derivable from the particular portion before the student, be clearly educed and affectionately inculcated. Let the peculiar doctrines of the New Testament be often stated, and its pure, and meek, and gentle, and forgiving, and patient, and benevolent spirit, be set in contrast with the direct opposites of such a spirit, as exemplified and recommended in other compositions. Let the perfect character of the Redeemer of the world be often exhibited and dwelt on; and let the example of the holy apostles and other eminent saints, as recorded in the sacred writings, be recommended to the attention and imitation of the young. Let this be done with fidelity and perseverance, and it is believed that not only will the reading of the ancient classics be without injury, but that the most effectual means will be used to neutralize all the deleterious matter which liberally-educated youth will meet with in the various books which they may and ought to peruse. A seed of divine truth will, moreover, be implanted in their minds, which, in some season of seriousness, and under the life-giving influence of the Spirit of all grace, may spring up, and bring forth fruit unto life everlasting. That the plan here recommended will require patient and laborious efforts to carry it into effect, is admitted; but the object sought is surely worth all the pains and endeavours which are necessary to obtain it.

In what the writer has here said on the study of the Holy Scriptures, he has not been proposing a mere speculation, or an untried and uncertain theory. He has stated what he has, for himself, made a matter of experiment; the good effects of which he has seen, and in which he hopes to rejoice in the most solemn crisis of his existence. He here bears his testimony to the practical efficacy and manifest utility of this plan, of mingling the study of the Sacred Scriptures with all the other studies of a literary institution. And with the utmost deference, he earnestly recommends the serious consideration of it, to all who have the sacred charge of directing the reading and forming the minds of youth. Among the means which are used to evangelize the world, it is his belief that one of the most powerful would be, to EVANGELIZE THE COURSE OF A LIBERAL EDUCATION; and he hopes the day is approaching when this will be generally seen; when the salt of revealed truth shall so heal the fountains of science, that all the streams which issue from them "shall make glad the city of God."

ARTICLE IX.

ADDRESS TO CHRISTIAN TEACHERS ON AN INCREASE
IN THE NUMBER OF GOSPEL MINISTERS.

BY THE REV. JAMES W. ALEXANDER, D.D.*

FROM every side the complaint is heard, that the existing ministry is insufficient to meet the demand of the times. The harvest truly is great, but the labourers are few. The country is large, and perpetually increasing; the population of the old states is augmented in a fearful ratio; and new states and territories are opening their resources, in all the mighty West, and even beyond the Rocky Mountains, and the Sierra Nevada. The simple but alarming truth is, that the ministers now in the field are altogether unequal to the present necessity; and the rate of increase is such as gives little hope of future supply. Without attempting any colours of rhetoric, our statement is laid before you, that we must have more ministers of the gospel, or our cause must go backward.

This undeniable posture of our affairs would be less formidable, if large numbers of our young men were seen to be seeking the ministry. Such however is not the case. Without undertaking to account for it, the fact stares us in the face, that the Church cannot procure as many suitable candidates as she stands ready to support and educate. There are colleges in which, among hundreds, not one is known to be looking to the sacred office in our communion. Young men of promise are aspiring to other professions in great numbers, including many who make public acknowledgment of their faith in Christ. Sons of the church, descended from godly parents, baptized in their infancy, and dedicated to God, are preferring worldly callings, instead of coming up "to the help of the Lord against the mighty." From among the world, a smaller proportion than in some former years is brought into the ranks of holy warfare. This unvarnished statement of uncontrovertible facts gives unfavourable augury for the times that are coming.

While this aspect of our affairs ought to arouse every pious heart to labour and pray for the outpouring of the Spirit, and the widespread revival of religion in general, it ought also to lead us to renewed exertions in particular. No means should be left untried to increase the number of our ministers. No class of persons is exempt from this obligation, which weighs with special force on ministers, elders, and parents. But to what class can we turn with more lively hope than to those who are engaged in the instruction of youth? In their hands, and that by thousands, are the very persons from whom the levy must be made for the recruiting of our wasted forces. To teachers, then, of every class, who love the Lord

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Jesus, and more particularly to those who are attached to our own doctrines and order, we address this familiar but earnest plea.

You are engaged, beloved brethren, in an arduous and responsible work, which tries your gifts and your patience, and which too often meets but poor requital in any worldly sense. Our main end would be gained, if we could engage your assent to the principle, that in all these toils and self-denials you should regard yourselves as labouring primarily and directly for the Lord Jesus Christ. This would almost insure the increased ministry which we need. If every instructor were urging forward his daily efforts with this intention, our point would already be gained. It is the absence in many of this high Christian motive which results in the present sterility of our schools, hundreds of which may be visited before you encounter one youth who is sighing for the work of the Lord. This ought not to be the case in a Protestant land, where the great Reformation principle should be universally prevalent, that schools are the nurseries of the Church. And it will not be the case, in a day when teachers awake to a sense of their accountability and their privilege, and employ the means which are abundantly placed in their hands. For as there is obviously no class of persons who have the youth of this generation so fully under their moulding influence, so there is none so happily situated for educating talent and instilling principle, and holding up motive, and fostering desire with regard to the ministerial work. Within certain limits, the character of teachers will determine the character of children; in other words, the character of the next generation. If Christian preceptors never suggest the importance of this work, and never foster the gifts which it demands, it is no marvel if thousands of youth pass through schools and colleges with purely secular aims and plans, and if the ministry be to a certain extent deserted.

Let this preliminary topic be seriously laid to heart by Christian teachers. Open your minds, respected brethren, to the expostulation of love. Submit your daily routine of action, and your ruling principles as instructors, to a faithful scrutiny. Observe how far you pursue your calling with an eye to Christ's cause and to the great award. You have professedly made an unreserved surrender of your all to the Lord Jesus Christ. You will not for a moment claim to exempt your chosen employment from this dedication. The honourable business of your lives is undertaken in subservience to the kingdom of God; and you own the obligation of making all your acts tend to the promotion of the gospel work. You are not your own, but are bought with a price. In other words, you are to regard yourselves in all the business of instruction as teaching for Christ. Let this find its place among your governing maxims, and our argument has a fulcrum which cannot be shaken.

From what has preceded, it is but a step to the further consideration, that *Christian teachers have a great work before them, in giving increase to the number of our ministers.* You have seen the neces-

sity for such increase; we pray you to consider your own possible agency in supplying it. You have under your daily charge, by tens, by scores, or taking years together, by hundreds, a body of young persons. Among these are children of admirable gifts, to whose bright faces you are wont to turn for refreshment and hope amidst annoyances and disappointments. What we would seriously press on your consideration, is the duty of seeking to bring some of these into training for the ministry. If this single truth were sunk into every teacher's heart; if this single duty were everywhere performed, we might fairly look upon the battle as won. If even every school in our Presbyterian territory contained one candidate for the ministry, it would give a promise like the universal blossoming of our orchards in the spring. We are persuaded that this duty has failed to reach the minds of teachers, or to fix their attention in any due proportion to its importance. Could the wants of the world, and the necessity for gospel labour, break upon your minds with half their real light, you would bless God for putting you into an office where you may so immediately and powerfully contribute to this supply. No men in the world, not excepting parents, or even ministers, can do more for training up preachers for the country than those who in every part of the land are engaged in teaching.

It scarcely needs enlarged remark to show that the first duty of an instructor, in this affair, regards such scholars as give some evidence of piety. Not every sincerely religious boy is fit for the work. It is no part of a teacher's duty to aid in thrusting drones or dunces into the Lord's vineyard. There are cases in which even the ardent desires of worthy but ungifted young men are to be repressed; though it is a point where great discrimination is needed. But if you have under your charge those who make a credible profession of their faith, and at the same time are discreet and apt at learning, these, *these* are the precious jewels which should be brought into the sanctuary, and *you*, brethren, are the very persons to bring them in. On this interesting point some details may be expected in the sequel; let a statement of the general duty suffice here.

Your regards, however, need not be confined to those who are already converted. You have other pupils of equal or greater promise, whom God may yet convert, and from whom he may call ministers of the word. We cannot go too far in training the universal talent of our youth. We know not whom the Lord may call. It is your privilege to labour incessantly for the salvation of your beloved charge. Providence has greatly multiplied instances of general awakening in Christian schools. In your own experience, it is to be hoped, you have seen some such fruit; if not, it is time to pray for it, and to strive after it. If you conduct all your labours as the servants of Christ, counting it your highest honour to be instrumental in promoting his kingdom, you will look on every scholar as one who may yet do service in the building of the house of the Lord.

The duty, then, which with affectionate faithfulness we would urge upon all instructors, through the length and breadth of the land, is that of reckoning all other aims subordinate to that of *honouring Christ by training youth to his glory, in the service of his church, and especially in the ministry of reconciliation.*

Having thus stated in general terms the duty of Christian teachers, we shall proceed to suggest some motives which may impel to the performance of it.

MOTIVES.

I. *The prospect of labouring so directly for THE INCREASE OF THE MINISTRY should be inspiring to every Christian heart.* Let us limit our view for a little to the question of *number*. How may we hope to add to the number of ministers? In no way, we are convinced, so reasonably as by engaging pious teachers to renew their covenant with Christ, by dedicating afresh their powers, their time, their teaching, and their scholars. The great matter is to reach the minds of our youth, and to persuade them, on scriptural grounds, to prepare for the work of preaching. In this way a blessed and peaceful conscription may be made for the Lord of hosts. Out of this multitude some will be enlisted, if the means be used. But who is to go to these scattered groups on the important errand? You, brethren, who have them at your very doors! There is no method half so promising. You already constitute a corps of missionaries in behalf of church-education. There need not be a single specific appointment for this end. Vastly better is this than any separate detachment of men for the purpose. Suppose, for example, we should try to effect the same by particular agents. It would remove these from other labours; it would be expensive; it would be difficult to obtain the men; any number whom we could secure would be unable to reach all our schools, or to reach them oftener than once in several years; and even if they could reach them, with how much less impression would they come to them than the well-known and affectionate instructor! In the teachers now in the field we have a body of men this moment on the ground, in immediate proximity with the youth contemplated, and able to operate upon them not once a year, but every day. This is a point too obvious to be mistaken, but too important to be omitted; the existing teachers of our schools constitute an agency prepared to enter on this work without delay.

Statistics are wanting, to show how many of the instructors within our congregations are communicants in the Presbyterian Church. Some observation in different States encourages us to believe that the number is far greater than is thought by most. In the kind providence of God pious young men, rather than others, are disposed to engage in the work of teaching. Some large congregations have within their bounds five or six schools, and there is scarcely one

which cannot claim a single school. It will be a very moderate basis of computation to reckon one school for every church, and to consider one in three of the teachers as professing faith in Christ. We believe this to be much below the truth. But even this gives us eight hundred and sixty-five pious teachers. Add private tutors and the principals and professors of colleges and high schools, and we may safely claim a thousand agents in the field. One recruit annually from each of these would give us a thousand candidates every year. The proportion may seem too large; but it would not be so, if teachers were plying this work with zeal and prayer. Then we are to consider, that some of these institutions, instead of being handfuls, rate their scholars at fifty, a hundred, and even two hundred; and that in the course of the year, Divine grace is wont to shed forth converting influences on schools and colleges perhaps more liberally than on any communities, bringing in great numbers at once to the communion of the church. By proper instructions and persuasions the teachers of the land may do more than all other persons to place promising youth in the path which leads to the ministry. All that is wanting is a just view of the subject, and proper feeling with regard to it. And your personal attention to this momentous duty in the course of your daily labours, is what we would earnestly endeavour to secure.

II. *Instructors of youth may thus aid in furnishing a ministry OF THE RIGHT CHARACTER.* That is to say, they may contribute not only to quantity but to quality. Our ministers will be better ministers for such labours. We cannot begin too early to form the mind of the future preacher. If suitable in other respects, the sooner a young man begins to regard the work of proclaiming Christ the better. It is true that many of our most estimable pastors and missionaries came late to the work, and a still larger number did not recognise their vocation until their studies were somewhat advanced; but these will be the very first to acknowledge how much better it would have been if they had made this dedication of their powers at an earlier date. They would then have taken every step and made every attainment, with a direct view to that great and glorious work: and this, in ordinary circumstances, would have saved them from many losses, and conferred a hallowing influence on their studies and employments. Teachers are the very persons to do most in giving this determination to the character. They gain the earliest glimpses of mind and heart; they are perpetually with their juvenile charge; they possess their confidence, and can lay the plastic hand upon their manners and habits. Surely it cannot be a matter of indifference, that those who are to minister in holy things should from the earliest years be under the tuition of men who tremble for the ark of God.

It is not meant that means should be used by teachers to entrap boys into premature decisions. This it is possible to do, to the great detriment of the individuals and the church. There are many rea-

sons for thinking that hasty pledges should be avoided, and that a purpose to enter the ministry should be left to that gradual and healthful growth which belongs to so momentous a determination. But it is nevertheless the privilege of the teacher to hold out before his scholars all evangelical inducements to be preachers of the gospel. Some of these, even in early youth, will secretly form the purpose to serve Christ. Now what we maintain is, that all such will greatly profit by being under the care of instructors who rejoice in this kind of dedication; and under such instructors the number of these youth will be most likely to increase. If in the daily employments of your school-room or your class, your eye is constantly looking abroad to espy some who may be useful ministers, and if you place the glory of Christ above all the other rewards of your profession, then it is impossible that there should not be an influence going forth to all under your charge, which will make itself known to those among them who shall actually preach the word; and this is a motive to the work we recommend.

III. *Faithful teachers will aid in raising up men to serve the church* IN OTHER LABOURS THAN THOSE OF THE MINISTRY. All good men are not ministers, nor is it desirable that they should be. We need good elders, deacons, Sabbath-school superintendents and instructors; we need presidents, professors, and principals; physicians, lawyers, judges, farmers, and merchants; in short, there is no sort of earthly business in which we do not require more educated and holy men. Christian instructors may be assured, therefore, even if in many cases they fail to introduce men into the ministry, that their labours are not in vain in the Lord. It may well animate the mind of many an humble believer, amidst the cares and disquietudes of his school, that he is helping to rear a generation who shall serve the Lord, and that those who pass from under his hands will be everywhere the upholders of sound order, temperance, truth, and piety.

IV. *The labours of instruction conducted on these principles will tend to SAVE THE SOULS OF MANY PUPILS.* Here is a motive which might well make every pious heart throb with anticipation. Suppose you should gain no one for the ministry; suppose even that your pupils should all die before manhood; yet if you are the means of introducing them to heaven—what a blessedness! Now the very same method of life and line of instruction which promises the advantages already mentioned, promises also this. Enter on the work of teaching, and pursue it with a single eye to Christ's glory, toiling and enduring for him, and regarding every youth placed under your guardianship as a jewel which may adorn his crown, and the likelihood is great that you will see constant tokens of the Divine presence in your school. Hundreds are now living, and thousands are in heaven, who could, under God, ascribe their awakening or their conversion to the faithful instructions which they received in school, or from their preceptors. The history of the Reformed Churches is full of such pious instructors, from the days of Calvin's schoolmaster,

MATURINUS CORDERIUS, whose Colloquies were once read by every Latin scholar. This is a topic of incalculable moment, even independently of the main argument which now engages us. It comes home to the conscience and affections of every teacher. There can be no greater object held before you in your profession, than the saving of souls; and for this you have advantages possessed by few others.

V. *These views of duty add DIGNITY TO THE TEACHER'S OFFICE.* The business of instruction may be conducted in two very different ways. On one hand, it may be a low, unhonoured, almost mechanical routine, pursued for the sole purpose of gaining a livelihood; on the other hand, it may be one of the noblest functions discharged by a human being. To confer on it this glory, which some may deem extravagant, all that is necessary is that it be viewed as the training of immortal souls, and as subsidiary to the publication of gospel truth. It is the gospel which dignifies the school. This was the aspect in which the Reformers beheld the subject. Thus it was in Scotland, where the same acts which made provision for preaching, made provision for teaching; where every parish church was accompanied with a parish school, both being equally under the supervision of the Presbytery. To both preacher and teacher belonged what in ecclesiastical phrase was called "the cure of souls." The complaint is often made, and not without justice, that due honour is not conceded to faithful and laborious instructors. But here is "honour that cometh from God alone," and which will not be disregarded by those who prefer heavenly to earthly rewards.

VI. *High Christian views MAKE THE WORK OF INSTRUCTION DELIGHTFUL.* The teacher's office is not a sinecure. His labours have little intermission, and are sometimes such as put his utmost patience to the test. Inculcation of rudiments, with perpetual iteration, is itself irksome; to this must be added the incapacity, or idleness, or frowardness of children; and not unfrequently ignorance, ill-nature, or ingratitude on the part of parents. Unless a teacher is buoyed up by some active principle, he will find his days heavy and almost intolerable. We know, indeed, that the work of teaching affords of itself some sources of pleasure to generous minds, who rejoice in watching the development of youthful intellect and morals. Yet this is trifling gratification when compared with that which springs from connecting every part of the daily lessons with the service of Christ, and with the wonders of eternity.

He who feels that in his humble measure he is furthering the salvation of mankind, by adding to the number and the qualifications of the ministry, and by rearing up men who can be useful in other departments of the church, has a confidence which casts its beams over all the dull and leaden prospect of the scholastic field. Here a most important principle of our nature comes into play, namely, that *Love sweetens all labour*. We observe it in the mother, suffering and serving beside her babe; the daughter, watching over the

decrepitude of her parent; and the wife, making sacrifice of youth, health, and refreshment for her husband. Love is equally operative in the higher sphere of religion. When terminating on the Lord Jesus Christ, it causes every service, however menial in itself, to be welcome. The otherwise intolerable anxieties and fatigues of a school will be alleviated by the reference of every act to the Lord whom we serve.

(VII.) *Such teaching will meet with its REWARD.* In this world no profession is less generously remunerated than that of the teacher. Even those parents who settle their dues sometimes give the pittance grudgingly. It is much better to look beyond the present life, to that recompense which shall take place at the resurrection of the just. Here we might easily be tempted to wander beyond the just limits of our present subject, and treat of the blessedness which will be granted to those who have spent a lifetime in training up children for God, and of the exquisite joys attendant upon meeting those in heaven whom they had instructed upon earth. But we must leave this to your private meditations. In this, as in all other pursuits, you will gain a new stimulus, and a happier elevation, by bringing in the power of a heavenly motive; and will find many an hour of sloth quickened, many an impatient murmur hushed, and many a sorrow assuaged, by looking forward to the day of Christ's coming.

After this survey of the motives to the work, it is not, we trust, too much to believe that you will readily attend to some hints as to the way in which it may be performed.

MEANS.

Bearing in mind that the general duty here urged as incumbent on the teachers of youth, is to use all means to reinforce the Christian ministry, we shall endeavour to point out what these means are; and for the sake of brevity as well as clearness, we beg leave to do this chiefly in the way of direct address. At the same time we would seek to avoid all that is harsh or dictatorial, using that freedom which belongs to respectful and affectionate entreaty. To such of our brethren, then, as are engaged in this responsible work, we offer the following suggestions, by no means novel, how much soever they may have been neglected in practice.

I. **SEEK OUT YOUTH WHOSE GIFTS PROMISE USEFULNESS IN THE MINISTRY.** Your situation is eminently favourable for this. From year to year numbers pass under your observation, and in circumstances which facilitate correct judgment. Capacity and genius are often latent; they will be diligently sought out by the wise teacher. Among your pupils there are certainly some whose aptitude and talent rise above the common mark; it is your delight to instruct them, and you sometimes forecast their future usefulness and distinction. Let the question daily present itself, Who among these are likely to be preachers of the gospel? Attention will of course be

due, in the first place, to any who by Divine grace are already numbered among the Lord's people. Happy is that preceptor (and through infinite mercy there are many such) who can look over his interesting group of boys, and discern several who offer evidence of a renewed mind! It will quicken your exertions on their behalf, to consider that you may be training those whom God may largely own in the conversion of souls. It will guide you in all your management of their case, and will suggest many a topic of instruction and remark. You will, in this view of the subject, watch over their habits and progress with redoubled solicitude, and will seize every occasion to apply those gentle but effectual touches that may lead them into a work which you so much desire for them. A pious professor, or other teacher, is scarcely fulfilling his duty, who allows himself to remain ignorant of the temper, talent, and bias of youthful brethren consigned to his charge, or who allows them to remain ignorant of his ardent wishes that they should consecrate themselves to the work of the Redeemer. Is it not worthy of being considered, whether you have not already been delinquent in this particular?

But there is another class of pupils on whom your eye will daily fall. They have quickness of parts, are docile and proficient; but as yet they are unconverted. In regard to these your duty is twofold. First, you are called upon, as before stated, to labour unceasingly for their conversion; and, secondly, you are to employ special diligence in giving them all the discipline of the soundest education, in the hope that if not immediately, yet at some future day, God may subdue them to himself and make them "able ministers of the New Testament." They are therefore not excluded from that observation, search and care, which has for its object the increase of the ministry. It will be a happier day for our Church, when every instructor shall have his list of beloved youth, every one of whom gives tokens of usefulness in preaching the everlasting gospel.

II. RENDER ALL THE AID IN YOUR POWER TO THOSE WHO ARE EXPECTING TO BECOME MINISTERS. Here the field of usefulness is wide, and we rejoice to know that such aid has been afforded by none more generously than by professional teachers. Ever since there was a Christian ministry on earth, pious instructors, loving the cause of the Redeemer, have been forward to give a helping hand to indigent boys of piety and promise. They have done this by lowering their little fees, or by remitting them altogether; in many cases they have furnished them with books; and sometimes they have undertaken their entire support. Where this has been beyond their slender means, they have made interest with benevolent persons of wealth. All these methods are recommended to your attention. It is generally to public teachers that we must look for the discovery of such cases; it is safer so to do, than to be governed by the opportunities of the young men themselves. Instructors could be named, who, through a large part of their lives, have never been without some young men dependent on their bounty; and it is de-

lightful to consider how large a number of successful ministers have thus been lifted over obstacles in their way to the sacred office, which otherwise would have been insurmountable. Important as this point is, there is really no one which it seems more superfluous to urge.

III. MAKE THE CHARACTER OF YOUR PUPILS A CONSTANT STUDY.

It is only in this way that you can learn who among them are deserving of special care, and who are in possession of the requisite talents. And even after you have determined that such and such persons bid fair to do the Church service, your work of discrimination is not ended. There are wide differences even among pious youth, in discipline, habit, and disposition. One of the great advantages of the method which we are recommending, is that it applies the influences at the earliest moment, and when the subject is most malleable and ductile. There are even in renewed minds obliquities of temper, which would in maturity unfit for ministerial work, but which, early taken into the forming hand of a wise and dexterous preceptor, may be rectified. There are gross defects in knowledge, which may by seasonable assiduity be fully supplied. There are negligences of method and unhappy customs which may be safely removed; while, in regard to personal piety, there are a thousand healthful lessons to be gained from Christian tuition. But none of these things can be done without a sedulous and penetrating study of individual character. If such caution is observed in the office of the Inspector-General, with regard to all recruits for our army, extending to every quality of constitution and limb, how much more should we be vigilant as to the qualifications of those who aspire to be ministers of the gospel.

IV. IN ALL YOUR INSTRUCTIONS GIVE THE FIRST PLACE TO RELIGION. Then, if you are true Christians, your heart and your work will go together all the day long. Your rule is, "Seek ye *first* the kingdom of God and his righteousness." How is it possible for a teacher to acquit himself of a sort of religious treason, who dwells all his year among the heathen classics, and the merest secularities of this perishing life, and never breathes to his pupils a syllable as to the way in which they should go? Many of them, it is probable, come from households which are negligent, irreligious, erroneous, heretical, or even infidel. O, respected brother, how great is your privilege! You may introduce these souls to Christ and thus pluck them as brands out of the burning. Perhaps it is the only way in which some of them are likely to arrive at the knowledge of the truth.

Do not content yourself with a low standard of religious training. The Bible is read in your school; it is well; your school would be heathenish if it were not: but this is not enough. The exercises are opened and closed with prayer; it is well; but you are called to more than this; and you will do more if you keep Christ and the judgment continually in view. No week should pass without a

regular lesson in the Scriptures, accompanied with remarks which may reach the conscience and affections of your pupils. Indeed, we know no reason why a short exercise of this kind might not form a part of every day's work. In the old Presbyterian schools the Shorter Catechism was regularly taught. Where no objection is made, this practice should be diligently kept up. At all events, that incomparably formulary may be learned by all children and youth whose parents do not express some disapproval.

Not only religious instruction, but a religious spirit, should reign in your school. This will depend on the life of piety in your own soul. Your example, as to words, demeanour, and temper, will manifest this spirit, and have its influence on the very youngest of your scholars. Pious parents will send their beloved children to your school, as into a holy atmosphere, with an humble confidence that they shall there be enjoying the means of grace every day. The morals of your literary household will be secured upon the highest evangelical motives. Discipline will become a gentle process, seldom demanding the rigors of threatening or punishment. And you will probably have your reward in seeing a number growing up to dedicate themselves to the labour of gospel love.

V. KEEP THE SUBJECT OF THE MINISTRY BEFORE YOUR OWN MIND AND THE MINDS OF YOUR PUPILS. After all that has been said, this may at first seem superfluous. But you will remember, that a truth may be believed, and may even be considered important, and yet may fail to dwell upon the mind distinctly, constantly, and with the cogency of a practical motive. What we would press upon you, is the habit of viewing all your instructions as subservient to the work of the Lord; and accounting it the most desirable fruit of your teaching to prepare ministers to go before the face of the Lord. The more deeply this sinks into your mind, the more direct and operative will be your endeavours to attain the object. You will then "run, not as uncertainly;" you will fight "not as one that beateth the air." And while you charge home these considerations on yourself, you will embrace every opportunity of laying them before your pupils; by casual hints and more formal discourses; by reading, extract, and anecdote; by rehearsing the wants of the world, the excellency of ministerial work, and the glory of gospel grace. For it is by such considerations that persons, young or old, are induced to follow Christ and preach the gospel; and when schools abound with such lessons, churches will abound with ministers.

VI. CONVERSE WITH YOUR PUPILS ON THIS SUBJECT. Of all the influences which an instructor exerts on learners, perhaps the most important is one which many neglect; it is private conversation out of school hours. A word fitly spoken falls with weight on the individual ear. It reaches further than the general address or lecture. By such conferences you are enabled, as before recommended, to study character and to guide inclination. Who knows but among the very youth who now look up to you for information, there may be

one who has secret longings to know Christ's will, and who will be unspeakably relieved and benefitted by your timely counsel? You may draw forth the diffident spirit, at some happy moment, and fix determinations that are never to be moved. As this means of influence is known to have a great bearing on the conversion of the soul, it is likewise powerful in respect to the choice of a profession. A teacher would do well, who should allow no day to pass without close, faithful, and affectionate personal conversation with some one of his charge.

VII. LET THIS SUBJECT ENTER INTO YOUR PRAYERS, WITH AND FOR YOUR PUPILS. "*Pray ye,*" says our blessed Master, in connexion with this very matter, "*Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.*" Matt. ix. 37. It is to be remarked, that the precise thing which our Saviour enjoins upon us in view of the whitening fields is *to pray*. If this is incumbent on believers in general, how peculiarly incumbent is it on those who spend the greater part of their days in the company of the very persons who might take the sickle and gather the golden sheaves. Conscientious teachers pray with their scholars. We mean something more than a cold, hurried, formal service, often little else than a notice that school is opened, or that it is closed. When there is grace in lively exercise, the pious instructor will feel that to be a moment of solemnity and tenderness in which he stands, surrounded by his beloved youth, and tries to lead them upwards in devotion.

At such a time, when you draw near the throne of mercy, let the increase of the ministry come before your remembrance, and earnestly ask of God that he would vouchsafe to take some of those whom he has entrusted to your tuition, and make them heralds of his saving truth. But not only may you offer these intercessions in public. Your closet will witness, that in secret devotion you bear on your hearts those who are submitted to your guardianship. Here, alone with God, you may press the humble claim, for his name's sake, with greater fulness and importunity, entering into particulars, and uttering the very names of those who are already enlightened, and of those for whom you desire this grace. What a change would be wrought in all our ecclesiastical prospects, by this revival of prayer on the part of pious teachers!

VIII. LET THE PROSPECT OF SUCH RESULTS LEAD YOU TO THOROUGHNESS IN THE WORK OF INSTRUCTION. A stronger motive could not be presented. Labours of love are not slighted. Regard for Christ affords impulse and solace, and turns wearisome tasks into pleasure. A holy oil will distil upon every wheel of your daily operations, when you look at the possibility of adding new labourers to the harvest-tolls. You will aspire to make these labourers as thoroughly furnished to all good works as your diligence can render them. As learning is employed by the Master in his ministry, you will strive to give a training which shall be extensive and thorough;

laying deep foundations, making patient advances, using improved methods, applying wise repetition, carrying up the structure with honesty and caution in the details, shunning every slight and superficial device, and despising all vain display; seeing that "ye serve the Lord Christ." And as you know not which it may please God to call, you will dispense these cares to every one within your influence; giving especial and affectionate attention to those who already desire the "good work." Not for a moment will the Christian teacher forget, that his instructions should be all the more solid and enriching because of his Christianity. The proper application of this principle will have this certain result, that Christian schools will be everywhere seen to be the best schools; and no man will be able to object, that in seeking the prevalence of religious feeling you have made any sacrifice of learned accomplishment. There is no danger that our ministry will be too well educated; and the earlier the stage in which this thorough work is undertaken, the better will be the consequences for posterity.

IX. KEEP YOUR EYE ON THOSE PUPILS WHO HAVE PASSED FROM UNDER YOUR IMMEDIATE CARE. The influence of a good teacher is not ended when a young man leaves school. It is almost universally found, that when the little annoyances of discipline are forgotten, the scholar remembers acts of kindness and faithfulness with more tender regard. The authority of such a teacher is sometimes as lasting as life. Follow your pupils with your attention, and counsel, and prayers, into college, and other places of improvement. Watch for tokens of reformation and faith. Maintain such intercourse and correspondence as may be permitted. Add your counsels, on all important subjects, and especially in regard to the work of the ministry. Remember that the period in which most young men decide upon their future calling is that which follows their preparation for college. At such critical moments, a word from the honoured instructor will often suffice to turn the scale. Thus, even if never allowed to preach the gospel yourselves, you may be continually adding faithful men to the number who are making "full proof of their ministry."

In these ways, and in ways like these, it is confidently believed that the instructors of our youth may contribute, in a very high degree, to supply that lack of service under which the Church at present so loudly laments.

These remarks will meet the eye of several classes of teachers, who will acknowledge a special relation to their own case. First, *those who are placed over church-schools*, parochial, presbyterial, or synodical, will feel doubly bound to perform the duties recommended; seeing it is the very intent of these institutions to aid in promoting evangelical truth, in our view of it. They will at the same time enjoy facilities and freedom, unknown to others, for carrying out all our suggestions in their fullest extent. Secondly, *candidates for the*

ministry, of whom great numbers are temporarily occupied with instruction, cannot fail to admit the force of the foregoing considerations. Having been themselves so lately in the seat of the learner, having so lately yielded to the claims of Christ's ministry, and having the great and delightful work so nearly in prospect, they must, more than most, be in sympathy with such of their youthful associates as begin to feel these motions stir within them. Thirdly, and above all, *ministers of the gospel*, who have the care of schools, or who instruct in colleges, scarcely need our word of exhortation. We would rather invite them to co-operate in promoting the manifest object of this address. Through them, particularly in their own pastoral charges, the arguments here presented can best find their way to other teachers. While in their own circles of instruction, they may of themselves be endeavouring to increase the number of ministers, they may exercise a happy influence upon all around them who have the care of youth.

The whole subject is respectfully submitted to teachers of every class. May the Lord of the harvest add his blessing to this earnest attempt to increase the efficiency of his Church! And to his name be the glory!

ARTICLE X.

MINISTERIAL REVIVAL.*

HOW MUCH MORE WOULD A FEW GOOD AND FERVENT MEN EFFECT IN THE MINISTRY THAN A MULTITUDE OF LUKEWARM ONES. This was the remark of Ocolampadius, the Swiss reformer. It was the remark of one who had been taught it by experience, and who has recorded his observation for the benefit of other churches and other days. It is a remark, however, the *truth* of which has been but little acknowledged and acted on: nay, whose *importance* is to this day unappreciated even where its *truth* is not denied. The mere multiplying of men, calling themselves ministers of Christ will avail little. They may be but "cumberers of the ground." They may be like *Achans*, troubling the camp; or perhaps *Jonahs*, raising the tempest. Even when sound in the faith, yet, through unbelief, lukewarmness, and slothful formality, they may do irreparable injury to the cause of Christ, freezing and withering up all spiritual life around them. The lukewarm ministry of one who is theoretically orthodox, is often more extensively and fatally ruinous to souls than that of one grossly inconsistent or flagrantly heretical. "What man on earth is so pernicious a drone as an idle minister?" said Cecil.

* From the Scotch Presbyterian Review, 1842.

And Fletcher remarked well, that "lukewarm pastors make careless Christians." Can the multiplication of such ministers, to whatever amount, be counted a blessing to a people? Our fathers in the earlier days of our Church, acting upon this principle, preferred keeping a parish vacant, to appointing over it an unsuitable pastor. And when our Church returns to these former days,—or better still to primitive example, and, walking in apostolic footsteps, seeks to be conformed more closely to the inspired models, allowing nothing that pertains to earth to come between her and her living Head,—then will she give more careful heed to see that the men to whom she entrusts the care of souls, however learned and able, should be yet more distinguished by their spirituality, and zeal, and faith, and love.

In comparing Baxter and Orton together, the biographer of the former remarks, that "Baxter would have set the world on fire while Orton was lighting a match." How true! Yet not true alone of Baxter or of Orton! These two individuals are representations of two classes in the Church of Christ in every age, and not least in our own Church and in our own day. The latter class are far the more numerous; the Ortons you may count by hundreds, the Baxters by tens; yet who would not prefer a solitary specimen of the one to a thousand of the other.* "When he spake of weighty soul-concerns (says one of his contemporaries, of Baxter), *you might find his very spirit drenched therein.*"† No wonder that he was blessed with such amazing success! Men felt that, in listening to him, they were in contact with one who was dealing with realities, and these of infinite moment. This is one of the secrets of ministerial strength and ministerial success. And who can say how much of the overflowing infidelity of the present day is owing not only to the lack of spiritual instructors,—not merely to the existence of grossly unfaithful and inconsistent ones,—but to the *coldness* of those who are reputed sound and faithful. Men cannot but feel that if religion is worth anything, it is worth everything; that if it calls for any measure of zeal and warmth, it will justify the utmost degrees of these; and that there is in reality no consistent medium between reckless atheism, and the intensest warmth and most absorbing enthusiasm of religious zeal. Men may dislike, detest, scoff at, persecute the latter, yet their consciences are all the while silently reminding them that, if there be a God and a Saviour, a heaven and

* "The Nazarene (one of the primitive Christians), was one of those hardy, vigorous, and enthusiastic men among whom God has, in all times, worked the revolutions of earth, and above all of religion: who are formed to convert, because formed to endure; men, whom nothing discourages, nothing dismays. In the fervour of belief they are inspired and they inspire. Their reason first kindles their passion; they force themselves into men's hearts, while they appear to appeal to their judgment. Nothing is so contagious as enthusiasm. It moves stones. It charms brutes. It is the genius of sincerity! and truth accomplishes no victories without it."—*Last Days of Pompeii*, vol. i. p. 145.

† Sylvester's Funeral Sermon for Baxter.

a hell, anything short of such life and love, is hypocrisy, dishonesty, perjury! And thus the lesson they learn from the lifeless discourses of the class we are alluding to, is, that as the men evidently do not believe the doctrines they are preaching, there is no need for their hearers believing them; if ministers only believe them because they make their living by them, why should those who make nothing by them scruple about denying them? The inconsistencies of the Popish priesthood has made Italy a land of infidels; and ought we not to search ourselves and see how much of modern infidelity may be traced to the indolence, the coldness, the *cold orthodoxy* of the Protestant ministry at home?*

It is not merely unsoundness in faith, or negligence in duty, or open inconsistency of life, that mars the ministerial work and ruins souls. A man may be free from all scandal either in creed or conduct, and yet may be a most grievous obstruction in the way of all spiritual good to his people. He may be a dry and empty cistern, notwithstanding his orthodoxy. He may be freezing up or blasting life, at the very time that he is speaking of the way of life. He may be repelling men from the cross even when he is in words proclaiming it. He may be standing between his flock and the blessing, even when he is, in outward form, lifting up his hands to bless them. The same words that, from warm lips, would drop as the rain or distil as the dew, fall from his lips as the snow or hail, chilling all spiritual warmth, and blighting all spiritual life. How many souls have been lost for want of earnestness, want of solemnity, want of love in the preacher, even when the words uttered were precious and true!

We take for granted that the object of the Christian ministry is *to convert sinners and edify the body of Christ*. No faithful minister can possibly rest short of this. Applause, fame, popularity, honour, wealth,—all these are vain, if souls are not won,—if saints are not matured. The question, therefore, which each of us has to answer to his own conscience, is, “Has it been the end of my ministry,—has it been the desire of my heart, to save the lost and guide the saved? Is this my aim *in every sermon* I preach, in every visit I pay? Is it under the influence of this feeling that I continually live, and walk, and speak? Is it for this I pray, and toil, and fast, and weep? Is it for this I spend and am spent, counting it, next to the salvation of my own soul, my chiefest joy to be the instrument of saving others? Is it for this that I exist, and to accomplish this would I gladly die? Have I seen the pleasure of the Lord prospering in my hand? Have I seen souls converted under my ministry? Have God’s people found refreshment from my lips, and gone upon their way rejoicing? Or have I seen no fruits of my labours, and am I content to remain unblest? Am I content to preach, and yet not know of one saving impression made,—one sinner awakened? Can I go contentedly through the routine of ministerial labour, and

* “*Rash preaching disgusts; timid preaching leaves poor souls fast asleep; bold preaching is the only preaching that is owned of God.*”—*Rowland Hill*.

never think of asking how God is prospering the work of my hands and the words of my lips?"

Nothing short of positive success can satisfy a true minister of Christ. His plans may proceed smoothly, and his external machinery may work steadily, but without actual fruit in the saving of souls, he counts all these as nothing. His feeling is, "My little children, of whom I travail in birth again, until Christ be formed in you." And it is this feeling which makes him successful!* The resolution, that in the strength and with the blessing of God he will never rest without success, will insure it. It is the man who has made up his mind to confront every difficulty,—who has counted the cost, and, fixing his eye upon the prize, has determined to fight his way to it,—it is such a man that conquers!

We cannot better draw this brief article to a close, than by throwing together at random the following pregnant sentences from Baxter's Reformed Pastor. May they be as "sharp arrows of the mighty," finding their way into the conscience and heart of every minister of Christ who reads these lines! It is high time to awake out of our sleep,—to arouse ourselves, and be in earnest in the pursuit of souls!

"1. Will you show your faces in a Christian congregation as ministers of the gospel, and there pray for a reformation, and pray for the conversion and salvation of your hearers, and the prosperity of the Church, and when you have done, refuse to use the means by which it must be done?"

"2. God will uncase the hypocrites ere long, and make them know to their sorrow what it was to play fast and loose with God. Woe to them when they must be accountable for the blood of souls!"

"3. Seeing all these things lie upon our hands, what manner of persons ought we to be in all holy endeavours and resolutions for our work. This is not a burden for the shoulder of a child.

"4. How many sleep under us, because our hearts and tongues are sleeping, and we bring not with us so much skill and zeal as to awake them.

"5. One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon, and blast the fruit of all that you have been doing.

"6. If you will lead on the troops of Christ against the face of Satan and his followers,—if you will engage yourselves against principalities and powers,—if you will undertake to rescue captive sinners,—do not think that a heedless, careless minister is fit for so great a work.

"7. The more of God appeareth in our duties, the more authority will they have with men.

"8. Oh, if we did but study half as much to affect and amend our own hearts, as we do our hearers', it would not be with many of us as it is.

"9. What an excellent life is it to live in studying and preaching Christ!—to be still searching into his mysteries, or feeding on them,—to be daily in the consideration of the blessed nature, or works, or ways of God! Others are glad of the leisure of the Lord's day, and now and then an hour besides, but we may keep a continual Sabbath. O, were but our hearts more suitable to this work, what a blessed, joyful life should we live! How sweet would the pulpit be, and what a delight would our experience of these things afford!

"10. I have observed that God seldom blesseth any man's work so much as his whose heart is set upon success.

* "Ministers are seldom honoured with success, unless they are continually aiming at the conversion of sinners."—*Owen*.

"11. You can no more be saved without *ministerial* diligence and fidelity than they or you can be saved without *Christian* diligence and fidelity.

"12. Were there but such clear and deep impressions upon our souls of those glorious things which we daily preach, O, what a change would it make in our sermons, and in our private discourse!

"13. O, the gravity, the seriousness, the incessant diligence that these things require. I know not what others think of them; but for my own part, I am ashamed of my stupidity, and wonder at myself that I deal not with my own and others' souls, as one that looks for the great day of the Lord.

"14. I seldom come out of the pulpit, but my conscience smiteth me that I have been no more serious and fervent. It accuseth me not so much for want of human ornaments or elegance, but it asketh me, how couldst thou speak of life and death with such a heart? How couldst thou preach of heaven and hell in such a careless, sleepy manner?

"15. Is this all thy compassion for lost sinners? Wilt thou do no more to seek and save them? Is there not such and such an one? O, how many are round about thee that are yet the visible sons of death! What hast thou said to them, or done for their recovery?

"16. I confess to my shame, that I seldom hear the bell toll for one that is dead, but conscience asketh me, what hast thou done for the saving of that soul before it left the body? How can you refrain, when you are laying a corpse in the grave, from thinking, here lieth the body, but where is the soul, and what have I done for it before it departed? It was part of my charge; what account can I give of it?

"17. What have we our time and strength for, but to lay both out for God? What is a candle made for but to burn? Burnt and wasted he must be; and is it not more fit it should be in lighting men to heaven, and in working for God, than in living to the flesh? What comfort will it be at death, that you lengthened your life by shortening your work? He that works much lives much. Our life is to be esteemed according to the end and work of it, and not according to the mere duration."

In the fifth and sixth centuries, Gildas and Salvian arose to alarm and arouse a careless church, and a formal ministry. In the sixteenth, such was the task which devolved on the Reformers. In the seventeenth, Baxter among others, took a prominent part in stimulating the languid piety and dormant energies of his fellow-ministers. In the eighteenth, God raised up some choice and noble men to awaken the Church, and lead the way to a higher and bolder career of ministerial duty. The nineteenth stands no less in need of some such stimulating influence. We have experienced some symptoms of life, but still the mass is not quickened. We would require some new Baxter to arouse us by his voice and his example. It is melancholy to see the amount of ministerial languor and inefficiency, that still overspreads our land. The uncultivated or blighted vineyards of Scotland, present a sad spectacle to the spiritual eye. How long, O Lord, how long!

The infusion of new life into the ministry, ought to be the object of more direct and special effort, as well as of more united and fervent prayer. To the students, the preachers, the ministers of our Church, the prayers of Christians ought more largely to be directed. It is a **LIVING** ministry that the Church needs; and without such a ministry it cannot long expect to escape the judgments of God. **WE NEED MEN THAT WILL SPEND AND BE SPENT—THAT WILL LABOUR AND PRAY—THAT WILL WATCH AND WEEP FOR SOULS.**

ARTICLE XI.

THE INSTRUCTED SCRIBE.

A PLEA FOR THOROUGH MINISTERIAL EDUCATION.

BY THE REV. JOHN H. BOGUCK, OF VIRGINIA.

THE scribes among the Jews seem to have been aptly compared by Josephus to the philosophers among the Greeks. It was their business to acquaint themselves with the law, civil and religious, and to teach it to others. In short, they were, to a great extent, the living souls which God placed, as instruments of communication between his written word and other living souls. They were then what ministers of the gospel are now, in the nature of their office. And the Saviour's description of an instructed scribe: *Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old* (Matt. xiii. 52), is for all times and all testaments, ancient times and modern times, Old Testament and New Testament.

We have then, on divine authority, the principle that every living soul which is placed as an instrument of communication between the written word of God and other souls, should be a CULTIVATED SOUL—an instructed scribe—one capable of bringing out from his treasure, like a provident householder, things new and old. And the apostle Paul seems to base his rules for the ministry on this rule of his Divine Master, taking it as the foregone foundation, and adding another stone, when he says: *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

A poetical antiquity tells us of "the pipe whose virgin gold befits the lip of Phœbus." But the pipe through which the God of revealed religion will discourse to lost man, is a living soul, fitted by thorough instruction in knowledge, human and divine, to speak the word of God. And on this simple principle, of the highest authority, and of a very wide and decisive practical application, we base our present plea for the thorough education of the Christian ministry.

It seems time indeed to discuss this subject with all plainness and candour. No denomination of Christian brethren, here known, are opposed to it. All the denominations now have some men who bring the learning of the instructed scribe to the aid of their piety and their principles. In maintaining this cause we are not now placing ourselves in a sectarian attitude, as might have been thought some years ago, but we are only placing ourselves shoulder to shoulder, where we would wish to be, with at least some friends of Christ of every name.

A prophet was one into whose mouth God put probably the very

words he was to utter. And it would seem that the prophet himself did sometimes no more understand the meaning of those words than other persons. To the prophet the necessity for a cultivated mind was not probably so great. But the scribe's office was different. He was to read in the book of the law of God, distinctly, and give the sense, and cause the people to understand the reading, as we see in the case of Ezra, the distinguished scribe after the captivity. As prophet, man seems sometimes to have been little more than the articulating voice of God. As scribe, human thought came in. A human mind was intercessor between the mind of God, as written in the book, and the minds of the audience. The piety and the cultivation of that human mind, in the case of the scribe, became of more importance. Perhaps something of the same difference is to be discovered between the inspired man and the preacher in the new dispensation. It was the Apostles' work as *inspired men*, to write as God dictated, though it is clear that Divine inspiration in them did not set aside the qualities and peculiarities of their individual thoughts. It was the Apostles' business as *preachers*, and the business of all who are successors of the Apostles in the uninspired part of their office, the work of preaching, to read distinctly in the book of the Law, and give the sense, and cause the people to understand the reading. Wherever, in all God's dealings with man, a human mind has come between the lips of God and the soul of man, as an instrument or vehicle to convey from one to the other the words of salvation, that human intercessor has been required to be a CULTIVATED SOUL, a scribe instructed unto the kingdom of heaven so that he could teach others also.

It will be necessary to meet at once an objection to this great principle, which perhaps occurs to some readers on the very announcement of the principle. It is that the *Apostles* were not learned men, though they were the chosen preachers of their times;—and as they found piety without learning sufficient for their work as preachers, so piety without learning may be held to be sufficient for the work of the ministry in our day also. But it is a syllogism not more safe than modest, to say, the Apostles did thus and thus, and therefore I may do the same. Modern men are under a mistake in more respects than one about their equality with the Apostles. It is about as if the gentle knight of the sham tournaments beginning to be held at some of our watering places (the Fauquier and the Huguenot springs), should become smitten with their own glory in the deeds of chivalry, and should imbibe the swollen conceit that they are the true successors and equals of the grim iron horsemen of the olden time—the successors of Roland and of Oliver, of Tancred and Rinaldo, of Godfrey and of Richard of the Lion Heart:—a conceit which would justly end in their becoming the legitimate heroes of some new Virginian Don Quixote.

But the objection is founded on a mistaken view of the facts of the case. Those very Apostles who are made shields for modern

ignorance, had three years' regular training in the school of a Master who spake as never man spake. The verses accompanying the passage above cited, from the thirteenth chapter of Matthew, show the Apostles in the very act of receiving that training. The Master had been speaking and explaining parables. *Jesus saith unto them, have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.* The only exception to this remark is the apostle Paul, who did not enjoy this instruction;—and in introducing a man into the apostleship under his circumstances, one who had not enjoyed the benefit of the Saviour's personal teachings, the providence of God, as is well known, selected a man well versed in Hebrew and in Grecian learning, and upon that learned man, thus selected, as one born out of due time, far greater honours were conferred than upon any other of the apostles.

But there is a yet deeper mistake in the reasoning which alleges the apostles as apologies for a modern uneducated ministry. It is of Peter and John that the remark is made in Scripture. Of those two apostles it is said that the priests saw that they were "*ignorant and unlearned men.*" This may be intended to express the view which the priests took of their character, because they knew but little of the vain inanities of the Jewish traditions. But who were these men?—the apostle John and the apostle Peter? We are not dependent on the opinions of the Jewish priests, their enemies, for their characters. One of these men is the author of one of the Four Gospels. It is that one of the four which contains most doctrinal discussion, and pours most light on the subtleties of the Greek philosophy. He is also the author of three of the Epistles of the New Testament—and he is the author of the final book of the canon, the sublimest of all prophetic revelations. The other of the two apostles is the author of two Epistles of no small force and sublimity. And as was before said, we must admit that inspiration to write did not abolish or change intellectual character. We could have much patience with unlearned men in our days, who bore such fruits as these. These very men, Peter and John, whom the Jewish priests called *ignorant and unlearned men* were specially favoured too, in the personal teachings of the Saviour. The very priests themselves on the same occasion from which the objection is drawn, *took knowledge of them that they had been with Jesus.* Men who could write as these men have written, and who had the school of Divine instruction which these men had, were not the sort of "*ignorant and unlearned men*" they are sometimes thought to have been;—they are not the apostolic apologies for stupidity they are sometimes represented to be.

We find then no stumbling-block in the cases of Peter and John, in the way to the great principle that whatever living soul stands as

an instrument between the written Word of God and the living souls of other men (especially if he be charged with the duty of explaining the word and giving the sense), should be a *cultivated* as well as a *pious* soul, able to bring forth from his treasure things new and old.

We may now proceed with the direct proof and illustration of that great principle.

I. THAT THE INSPIRED SCRIPTURES ARE IN LANGUAGES WHICH ARE NOW DEAD LANGUAGES seems to be some fair argument for an educated ministry. That Spirit which gave the apostles utterance on the day of Pentecost, to speak with other tongues, so that Romans, and Jews, and Parthians, and Medes, and Cretans, and Arabians, and the men of other nations then assembled, heard them speak each in his own tongue, in all the various languages there represented, that Spirit could as easily have given them the inspiration of tongues to multiply *written* translations of the Bible as he could do what he did that day. He could have taught men to *write* with other tongues as easily as he taught them to *speak* with other tongues. But he did not see fit to do so. He has left us the Old Testament embalmed and enshrined in the Hebrew, and the New Testament in the Greek language. These and these alone are the inspired Old and New Testament. There are many excellent translations of these, it is true; among which, one of the best is admitted to be that racy stream from the "pure well of English undefiled," the English Bible. Still it is but a translation, and not the very words of God. Those words which are the very words of God are old hallowed Greek and Hebrew words, locked up like ancient coins of precious metal and of curious inscription, in the closets of profound learning, requiring the keys of deep study to open them to inspection. He who has not read these old and hallowed words, has not seen the inspired Word of God in its native form. He has not seen the original portrait of God's will as drawn by the finger of God himself. He has only seen a second-hand copy, a man-made copy of that portrait. He who has not read, and cannot read the original Scriptures, has, strictly speaking, never heard the word at God's mouth, as the guide of souls is required to do; he has only heard it attempted to be exactly stated in other words by a translator who was human like himself. He has not heard the oracle itself; he has only heard a repeating voice at the door of the temple, express in another tongue what meaning he deemed the oracle to have.

That Providence which has locked up the very words of inspiration in old, hallowed, learned languages, does look like a Providence which patronises learning and not stupidity among those who are to be the guides of the souls of others. It does look like a Providence which patronises the great principle, that the living spirit which intercedes as an instrument between the written Word of God and the living souls of other men; ought to be a *cultivated* as well as a *pious* soul—a scribe instructed unto the kingdom of heaven.

In our Lord's description of the instructed scribe, already referred

to, two things are required: 1. The ability to bring forth new things from the treasury of the mind, and, 2, the ability to bring forth old things.

II. The *second* point in this discussion is based expressly on the authority of that text; it is this:

1. Cultivation is necessary for the man who is TO BRING FORTH PROPERLY FOR CHRISTIAN INSTRUCTION THE OLD THINGS of the treasury of truth.

The scribe so instructed as to be able to bring forth both the new things and the old things, rightly divided and distributed, is the scribe whom Christ there approves.

It has been said that repentance toward God, and faith in the Lord Jesus Christ, are things so simple in their nature that it requires no human learning to utter them from the pulpit in the ears of the people,—and that these are the main things after all, as they are the old and sacred and unchanging terms of salvation, and that a ministry which plainly utters these things in the ears of the people is a ministry sufficient for the salvation of the people. This appears to be about the amount of the common reasoning on the subject. But it is reasoning which dispenses with the Christian ministry altogether. The simple *reading* of the Bible alone would announce to the people repentance towards God and faith in the Lord Jesus Christ. And the simple reading of the Bible to the audience would probably be better than an uneducated ministry. But this reasoning sets at naught the Divine Wisdom in the appointment of a living ministry—the Divine Wisdom in sending us the news of salvation by a living voice—the Divine Wisdom in pressing our eternal interests upon our attention by the medium of our brother man, with all his common interests, his living sympathies, his kindred affections, and his repeated persuasions. The counsel of God in the appointment of his ministry was to bring into his service not only the voice of the ministers in the mere utterance of truth, but also their powers of persuasion, their sobriety of character, their soundness of speech, their knowledge of the means of influencing others, their sense of propriety in rightly dividing the word of truth,—in short, all that constitutes them *men* and not mere *voices*.

The rules laid down in the Bible clearly show that such was the Divine counsel. They are rules for the formation of a human character, and not mere rules for the emphasis and modulation of the voice: *A bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

These are requirements which certainly go farther than the mere power to stand up and repeat the same threadbare tale from Sabbath to Sabbath, however precious and important may be the fundamental truths thus monotonously repeated. The Scripture rules for the

ministry seem designed to form and govern the whole man, with his whole intellectual and moral nature, and to bring all his powers of all descriptions into the service of the Master. He is to serve God with his head and his heart, his memory and his imagination, his sensibilities and his passions, as well as with his lungs and his lips. He is solemnly bound to testify repentance towards God and faith in the Lord Jesus Christ. But he is also as solemnly bound *to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* He is bound to use line upon line and precept upon precept, ever adhering to the great fundamental truths of the Gospel, which time and place and circumstance can never change. But he is as solemnly bound to use *sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of him.* He is bound, for ever to preach repentance, and faith, and good works, and the sovereignty of God, and the divinity of Christ, and the power of the Divine Spirit. There can be no true religion without these foundations, any more than a Gibraltar could exist without the foundation-rock on which the fortress stands. But he is bound for ever also, to lay these foundations together with skill, and clasp them with links of illustration and argument, and make them acceptable by their fitness and their polish, as far as is consistent with their eternal moment and importance. There is hardly any acquirement that can be stored away, after profound research into the richest treasures of human learning, which may not, peradventure, be of great use, at some day or other, and to some audience or other, in stating the simple doctrines of repentance towards God and faith in the Lord Jesus Christ. A scribe, instructed unto the kingdom of God, will have no treasures of learning to spare, even in the statement of the old fundamental truths. Even the most thoroughly cultivated spirit will have none too much cultivation for his use, as he stands, in one sense, mediating from Sabbath to Sabbath between God and man.

Who indeed is sufficient for these things, however thoroughly cultivated he may be? Who is not constrained to feel that his sufficiency is of God at last, though he may be a model of close application to study, or may rival Paul or Apollos in zeal and eloquence? The promise of Divine assistance is made, in general, to such as diligently use the means; and it is not made to those who neglect the means. Who then can be found so sufficient for these awful responsibilities, as to rush under them without having employed the means of human cultivation, and therefore without a clear right to appropriate to himself the promise of Divine support? No man on earth is sufficient to preach from the pulpit, from Sabbath to Sabbath, the oldest points, the simplest foundation-truths of the Gospel, who is not a scribe instructed unto the kingdom of heaven, and even with that, it is of God that he has any sufficiency after all.

Moreover, there are some things in the Bible which can never be rendered pleasant to the taste of fallen man. Some of the simple

fundamental doctrines are offensive and humiliating to the carnal mind. Just as surely as Christ himself hung on a cross, just so surely there is a cross amid the doctrines of the Gospel, which must always remain there; or else man must change; or else the Gospel will be spoilt. When the offence of the cross ceases to be heard from the pulpit, then the benefit of the cross ceases also, in a great measure, to be derived from the pulpit. There are things in the Bible, which every one can see to be there, as clearly written as a sunbeam could inscribe them, which filled men with anger when Christ himself preached them, which provoked from man replies against God when an apostle wrote them, and which must always be offensive to the carnal mind of man. These things are a part of God's message to man, and must be delivered from the pulpit in their proper times and places. Yet at many a time and place, a sharp trial of his fidelity and a hard struggle with his love of ease, must be encountered by the preacher in bringing out the offence of the cross. Much wisdom and discretion are oftentimes requisite, to know what is *unnecessary* offence, and therefore ought to be avoided, and what is *necessary* offence, and cannot be avoided—to know the times and seasons when to avoid offence and when to abide by offensive truths—to understand the moods and vagaries and epidemics of the human mind. No ordinary skill and prudence are sometimes requisite to know how to *become all things to all men*, in the just sense of those words, when the circumstances do not demand the crossing and humbling power of offensive truth, and yet when the offence of the cross ought to be felt, to know how to utter it with calm confidence in Him whose omnipotence will cause the heavens and the earth to pass away before one jot or one tittle shall fail;—to know how to trust unshaken in Him who says that, though the heathen rage and the people imagine a vain thing, though the kings of the earth set themselves, and the rulers take counsel together, yet He, who does not do things to be undone, has set *His King* upon *His* holy hill of Sion. And when the unbelief of men has been borne with until forbearance ceases to be a virtue, there is awful need of great wisdom in the minister of God to know when to throw himself upon the hidings of God's eternal power, who will *break them with a rod of iron*, and *dash them in pieces like a potter's vessel*.

Surely if cultivation in the most perfect schools of mental discipline be necessary, as all admit it to be, to furnish the statesmen and heroes who are pilots of the civil state, with the calm judgment, and the tenacity of right, and the fortitude under adversity, which are demanded by the weighty trials which they must encounter in life, then at least as much if not more, is cultivation in the most perfect schools of mental discipline needed by the man in the pulpit, that he may understand the signs of the times in the spirits of men, and that he may wisely shape his own course, in every mood and tense, between the gentlest dealing with the smoking flax on the one hand,

and the sternest rebuke of the independent God against the stiff-necked reprobate on the other.

2. According to the Saviour's account of the instructed scribe, he must know how to bring forth from his treasure **NEW THINGS ALSO**. *The instructed scribe—he says—bringing forth out of his treasure things new and old.* We have here divine authority for both, the old things and the new things. The old things have been spoken of; the new are now to be spoken of.

These new things which the instructed scribe is to bring forth, are not new schemes of doctrine, or new speculations, or new inventions of his own in rivalry of the revealed will of God. But he will have an acquaintance with the richness of the Scriptures as an ever fresh and unexhausted treasury of instruction, which the smatterer cannot have. He will trace the endless variety and beauty of the figurative language of the Bible, and its wonderful fitness for illustrating truth, from ever novel and striking points of view, as if that figurative language was a wardrobe of the best and most fitting and most shining garments for all the forms of thought into which divine truth, may be moulded. The instructed scribe will have his spirit, deeply impressed, also, with the solemn majesty of the *scenery* which the Bible brings to view: the creation, the crucifixion, the resurrection, the judgment, the marriage-supper of the Lamb, the grand assemblies, the striking transactions, and tremendous pomps and processions and triumphal splendours of God's government, as it advances in its mighty march through time and eternity. He will also acquaint himself with the ever new and varying modes of contact between the human mind and revealed truth as these modes of contact show themselves in society. He will observe under what circumstances truth and the soul are most willingly wedded together; and under what circumstances they repel each other; examining diligently the keen and minute sensibilities of the soul, and the keen and minute pungencies of the truth, to discover all modes of promoting the alliance between the two where offence can be avoided. Such things as these, and not the vain novelties of speculation, are the new things of the instructed scribe. And they are things which do now require and must always require the best and most thorough culture of the mind.

But our scribe must deal in future with yet other new things besides these.

Recent discoveries and inventions have so much stimulated the spirit of human science, that she is now stretching forth her hand to grasp the secret wonders of nature, whether they are found in the wide spaces and revolutions of the starry heavens, or in the fossil records of primeval ages in the earth's bosom, or in the caves of the invisible forces which float over the earth's surface, with a bold audacity of grasp of which past ages never dreamt. Men are obstinately and fiercely questioning nature in their laboratories, with their exploring hammers, and with their telescopes, in a spirit which is

and will be independent of religion, whether it ought to be so or not. If religious education will go hand in hand and step for step with secular and scientific education, then secular and scientific education cannot refuse the companionship of religious education if it would. But if religious education fails in its duty, and does not go hand in hand, and step for step, with secular and scientific education, then it is a fact which has been several times proven by experience, that secular and scientific education will turn against religion her telescopes, and exploring hammers, and laboratories, which might have been the allies of religion.

What may be called an expansion of the mind of society has also taken place around us recently, growing out of the speed and facility with which men travel from place to place and from continent to continent. We may devoutly hope that the prophecy of Daniel, *many shall run to and fro and knowledge shall be increased*, has its fulfilment, in part, in the great enterprise of colportage combined with the work of missions. But it has certainly another fulfilment also in the great increase of common current knowledge, good and bad, which passes from mind to mind, where so many meet and mingle in the highways of life, to be inflamed by the excitements of the day. In such an age of roving, the range of the common thought of society widens, men's expectations rise, their ambition is inflamed, the demands which they make of those who would instruct them advance. The men of one region of country quickly discover the advantages of their more favoured neighbours. They speedily demand similar advantages for themselves; they speedily require the same things to influence them, by which those favoured neighbours are influenced.

Even should it be granted that an ignorant ministry answered a good purpose in days which are past, yet for all that it may be true, and seems really to be true, that in the times to come, an ignorant ministry would be treason, and in its consequences the worst of treason, to the cross and the crown of Him whom we serve. There is too much thought awakened in the popular mind by the increase of knowledge, too much of the love of intellectual triumph engendered by the past achievements of science, too much of a wilder and keener than Grecian curiosity awakened by the speed, the romance, the wonders of travel; the spirit of civil life is becoming too vehement and too vivid in the festive gloryings and rejoicings with which it marks the events of senate-halls and battle-fields, there is too much of the zest and wine of social existence among our people, their demand for cultivation in their teachers of all descriptions is too certainly and too justly on the rise, and the causes which have produced this rise are too certain to continue, and that too with increasing force, to leave one sprig of hope for the days to come from a ministry which does not keep fully abreast with the advancing wave.

And whenever there is a class of men in the pulpit who are ignorant men in comparison with those in other professions, so that the

men of the world can look down upon the feeble herd with patronising pity mingled with contempt, then farewell to genteel respect for divine worship, and farewell, sacred majesty of truth as it is in Jesus, and farewell, reverence for the bleeding Lamb of God among men of other educated professions. The dignity of religion will be judged of by the dignity of her ministers; and on the hustings, in the representative chamber, and at the printing press, she will receive a patronising smile for a time from men who see that that smile is but the forerunner of a more effectual method to dispose of her. We shall see infidel clubs composed of a new spawn of reptiles of the Paine and Voltaire species, again banded together to *crush the wretch!* (as they may again presume to speak of the Son of God), and to crush Him too with scientific and religious tracts wrested from the feeble hands of his own friends. Close behind that pitying smile of contempt for the ministry we must again expect to see infidel professors in our seats of learning, infidel editors in our editorial chairs, infidel representatives in our halls, and infidel judges on our benches, brooding like cormorants around the tree of knowledge. In that day, if it come, we cannot hope that there is any way in which Christ can be dishonoured, in which his honour along with that of his ministers will not roll in the dust beneath the feet of a wicked and adulterous generation. That generation will be made doubly wicked by the belief that it has achieved a SECOND GREAT VICTORY OF INFIDELITY over religion. The first great apparent victory of infidelity, in the times of the French revolution, seems to have been intended to teach the need of *piety* along with learning; for it came at a time when we do not know that there was a special lack of learning; but it was also a time when Moderatism and Liberalism, and Latitudinarianism, and Formalism had eaten out piety, and spread death over the purest churches of Christendom. A second great seeming triumph of infidelity may be necessary to teach men the need of *learning* along with piety, and may come when men are trusting too entirely in their religious and missionary zeal and activity, so that the volumes of sound and thorough scholarship are strangers both to their daily and their nightly hands.

Let those who live in that day, if it come, look sharp for things which may well "sear the eyeballs" of the Christian world.

In these days we do not fear that the sacred things of our Zion will be turned into mockery at any such feasts as that of Belshazzar in his palace at Babylon of old; we do not trouble ourselves with the fear that the streets of any of our American cities may witness scenes like that which Paris presented on the famous night of St. Bartholomew; we do not realize that there can ever be hunted Covenanters on our mountain-sides, fleeing from the dragoons of a Sadducean tyrant, because our present liberty seems to go before us, like an eagle, and sweep such things out of our future path, and because the invincible prowess in arms of this land of freedom appears to be an eternal protection from the iron heel of the despot. But let our

liberty be once lost, as lost full well it may be, amid our tangled politics and from the constant, imperceptible revolutions in the spirits of the people, and let the Church of Christ lose its power to command respect and exert influence over the popular mind—then we may see Covenanters hunted by dragoons and staining with their blood the strongholds of mountains nearer to us than those of Scotland; we may see martyr-blood flowing in torrents down the gutters of cities nearer to us than that in which

“ Good Coligny’s hoary head was dabbled with his blood.”

We may see feasts of mockery at the holiest things of Zion celebrated in palaces nearer to us than the palace of Belshazzar in Babylon.

And when that dark day shall have come, and Zion shall be suffering, through the neglect of her friends, the evils which she fondly thought she could suffer only through the malice of her enemies, when her liberties are gone, and her enemies are her own countrymen—and when she shall look back with sighs of regret for the blessings she enjoyed even in the ancient days of despotism, and could almost pray for their return over all the world, that some Queen Elizabeth or some Protector Cromwell might again champion her cause the world over—*then* it shall appear that the very invincible prowess in arms in this land of ours, in which we now feel so much security, as it protects us from foreign *harm*, will be her most dreadful evil, because it will erect around her a wall of iron to imprison her from foreign *help*. And the myrmidons of sin and perdition will then shout aloud with a bolder note of triumph than ever, that Christianity has been, as they think, fairly tried in a land of complete freedom and found wanting.

CONCLUSION.

1. Will not fathers and brethren, who hold the keys of ordination to the sacred office, permit these things to stir them up to new purposes of fidelity to that trust? Is there not too much involved in the character of the ministry in coming years to leave any excuse for slovenly examinations, or unconstitutional liberality, or any other feeling or conduct which may be easy to the shrinking flesh at the moment, but which is to produce evil effects hereafter?

2. It would seem that any hand which is ever opened at all in Christian liberality ought to be opened in this cause. It would seem that any heart which ever indulges itself at all in the luxury of good deeds, may find that luxury here; that whoever feels for the generations who are to succeed us in this land, that deep and wise anxiety for their spiritual health which the Christian must feel, or that deep and wise anxiety for their social well-being which the patriot ought to feel, could find no better, no more rational, and no more hopeful way to express that anxiety than by employing his substance to promote the thorough education of the Christian ministry.

ARTICLE XII.

EXCELLENCE AND IMPORTANCE OF THE OFFICE OF
THE GOSPEL MINISTRY.

BY THE REV. ARCHIBALD ALEXANDER, D.D.*

THE idea of an office instituted by God himself, has in it something awful as well as sacred. All civil and secular offices, however dignified, owe their existence to human authority; but the preacher of the gospel acts under a commission from heaven. Supposing the existence of the Church as an organized body, officers are necessary. Indeed they enter essentially into the organization of such a body. The Church is Christ's school, and all Christians, of whatever age, are disciples, that is, learners; and where there are scholars, there must be teachers.

Christ himself is the GREAT TEACHER; but he employs subordinate instructors to publish and explain the lessons which in his word he has given. When Philip asked the Ethiopian nobleman, "Understandest thou what thou readest?" he candidly answered, "How can I, except some man teach me." The people need, not only to have the Holy Scriptures in their hands, but they need some qualified persons to expound them, that they may understand what they read. And it is evident that no person has a right to assume the office of teacher in the school of Christ, unless appointed mediately or immediately, by himself. What is said of Aaron is true universally of all sacred offices, "No man taketh this honour on himself, but he that is called of God, as was Aaron." And this rule is by the apostle applied to the priesthood of Christ himself. "So also Christ glorified not himself to be made a high-priest, but He that said unto Him, Thou art my Son, this day have I begotten thee." Those, of old, who ran without being sent of God, were false prophets, against whom the heaviest woes are denounced; and under the New Testament, there were "false apostles,"—men who corrupted the word of God, and for filthy lucre, taught such things as they ought not. And the Church has been solemnly warned both by Christ and his apostles against false teachers, who are compared to wolves in sheep's clothing, who by enticing words and fair speeches endeavour to inveigle simple souls, and to lead away disciples after

* This venerable servant of the Lord Jesus Christ, lately called to his rest, *worked to the end*. No service, that it was proper for him to undertake, was declined. He practised on Calvin's motto, "*Prompte et sincere in opere Domini.*" In response to an invitation to contribute an article to the pages of our Magazine, if Providence permitted, he promptly forwarded this article. Although in the 80th year of his age, the manuscript was written in a clear, bold, running hand. He was a minister of few promises, but of *great performance*. The cause of ministerial and of general Christian education, always found in him a zealous advocate, an enlightened counsellor, and a liberal benefactor.—ED.

them. Though such present themselves to the Church in sheep's clothing,—though they make great show of love and devotion,—yet there is one mark by which they may be detected: “By their fruits shall ye know them.” As in heart, they are wicked men, and have some selfish and sinister end in view, their true character cannot long be concealed: their prevailing motives will become manifest by their conduct.

Prophets and apostles were called to the ministry immediately; either by the inspiration of the Holy Ghost, or by the authority of Christ, while upon earth; but since inspiration and miracles have ceased, men, possessing the requisite qualifications, are inducted into the sacred office of the ministry by those already in office. And, that unsuitable persons might not be ordained, particular directions are given in the word of God, in regard to the character and qualifications of those who should be introduced into the ministerial office. And it behooves Presbyteries to feel their solemn responsibility to the Head of the Church, in the execution of this part of their trust. No more important duty can devolve upon any set of men, than the conferring on others the sacred office of rulers and teachers in the Church of Christ. The sacred deposit of divine truth should not be committed to novices, but to faithful men, able to teach others, and to convince or silence gainsayers.

That man who possesses the requisite qualifications, and whose heart God has inclined to seek the office of the ministry, ought to be considered as called of God; neither can we consider any particular impulse or impression other than this, as now necessary to a call to the ministry. Any other doctrine leads to enthusiasm, and should not be inculcated. No doubt the exercises of different individuals are very different in relation to the sacred office; some are much more deeply impressed with the awful responsibility of the office, and experience much more solicitude about their call; and the desire of the office is much stronger in some cases than in others; but the main inquiry should be, “Do I possess the prescribed qualifications? Are my motives pure? Do I seek the glory of God as my supreme end in aspiring to the ministry? Am I influenced by sincere love to my fellow-men? Am I willing to encounter difficulties, and undergo sufferings, in order to promote the salvation of perishing sinners?” When these questions can be honestly answered in the affirmative, candidates for the ministry need not vex their souls with anxious doubts about their call to the sacred office.

But, our object in this discourse is not to treat of the nature of a call to the gospel ministry: but to speak of the excellence and importance of the work. “He that desireth the office of a bishop desireth a GOOD WORK.”

The excellence of the work may be inferred from what has been said; namely, that the office is *instituted by the King of Zion*: and also from the fact, that those entering upon it rightfully, are *called of God* to undertake the work, and by his Spirit and Providence have *acquired the requisite qualifications*.

The dignity and excellency of the office of the holy ministry, may also be inferred from the *titles* given to ministers in the Scriptures. They are called "stewards of the mysteries of God." The office of a steward is one of trust and responsibility. He has deposited in his hands the most valuable goods and property of his master, which he is bound in honour and honesty to keep safely, and see that it suffers no injury. It is also his duty to dispense the goods placed in his hands wisely, and impartially, and faithfully, according to the directions of his lord; giving to all, in proper season, that which is due. This officer, therefore, has a striking similarity to that of the minister of the gospel; for he has a sacred treasure committed to him, which he is laid under solemn obligations to preserve from all adulteration or loss. And from this treasury his duty is, to draw forth whatever may be suitable and profitable to the people of his charge. It is evident, therefore, that fidelity and wisdom are the traits of character which should be prominent in stewards. And the ministers of the gospel, having the precious treasure of the gospel committed to them for safe keeping, fidelity is especially requisite, that the truth of God should be preserved, and transmitted to posterity unadulterated and in its simple purity. And as their office is to dispense the truth to their hearers, they should do this with impartiality and skill; rightly dividing the word of truth, so that all may receive their portion in due season. No work of man requires more wisdom and faithfulness, than the preaching of the word: and that office, instituted for the purpose of preserving and dispensing the word, must be excellent and important above all others.

But ministers of the gospel are ambassadors—ambassadors of Christ. They are so called, because they are commissioned by the Son of God to negotiate a treaty of peace with rebellious men. "All things," says Paul, "are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." As the reason why Paul and his coadjutors are called ambassadors, was not on account of any miraculous gifts, but because they were sent to reconcile men to God by proclaiming the gospel, it is evident that this title was not peculiar to the apostles or other inspired men, but common to all ministers of the gospel; for to all who are called to this work, the ministry of reconciliation is committed.

Let ministers remember, then, their high and honourable mission: they are commissioned ambassadors from the court of heaven. And let the people to whom they are sent, consider that the ambassador comes clothed with the authority of his Sovereign, so that whoever despises or rejects the ambassador, will be considered as despising

and rejecting the King of kings, according to the words of our Saviour to his disciples, "He that heareth you, heareth me; and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." How little do many think in what an important transaction they are engaged, while hearing the preaching of the gospel! How few of the multitude of hearers consider that they are parties to a negotiation, which in its issue involves life or death to every individual. As Paul says, "We are a sweet savour unto God, in them that are saved and in them that perish; to the one, we are a savour of life unto life; and to the other, of death unto death." The thought of his awful responsibility, led the apostle, on making this statement, to cry out, "And who is sufficient for these things?" This view of the importance of the ministerial office, should lead the people to reverence those who are invested with it. Veneration for the ministers of the gospel has greatly diminished, even since the first remembrance of the writer. Formerly, preachers of the gospel were treated with much more reverence than of late years. The fact is certain, and is a sad sign of degeneracy; but it falls not within our design to investigate the causes of the change. Christ's ambassadors ought, undoubtedly, to be highly respected for his sake, in whose name they come to offer to the people gracious terms of reconciliation: and if they should be maltreated, or their message rejected, we are assured that He will resent the affront. But if any who bear this office act unworthily of their high and sacred calling, so as to bring it into contempt with the world, they incur a weight of guilt which we have not words to express. It were better for them, if a mill-stone were tied round their neck, and they cast into the depths of the sea, than thus to lay a stumbling-block in the way of sinners; yea, it had been better for them never to have been born.

The true method of estimating the excellence and utility of any office or work, is to consider the end which it aims to accomplish—its efficiency in producing that end—the means which it employs—the benefits which incidentally flow from the discharge of the duties of the office, and the benefits which accrue to the persons who faithfully perform these duties.

Let us then, in the first place, consider *the end* of the gospel ministry. At what does it aim? Why was the office instituted? The most important offices among men, have for their object the temporal welfare of the human race: their health, their reputation, their property, and their peaceful abode. These are all valuable objects, while men reside upon earth; but their importance is limited by the short time which men are permitted to remain here below. But here is an office, which aims at the everlasting welfare of men; which seeks to rescue them from the bondage of iniquity, to redeem them from the curse of the law, to renovate their character, and to conduct them to an inheritance in heaven.

Who can estimate the value of a single soul? Eternity alone can

declare it. And what an honour, what a privilege is it, to be the instrument of saving, not merely one, but many immortal souls! Oh that ministers felt, as they ought, the excellence and efficiency of that gospel which they preach! If they did, they would be incessant in their labours, "instant in season, and out of season, reproving, rebuking, and exhorting, with all long-suffering and doctrine." How delightful the feelings of that minister, who, in heaven, shall be surrounded by a multitude of saved sinners, brought to the knowledge of the truth by his ministry. These will, indeed, be as jewels in the crown of glory which will encircle his brow. To save one soul from the pains of the second death, from everlasting torment, and to raise it to the height of heaven for ever,—to rejoice in the favour and love of the Redeemer, is of infinitely more value than all the honours and riches of this world; but the gospel will be the means of rescuing from eternal misery a multitude which no man can number.

That the gospel is indeed *the efficient means* of communicating life to souls dead in sin, is evident from many plain declarations of Scripture. It should be remembered, however, that the efficiency of the word is not in itself, but in the Holy Spirit, who attends it by his divine influence, rendering it "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Christians are represented as "being born again, not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth for ever." "Who, of his own will, begat us by the word of truth." It is evident from these and many other Scriptures, that the word or gospel, which ministers preach, is made the efficient instrument of communicating spiritual life. No other instrumentality is attended with such effects. The office of those, therefore, who are appointed to preach the word, is the most excellent and important of any in the world. The most excellent endowment of man is spiritual life, and this is communicated by the word preached,—for "faith comes by hearing." Not but that the word read may be blessed to the conversion of souls, but God's usual method is to honour the ordinance of preaching with his divine blessing.

And as the word is the instrument of *conversion*, so it is of *sanctification*. The life at first communicated, like natural life in infancy, is at first feeble, and needs to grow to maturity, by that nutriment which is adapted to it. Christ is the bread of life. His flesh and blood, spiritually apprehended, afford nourishment to the soul. But Christ is nowhere found by the believer but in the gospel; there we learn who Christ is, and what he has done. This knowledge is intimately connected with growth in grace, as we learn from the exhortation of the Apostle Peter: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." That sanctification is by

the word, is manifest from the prayer of our Lord: "Sanctify them through thy truth, thy word is truth." Hence the Saviour's gift of all classes of teachers in the Church, is declared to be "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephes. 4 : 12, 18.)

Not only is strength derived from the word, but it is the channel through which divine *consolations* are received by mourners in Zion. Ministers are honoured with the agreeable office of being comforters of the distressed. They must not break the bruised reed, nor quench the smoking flax; God's message to them is, "Comfort ye, comfort ye my people." The Apostles and early ministers were comforted in all their troubles: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1 : 4.) There is no peace enjoyed on earth, comparable to that which Christ bestows on his sincere disciples, through the promises of the gospel, which are exceeding great and precious, and all and all, "yea and amen, to the glory of God in Christ Jesus." These divine consolations ministers of the gospel are privileged to dispense by their preaching, and by their conversation. The excellence of this part of the pastoral office will appear more evidently, if we consider, that, by means of these gracious words of promise, pastors are the instruments, not only of comforting the afflicted and drying the mourner's tears, but of preparing the soul for its departure out of the body, and for its entrance into the world of glorified spirits. When the art of the physician has failed; when the dark shadows of death hover around the dying Christian, then the precious promises of God's word, administered by the minister of the gospel, have cheered with lively hope, and comforted with the bright prospect of future felicity, thousands of souls, who have by this means been able, not only to resign themselves into the hand of God, and submit themselves to his will, but to rejoice in hope of the glory of God, and to sing in the language of triumph, "O death, where is thy sting? O grave, where is thy victory?"

The excellence of the pastoral office will moreover be manifest from the benefits which it confers *on all those who enter it with sincere piety*, and perform its duties with fidelity and diligence. If candidates for the sacred office had regard merely to temporal advantages, they would choose some other profession. In our country, this office does not usually lead to wealth and ease, or to dignities and honours. Much self-denial is required of all true and faithful servants of Christ. But their reward does not consist in worldly honour and prosperity, but in intellectual and spiritual blessings. All their studies, and all their employments have a tendency, when rightly pursued, to elevate, to strengthen, to sanctify, and comfort the minds of those engaged in this high and holy calling. The

motives to a cultivation of piety, and the means of growth in grace, are greater to the minister than to others. His mind becomes enriched with sacred literature, and his heart enlarged by the benevolence which the gospel inculcates and inspires. If he is not wiser and better than most other Christians, it must be his own fault. What pleasure does the true servant of Jesus Christ enjoy, in dispensing the precious truths of the gospel! When the preacher's feelings are in harmony with the truths which he delivers, the very exercise of preaching is delightful: no work on earth affords so much genuine pleasure. And when his labours are crowned with any measure of success,—when he sees the word taking effect on the minds and hearts of his hearers, and beholds careless sinners awakened and converted to God, and backsliders reclaimed, and the people of God edified and comforted, his spirit rejoices with the joy of the Holy Ghost. Certainly, taking the ministers of the gospel as a class, they excel all other classes of men for wisdom and piety. And though subject to many anxieties and sorrows, yet they probably have more pure, spiritual comfort than any other men. And the more unreservedly they are devoted to their Master's work, the greater the benefits they will derive from the office, and the happier they will be. I am of opinion, that there are no happier men on earth, than faithful missionaries. But the pious minister does not expect to receive his reward in this life. He entertains the joyful hope of being crowned with a crown of life, in the world to come. Hear Paul, when a prisoner in chains, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars, for ever and ever."

The excellency of the ministry *in promoting the order, morality, and prosperity of civil society*, is far greater than mere politicians are willing to allow. How much force is given to human laws, by the religious impressions which the gospel makes on the minds of many who never embrace it, cannot be estimated. No doubt the light given to the conscience, in ten thousands of instances, prevents crimes which otherwise would have been perpetrated. Indeed, the restraints of religion, on those who attend the preaching of the gospel, is far greater than the fear of civil penalties. Civil rulers should therefore do all they consistently can to promote religion, and especially the preaching of the gospel. Compare that portion of society who are regular hearers of the gospel, with those who neglect it altogether, and what a remarkable difference!

The incidental benefits which the Christian ministry confers on society are great. The advantage which civil government derives from the influence of religion on the minds of men, by which they are, in thousands of instances, restrained from perpetrating acts of

iniquity, has already been brought into view; but there are other things intimately connected with the administration of justice,—the good order of society, which derive much of their force and utility from the public instructions given to the people from the pulpit. Among these there are two which deserve a special notice. The first, the sacredness of an oath. Unless men can be brought, in giving evidence in courts of justice, to speak the truth, justice and right cannot be maintained. Not only so, but by false testimony, the lives, the property, and the reputation of men may be sacrificed under the forms of administering justice. Now, it is found that the sanctions of a solemn oath,—which is the calling God to witness the truth of what we say, with an imprecation of his just vengeance if we knowingly speak what is false,—has a mighty influence on the minds of most men; especially when the oath is administered with due solemnity. We are aware that among some, as the Romans, for example, the oath was regarded with much reverence; and this had a mighty influence both on citizens and soldiers, in the last days of that commonwealth. But true religion, as exhibited in the Holy Scriptures, will have a much more salutary effect on the minds of a people, than a false religion. It has been objected, that the testimony of Quakers, Mennonites, and others, who refuse an oath, is as credible as that of those who swear on the Bible or with the uplifted hand. To which it may be answered, that a solemn affirmation, in which an appeal is made to the omniscient and heart-searching God, is an oath, only wanting the outward ceremony, which is no part of its essence. And it may be true, that if all persons who are called to give testimony, had received as careful a training as the children of the sects referred to, the necessity of a solemn oath would not be so necessary; but taking men as we find them, an oath though not effectual in every case, has a powerful tendency to elicit truths which are necessary to the impartial administration of justice. And in every community, much depends upon the standard of morality which is established, and on the public reproach which follows certain crimes. The preaching of the gospel, undoubtedly, produces a deeper feeling of moral obligation than would exist without it.

The other institution, which receives much of its sacred character from the precepts of the gospel, is marriage. How much this single institution contributes to the peace, purity, and good order of society, it would take a volume to show in all its extent. The prohibition of licentiousness, to which the corrupt nature of man is so strongly inclined, is a matter of great importance to the health, increase, and morality of any people. And especially when adultery is held up to view in all its turpitude and enormity, as is the fact whenever the gospel is faithfully preached, the beneficial effects of the ministry must be acknowledged by all considerate persons; but still one half the benefits derived from it are not appreciated, because they are of the negative kind, and consist in the prevention of evils, which but

for this restraint would have poured forth their deleterious influences like a flood. If those Socialists, who wish to do away with this sacred institution, should ever prevail in any country so far as to abolish marriage, and introduce their genuine principles, it will be seen how important is the institution of marriage, and how corrupt and wretched will be the state of that society in which no such institution exists, or where its inviolable and sacred nature is disregarded.

One other benefit of the order of the holy ministry ought not to be passed over in silence. I mean its tendency to preserve and promote good education, and to foster and preserve in purity institutions of learning, and the productions of the press. Who that has any acquaintance with history, does not know that in all ages, the clergy have been the repositories of the learning of their respective ages, and also the principal instructors in all schools and universities? Even in the dark ages, when few could read, what little learning there was, existed in the cells of the monks and among the secular clergy. And above all others they have been the chief labourers in publishing books useful to the public, both before and since the invention of the art of printing.

And at this time we are more indebted to the ministers of the gospel for books of salutary instruction on religion and morality than to all other classes put together. And even in matters of literature and science, they have contributed their full share. And if it had not been for the ministers of the gospel, our higher seminaries of learning would scarcely have now an existence; or if founded, competent teachers would have been sadly deficient, if the clergy had not assumed the important duty of giving instructions in these institutions.

The object of the foregoing remarks in showing the importance and excellency of the holy ministry, is not to induce ministers to think highly of themselves, but of their office; as Paul says, "I magnify mine office." The more highly they think of the dignity and value of the office with which they are invested, the more solicitous will they be to possess the requisite qualifications, and the more zealous and conscientious in performing with diligence and fidelity the arduous duties of their sacred office. Where there is found the proper temper and feelings in ministers, every consideration of this subject will tend above almost every other thing to produce humility; and also to excite to diligence and fidelity in the discharge of the duties of their office.

And in the close, we would bring to the view of ministers and candidates for the ministry, that *glorious reward* which will be graciously bestowed on every faithful labourer in the gospel harvest. Christ, when he shall come in his glory, will confer on them such honours and rewards as will fill their hearts with unutterable and everlasting joy. He will say unto them, "Well done, good and

faithful servants, enter into the joy of your Lord." Paul anticipated this reward, when he said shortly before his departure, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them that love his appearing."

"Be faithful unto death, and I will give thee a crown of life."

ARTICLES XIII., XIV., XV.

INAUGURATION EXERCISES

AT THE OPENING OF THE THEOLOGICAL SEMINARY, AT PRINCETON, N. J.

[We intended to preface the Discourses which follow, by the history of the Theological Seminary, established by the General Assembly of the Presbyterian Church, at Princeton, N. J. It is with *great reluctance* that the historical sketch is postponed for another year; but the pressure of many engagements has prevented its preparation in season for the present number of this Magazine. It is a part of our plan to give the history of all our Theological Seminaries, and to reprint the various Inaugural Discourses which have been delivered from time to time.

The Services at the Inauguration of ARCHIBALD ALEXANDER, D.D., as Professor of Didactic and Polemic Theology, were as follows:

I. The duty of the Church to take measures for providing an able and faithful ministry: a Sermon, delivered at Princeton, August 12, 1812, at the Inauguration of the Rev. Archibald Alexander, D.D., as Professor of Didactic and Polemic Theology, in the Theological Seminary of the Presbyterian Church, by Samuel Miller, D.D., Pastor of the Church in Wall Street, New York.

II. An Inaugural Discourse, delivered in the Church at Princeton, New Jersey, in the presence of the Directors of the Theological Seminary, on the 12th of August, 1812, by Archibald Alexander, D.D.

III. Charge to the Professor and Students of Divinity, by Philip Milledoler, D.D.

The Discourses were delivered in the Presbyterian Church at Princeton, N. J., on August 12th, 1812.

The publication of the Discourses was made by authority of the Board of Directors, according to the following extract from their Minutes: "The Directors of the Theological Seminary, desirous of making known to the Christian public the views and designs with which the Institution under their care has been founded, and is now open for the reception of pupils; and believing that these views and designs cannot be better explained, than by the publication of the Discourses this day delivered, at the Inauguration of the first Professor:

"Resolved, That the thanks of this Board be given to the Directors and Professor who delivered those Discourses, and that they be requested to furnish copies for the press.

"Dr. Romeyn and Mr. Zachariah Lewis were appointed a committee to superintend the printing, distribution, and sale of the impression.

"A true extract.

JOHN McDOWELL, *Secretary.*"

The following is the title, in full, of the Pamphlet, which contains 122 pages:—

"The Sermon delivered at the Inauguration of the Rev. Archibald Alexander, D.D., as Professor of Didactic and Polemic Theology, in the Theological Seminary of the Presbyterian Church, in the United States of America. To which are added, the Professor's Inaugural Address, and the Charge to the Professor and Students. Published by order of the Board of Directors. New York: Published by Whiting and Watson, Theological and Classical Booksellers, No. 96 Broadway. J. Seymour, Printer, 1812."

The above has been recited in detail, on account of the historical interest of the pamphlet.—Ed.]

ARTICLE XIII.

THE DUTY OF THE CHURCH IN PROVIDING AN
ABLE AND FAITHFUL MINISTRY.

BY THE REV. SAMUEL MILLER, D.D.

"And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2 : 2.

THE Apostle *Paul* received both his knowledge of the Gospel, and his commission to preach it, immediately from the great Head of the Church. Yet, notwithstanding the extraordinary circumstances which attended his theological instruction, and his official investiture, that *all things might be done decently and in order*, he submitted to the *laying on of the hands of the Presbytery*, before he went forth on his great mission to the Gentiles. In like manner, *Timothy*, his *own son in the faith*, to whom the exhortation before us is addressed, was set apart to the work of the holy ministry, by the *Presbytery*, in which body, on that occasion, the Apostle himself seems to have presided.* *Timothy* was now at *Ephesus*; and being the most active and influential member of the Presbytery which was constituted in that part of the Church, his spiritual father directed to him, as such, and in him to the Church in all succeeding times, the rules and instructions contained in the Epistles which bear his name. Among these we find the passage which has just been read: *And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

It is impossible, within the limits of a single discourse, to do justice to a portion of scripture replete with such various and important matter, as the slightest attention will discover in this text. Of course, much of what properly belongs to its illustration, must be either wholly omitted, or very briefly noticed, on the present occasion. That the Christian Ministry is an institution of Jesus Christ; that this institution is essential, not only to the well-being, but also to the very existence of the Church, as an organized body; that Christ has promised that there shall always be a succession of ministers in his Church, to the end of the world; and that none have a right to enter on the appropriate functions of this sacred office, without having that right formally and officially "committed" to them, by men who are themselves already in the same office; are great elementary principles of ecclesiastical order, which are all fairly implied in the passage before us; but which, I trust, it is not necessary for me to attempt either to establish or to illustrate before this audience. They are so plainly laid down in scripture, and so evidently reasonable in themselves, that I shall, at present, take them for granted.

* Compare 1 Tim. 4 : 14, with 2 Tim. 1 : 6.

Neither will it be deemed necessary, at present, to dwell on the numerous and important *benefits* of an able and faithful ministry. It may be said, without exaggeration, that every interest of man is involved in this blessing. The order, comfort, and edification of the Church; the progress in knowledge, the growth in grace, and the consolation of individual believers; the regularity, peace, polish, and strength of civil society; the extension of intellectual and moral cultivation; the glory of God; and the eternal welfare of men; are among the great benefits which an able and faithful ministry is, ordinarily, the means of promoting; and which, without such a ministry, we cannot hope to attain, at least in any considerable degree. If it be acknowledged that the sanctions of religion exert a mighty, and most benign influence on the order and happiness of society; if the observance of the Christian Sabbath be as really a blessing to the world as it is to the Church; if the solemnities of public worship, be a source of moral and temporal benefit to millions, who give no evidence of a saving acquaintance with the power of the gospel; if the weekly instructions of the sanctuary have a native tendency to enlighten, refine, and restrain, those whom they are not the means of converting; and if it please God *by the foolishness of preaching to save them that believe*; then, it is evident, that an able and faithful ministry, next to the sanctifying operations of the Holy Spirit, is the greatest benefit that can be conferred upon a people. And if these great institutions of heaven, are likely, other things being equal, to be beneficial, in proportion to the clearness, the force, the wisdom, and the fidelity with which they are exhibited, as both common sense and the word of God evidently dictate; then it is plain, that the *more* able and the *more* faithful that ministry, with which any people is blessed, the more extensive and important are likely to be the benefits resulting from it, both to the Church and the world. The father of a family, as well as the professor of religion, has reason to desire the attainment of such a ministry. The patriot, as well as the Christian, ought earnestly to wish, and be ready to contribute his aid, that the Church may obey the precept of her head and Lord: *the same commit thou to faithful men, who shall be able to teach others also.*

I say, that the CHURCH may obey this divine precept; for it is, undoubtedly, a mistake, and a very grievous mistake, to imagine, as many seem to imagine, that precepts of the kind before us, are addressed to ministers alone. It is freely granted, that ministers are the appointed agents for training up those who are to succeed them in this holy vocation; and for imparting to them the official powers, which they have themselves received. Yet it is, unquestionably, in the *name*, and as the constituted *executive* and *organ* of that part of the Church which they represent, that they perform this service. If, therefore, as I take for granted all will allow, the design of the precept before us did not cease with *Timothy*; if both its reason and its obligation be permanent; then the Church of Christ, at this hour,

is to consider it as directed to her. It is the Church that is bound to take order, that *what she has received be committed to faithful men, who shall be able to teach others also.*

The doctrine of our text, then, is, THAT IT IS THE INDISPENSABLE DUTY OF THE CHURCH OF CHRIST, IN ALL AGES, TO TAKE MEASURES FOR PROVIDING AN ABLE AND FAITHFUL MINISTRY.

The great FACT, that this is the duty of the Church, I shall consider as sufficiently established by the plain and unequivocal precept before us; and shall employ the time that remains for the present discourse, in inquiring,

What are we to understand by an able and faithful Ministry?
And,

What are the means which the Church is bound to employ for providing such a Ministry?

I. WHAT ARE WE TO UNDERSTAND BY AN ABLE AND FAITHFUL MINISTRY?

It is a ministry, at once *qualified* and *disposed* to perform, with enlightened and unwearied assiduity, all the duties, whether of instruction, of defence, or of discipline, which belong to ambassadors of Christ, to pastors and rulers in his Church.

This general character implies PIETY, TALENTS, LEARNING, and DILIGENCE.

1. The *first* requisite to form a faithful and able minister, is PIETY. By this I mean that he be a regenerated man; that he have a living faith in that Saviour whom he preaches to others; that the love of Christ habitually constrain him; that he have himself walked in those paths of humility, self-denial, and holy communion with God, through our Lord Jesus Christ, in which it is the business of his life to endeavour to lead his fellow-men.

I shall not now speak of the necessity of piety, to a minister's personal salvation; nor of its inestimable importance to his personal comfort. I shall not dwell on the irksomeness, nay, the intolerable drudgery, of labouring in a vocation in which the heart does not go along; nor on the painful misgivings which must ever attend preaching an unknown Saviour, and recommending untasted hopes and joys. Neither shall I attempt to describe, tremendous and overwhelming as it is, the aggravated doom of that man, who, from the heights of this sacred office, shall sink into the abyss of the damned; who, *after having preached to others, shall himself become a cast-away.** But my object is, to show the importance, and the necessity, of this best of all attainments, in order to *qualify* any man for discharging the duties of the ministerial office. It is to show, that, without piety, he cannot be an *able* minister. He cannot be a *workman, that needeth not to be ashamed, rightly dividing the word of truth, and giving to each his portion in due season.†*

How can a man who knows only the theory of religion, undertake

* 1 Cor. 9 : 27.

† 2 Tim. 2 : 15.

to be a practical guide in spiritual things? How can he adapt his instructions to all the varieties of Christian experience? How can he direct the awakened, the inquiring, the tempted, and the doubting? How can he feed the sheep and the lambs of Christ? How can he sympathize with mourners in Zion? How can he comfort others with those consolations wherewith he himself has never been comforted of God? He cannot possibly perform, as he ought, any of these duties, and yet they are the most precious and interesting parts of the ministerial work. However gigantic his intellectual powers; however deep, and various, and accurate his learning, he is not *able*, in relation to any of these points, to *teach others*, seeing he is not taught himself. If he make the attempt, it will be *the blind leading the blind*; and of this, unerring wisdom has told us the consequence.* It were rash, indeed, and unwarranted, to say, that a man who knows nothing of the power of godliness, may not be employed, by a sovereign God, as the means of saving benefit to others. God undoubtedly may, and probably sometimes does "by way of miracle, raise a man to life by the bones of a dead prophet."† He may, and, there is reason to believe sometimes does, "honour his own word so far as to make it effectual to salvation, even when it falls from unhallowed lips." The ministry even of *Judas Iscariot* was, probably, not without its benefit to the Church of Christ. But such a result is not, in ordinary cases, and certainly not in any considerable degree, to be expected. When unsanctified ministers are introduced into the Church, we may generally expect them to prove, not only an offence to God, but also a curse to his people. Piety, orthodoxy, practical holiness, and all the spiritual glories of *the household of faith*, will commonly be found to decline in proportion to the number and influence of these enemies in disguise.

And here I cannot help bearing testimony against what appears to me a dangerous mistake; which, though it may not be common, yet sometimes occurs among parents and guardians of the more serious class. I mean the mistake of *destining* young persons to the gospel ministry, from a very early period of life, before they can be supposed, from any enlightened view of the subject, to concur in the choice themselves; and before they give any satisfactory evidence of vital piety. Brethren, I venerate the parent who desires, and daily prays, that it may please God to prepare and dispose his child, to serve him in *the ministry of reconciliation*. Nay, I think that parent worthy of the thanks of every friend to religion, who solemnly devotes his child, even from the earliest period of life, to the service of the Church, and avowedly conducts every part of his education with a view to this great object; provided the original consecration, and every subsequent arrangement, be made on the condition, carefully and frequently *expressed*, as well as *implied*, that God shall be pleased to sanction and accept the offering, by imparting

* Matt. 11 : 15.

† 2 Kings 13 : 21.

his grace, and giving a heart to love and desire the sacred work. But there is a wide difference between this, and resolving that a particular son shall be a minister, in the same manner, and on the same principles, as another is devoted to the medical profession, or to the bar, as a respectable employment in life; without recognising vital piety, and the deliberate choice of the ministry, from religious motives, as indispensable qualifications. This kind of destination to the sacred office, is as dangerous as it is unwarranted. Let the Christian parent, however solemnly he may have devoted his child to the work of the ministry, and however fondly he may have anticipated his entrance on that blessed work; if he find, at the proper age for deciding the question, no comfortable evidence of a heart regenerated, and governed by the Spirit of grace; let him deliberately advise,—though his heart be wrung with anguish by the sacrifice,—let him deliberately advise the choice of another profession. When young men begin to enter the gospel ministry, because they were early destined to the office; because it is a respectable profession; or because they wish to gratify parents and friends; rather than because they love the office and its work, and have reason to hope that God has been pleased to *call them by his grace, and reveal his Son in them*;* we may consider the ministry as in a fair way to be made, in fact, a *secular* employment, and the Church a prostituted theatre for the schemes and ambition of worldly men.

So deeply and vitally important is piety in forming a faithful and able ministry; and so often has it appeared to be forgotten, or, at least, undervalued, amidst the brilliancy of more splendid accomplishments; that there cannot be too strict a guard placed on this point, both by public sentiment, and by ministerial fidelity. Many very excellent men, indeed, have felt a jealousy of Theological Seminaries, as such, as if they were calculated for training up learned and eloquent, rather than pious ministers. Though I believe that this jealousy has been sometimes indulged unjustly, and often carried to an unwise and mischievous extreme; and though there appears to me no other ground for it, than the melancholy fact, that the best human institutions are liable to perversion and degeneracy; yet I cannot find in my heart to condemn it altogether. Nay, I trust that a portion of it will always be kept alive, as a guard, under God, against the evil which it deprecates. For I persuade myself that every minister of the Presbyterian Church, in the United States, is ready to adopt the language, with a little variation, of that great and excellent man, who, for near thirty years, adorned the American Church, and the presidential chair of this College. “Accursed be all that learning which sets itself in opposition to vital piety! Accursed be all that learning which disguises, or is ashamed of vital piety! Accursed be all that learning, which attempts to fill the

* Gal. 1 : 15, 16.

place, or supersede the honours of vital piety! Nay, accursed be all that learning, which is not made subservient to the promotion and the glory of vital piety!"*

But piety, though it holds the first place among essential qualifications here, is not *all* that is necessary. It is not every pious man, nay, not every fervently pious man, that is qualified to be a minister, and far less an *able* minister. Another essential requisite to form the character of such a minister, is,

2. **TALENTS.** By which I mean, not that every able minister must, of necessity, be a *man of genius*; but that he must be a man of *good sense*; of *native discernment and discretion*; in other words, of a *sound respectable natural understanding*.

When our blessed Lord was about to send forth his first ministers, he said unto them; *Be ye wise as serpents*, as well as *harmless as doves*.† And, truly, there is no employment under heaven, in which wisdom, practical wisdom, is so important, or rather, so imperiously and indispensably demanded, as in the *ministry of reconciliation*. A man of a weak and childish mind, though he were pious as *Gabriel*, can never make an able minister, and he ought never to be invested with the office at all: for with respect to a large portion of its duties, he is utterly unqualified to perform them; and he is in constant danger of rendering both himself and his office contemptible.

No reasonable man would require proof to convince him, that good sense is essential to form an able physician, an able advocate at the bar, or an able ambassador at a foreign court. Nor would any prudent man entrust his life, his property, or the interests of his country, to one who did not bear this character. And can it be necessary to employ argument, to show that interests, in comparison with which, worldly property, the health of the body, and even the temporal prosperity of nations, are all little things, ought not to be committed to any other than a man of sound and respectable understanding? Alas! if ecclesiastical judicatories had not frequently acted, as if this were far from being a settled point, it were almost an insult to my audience to speak of it as a subject admitting of a question.

Though a minister concentrated in himself all the piety, and all the learning, of the Christian Church; yet if he had not at least a *decent stock of good sense*, for directing and applying his other qualifications, he would be worse than useless. Upon good sense depends all that is dignified, prudent, conciliatory, and respectable in private deportment; and all that is judicious, seasonable, and calculated to edify, in public ministrations. The methods to be employed for *winning souls*, are so many and various, according to the taste, prejudices, habits, and stations of men: a constant regard to time, place, circumstances, and character, is so essential, if we desire to

* See *Witherspoon's Sermon on Glorifying in the Cross of Christ*.

† Matt. 10 : 16.

profit those whom we address: and some tolerable medium of deportment, between moroseness and levity, reserve and tattling, bigotry and latitudinarianism, lukewarmness and enthusiasm, is so indispensable to public usefulness, that the man who lacks a respectable share of discernment and prudence, had better, far better, be in any other profession than that of a minister.* An *able* minister he cannot possibly be. Neither will anything short of a sound judgment, a native perception of what is fit and proper, or otherwise, preserve any man who is set to teach and to rule in the Church, without a miracle, from those perversions of scripture; those ludicrous absurdities; and those effusions of drivelling childishness, which are calculated to bring the ministry and the Bible into contempt.

3. A third requisite to an able and faithful ministry, is **COMPETENT KNOWLEDGE**. Without this, both piety and talents united are inadequate to the official work. Nay, without cultivation and discipline; without a competent store of facts and principles, to regulate the mind, the stronger the talents, the more likely are they to lead their possessor astray, and to become the instruments of mischief, both to himself and the Church.

The first ministers of the gospel were divinely inspired; and, of course, had no need of acquiring knowledge by the ordinary methods. They were put in possession by a miracle, and perhaps in a single hour, of that information, which, now, can only be gained by years of laborious study.† It were well if this fact were remembered and weighed by those who plead, that, as the gospel was first preached by *fishermen* and *tax-gatherers*, so it may be as well preached, at the present day, by persons of fervent piety, and plain sense, who have never enjoyed any greater advantages of scholastic learning, than the apostles did. The supposed fact, which these vain and ignorant pleaders assume, is utterly unfounded. The apostles were *not* an illiterate ministry. They were the soundest, and best informed divines that ever adorned the Christian Church. So indispensable did it appear to infinite wisdom, that they should be such, that they were thus accomplished by the immediate inspiration of the Holy Ghost. And we have reason to believe, that men, before unlearned, were chosen to be the subjects of this inspiration, in preference to others, that the miracle might be the more apparent; that it might be the more clearly seen that *the excellency of the power was of God and not of man*.‡ Let this inspiration, confirmed as it then was by miracle, be now produced, and we will acknowledge it

* Though a *Christian* would have expressed himself in different language, there is much weight in the maxim of the heathen satirist, *Nullum numen abest ei sit prudentia*.—*Juv.*

† There is no intention here to exclude daily, or frequent *conversations* with our Lord, as one important means of instruction which the apostles enjoyed. This, however, though not, strictly speaking, a *miraculous* mode of acquiring knowledge, was yet wholly *extraordinary*.

‡ 2 Cor. 4: 7.

as more than an adequate substitute for the ordinary method of acquiring knowledge, by books and study.

But if, as we all allow, the age of inspiration and of miracle be long since past; and if it be still necessary, notwithstanding, that the preachers of the gospel possess, substantially, the same knowledge that the apostles had; then, undoubtedly, it is to be acquired in a different way from theirs, that is, by the diligent use of ordinary means. If ministers must be *apt to teach*, as the Spirit of God has declared,* they ought to be *capable* of teaching. If the *priest's lips* ought to *keep knowledge*,† he certainly ought to *possess* knowledge. And if *Timothy*, though he lived in the days of inspiration, and was the immediate and favourite disciple of an inspired man, was yet enjoined, by that very inspired man, to *give himself to reading*, as well as to *exhortation*; to *meditate upon these things*, and to *give himself wholly to them*, that *his profiting might appear to all*;‡ how much more necessary are similar means of acquiring knowledge, to those who are called to labours of the same nature, and quite as arduous, without possessing the same advantages!

But what *kind*, and what *degree* of intellectual cultivation, and of acquired knowledge, may be considered as necessary to form an able minister of Jesus Christ? That we may give a more enlightened answer to this question, let us inquire, what such a minister is called, and must be qualified, to perform? He is, then, to be ready, on all occasions, to explain the Scriptures. This is his first and chief work. That is, not merely to state and support the more simple and elementary doctrine of the gospel; but also to elucidate with clearness the various parts of the sacred volume, whether doctrinal, historical, typical, prophetic, or practical. He is to be ready to rectify erroneous translations of Sacred Scripture; to reconcile seeming contradictions; to clear up real obscurities; to illustrate the force and beauty of allusions to ancient customs and manners; and, in general, to explain the word of God, as one who has made it the object of his deep and successful study. He is *set for the defence of the gospel*;§ and, therefore, must be qualified to answer the objections of infidels; to repel the insinuations and cavils of sceptics; to detect, expose, and refute the ever varying forms of heresy; and to give notice, and *stand in the breach*, when men, ever so covertly or artfully, depart from *the faith once delivered to the saints*.|| He is to be ready to solve the doubts, and satisfy the scruples of conscientious believers; to give instruction to the numerous classes of respectful and serious inquirers; to *reprove, rebuke, and exhort with all long-suffering and doctrine*.¶ He is to preach the gospel with plainness, dignity, clearness, force, and solemnity. And, finally, he is to perform his part in the judicatories of the Church, where candidates for the holy ministry are examined and their qualifications

* 1 Tim. 8 : 2, and 2 Tim. 2 : 24.

† 1 Tim. 4 : 13, 15.

|| Jude 8.

† Malachi 2 : 7.

§ Philip. 1 : 17.

¶ 2 Tim. 4 : 2.

ascertained; where a constant inspection is maintained over the faith and order of the Church; where the general interests of Zion are discussed and decided; and in conducting the affairs of which, legislative, judicial, and executive proceedings are all combined.

This is but a very brief and imperfect sketch of what a minister is called to perform. Now, it is evident that, in order to accomplish all this, with even tolerable ability, a man must be furnished with a large amount of knowledge. "He must," (and on this subject I am happy in being able to fortify myself with the judgment, and to employ, for the most part, the language of the General Assembly of our Church,) "he must be well skilled in the *original languages* of the Holy Scriptures. He must be versed in *Jewish* and *Christian antiquities*. He must have a competent acquaintance with *Ancient Geography*, and *Oriental Customs*. He must have read and digested the principal arguments and writings, relative to what has been called the *Deistical Controversy*. He must have studied, carefully and correctly, *Natural Theology*, together with *Didactic*, *Polemic*, and *Casuistic Divinity*; and be able to support the doctrines of the gospel, by a ready, pertinent, and abundant quotation of *Scripture texts* for that purpose. He must have a considerable acquaintance with general *History* and *Chronology*; and a particular acquaintance with the *history of the Christian Church*. He must have studied attentively the duties of the *Pastoral Office*; the form of *Church government* authorized by the Scriptures; and the administration of it as practised in the Protestant churches."* He must have become well versed in *Moral Philosophy*, as an important auxiliary in studying man, his constitution, the powers and exercises of his depraved and sanctified nature, and his duties thence arising. To all these, he must add, a respectable share of knowledge, in *general Grammar*, in *Logic*, *Metaphysics*, *Natural Philosophy*, *Mathematical Science*, *Geography*, *Natural History*, *Polite Literature*.

Several of these branches of learning are, indeed, only *auxiliary* to the main body, if I may so express it, of ministerial erudition. But they are important auxiliaries. No man, it is true, can be a complete master of them all; and it were criminal in a minister to attempt so much. The time requisite for this, must be taken from more important employments. Of some of these departments of knowledge, general views are sufficient; and of others, perhaps, an acquaintance with nomenclatures and first principles ought to satisfy the theological pupil. But so much of them ought to be acquired, as may enable their possessor the better to understand the Scriptures, and the better to defend the gospel. I repeat it, every branch of knowledge is helpful and desirable to the Christian minister. Not to enable him to *shine*, as a *man of learning*: this were infinitely beneath the aim of an ambassador of Christ; but to make him a more accomplished and useful teacher of others. For it is certain

* *Constitution of the Theological Seminary of the Presbyterian Church. Article 4th.*

that the more he attains of real, solid science, provided it be sanctified science, the more clearly will he be able to explain the sacred volume, and the more wisely and forcibly to preach that *Gospel which is the power of God unto salvation to every one that believeth.**

4. Once more, it enters into the character of a faithful minister, that he is **ACTIVE, DILIGENT, and PERSEVERING** in the discharge of his multiplied and arduous duties. However fervent his piety; however vigorous his native talents; and however ample his acquired knowledge; yet, if he be timid, indolent, wavering, easily driven from the path of duty, or speedily discouraged in his evangelical labours, he does not answer the apostle's description of a *faithful man*. The minister who is, in any good measure, entitled to this character, is one who carefully studies to know, and to the best of his knowledge, *declares the whole counsel of God*, without fearing the frowns, or courting the smiles, of men; who shrinks not from any self-denial, labour, or danger to which the will of his Master, and the interests of religion, evidently call him; who abhors the thought of sitting down in inglorious ease, while thousands are perishing around him; who does not allow himself to be diverted by secular or minor objects from his grand work; who is *instant in season, and out of season*, in all the diversified and momentous labours of his holy vocation; and the object of whose steady exertion, as well as supreme desire, it is, that the Church may be built up; that souls may be saved; and that *Christ in all things may be glorified.†*

Such is a faithful and able minister. A minister fervently pious; eminently wise, discerning, and prudent; extensively learned, especially *mighty in the Scriptures*; abounding and prevalent in prayer; a bold, energetic, instructive, experimental preacher; a zealous, affectionate, condescending, laborious pastor; a friend to revivals of religion; a firm and persevering contender for the truth; one, in short, who devotes all his talents, all his learning, all his influence, and all his exertions, to the one grand object,—*fulfilling the ministry which he has received of the Lord Jesus*.

Such a minister, to select an example, was the apostle *Paul*. With a heart warmed with the love of Christ; with an understanding vigorous, sound, and comprehensive; and with a store of various and profound knowledge, he went forth to meet and conciliate the enemies of his divine Master: and in the course of his ministry, he manifested the importance of every qualification with which that Master had furnished him. Let us follow and observe him a little in the discharge of his ministerial labours. "Now we see him reasoning with Pagans, and then remonstrating with Jews; now arguing from the law of nature, and then from the Old Testament scriptures; now appealing to the writings of heathen poets and

* Rom. 1 : 16.

† 1 Peter 4 : 11.

philosophers, and then referring to *the traditions of the fathers*, of which he had been *exceedingly zealous*: now stating his arguments with all logical exactness, and then exposing the sophistry and false learning of his adversaries;”* now pleading with all the majesty and pathos of unrivalled eloquence, upon *Mars-hill*, and before *Felix* and *Agrippa*, and then instructing, from house to house, the young and the aged, with all the tenderness of a father, and all the simplicity and condescension of a babe. And what was the consequence? With these qualifications, he laboured not only more *abundantly*, but more *successfully*, than all the apostles; and has probably been the means of richer blessings to the Church and the world, than any other mere man that ever lived.

But you will, perhaps, ask, “Ought all these qualifications to be considered as *indispensable* for *every* minister? For example, ought no one to have the ministry ‘committed’ to him, unless he have acquired, or be in a fair way to attain, the *whole* of those literary and scientific accomplishments which have been recounted as desirable?” It is not *necessary*, perhaps it is not *proper*, at present, to give a particular answer to this question. My object has been to describe an *able* and *faithful* ministry. To my description I am not conscious of having added anything superfluous or unimportant. Such a ministry it ought to be the *aim* and the *endeavour* of the Church to train up. Yet, it is certain that under the best administration of ecclesiastical affairs that ever existed, since the days of the apostles, or that is ever likely to exist, all ministers have not been alike *able* and *faithful*: and it is equally certain that cases have occurred in which individuals with furniture for the sacred office inferior to that which is desirable, have been, in a considerable degree, both respectable and useful. But still a character something resembling that which has been drawn, ought to be considered as the *proper standard*, and exertions made to attain as near an *approximation* to it, in all cases, as possible. And after all that can be done, exceptions to a rigid conformity with this standard, will be found in sufficient number, without undertaking to lower the standard itself, in such a manner as to provide for their multiplication. But,

II. WHAT ARE THE MEANS WHICH THE CHURCH IS BOUND TO EMPLOY, FOR PROVIDING SUCH A MINISTRY? This question was assigned as the second subject of inquiry.

And here, it is perfectly manifest, that the Church can neither *impart grace*, nor *create talents*. She can neither *make men pious*, nor give them *intellectual powers*. But is there, therefore, nothing that *can* be done, or that *ought* to be done by her? Yes, brethren, there is much to be done. Though Jehovah the Saviour has *the government upon his shoulder*, his kingdom is a kingdom of means; and He is not to be expected to work miracles to supply our lack of exertion. If, therefore, the Church omit to employ the means which

* Stannett's Sermon before the Education Society, p. 12.

her King and Head has put within her power, for the attainment of a given object, both the *sin* and the *disgrace* of failing to attain that object, will lie at her own door.

What, then, are the means which the Church is bound to employ for providing an able and faithful ministry? They are such as these: looking for, and carefully **SELECTING** young men of piety and talents, for the work of the ministry; providing **FUNDS**, for the temporary support of those who may stand in need of such aid; furnishing a **SEMINARY**, in which the most ample means of instruction may be found; and, having done all this, to guard, by her **JUDICATORIES**, the entrance into the sacred office, with incessant vigilance.

1. The Church is bound, with a vigilant eye, *to search for, and carefully to select, from among the young men within her bosom, those who are endowed with piety and talents, whenever she can find these qualifications united.* Piety is humble and retiring; and talents, especially of the kind best adapted to the great work of the ministry, are modest and unobtrusive. They require, at least in many instances, to be sought out, encouraged, and brought forward. And how, and by whom, is this to be done? *The children of the Church* are, if I may so express it, *the Church's property*. She has a right to the services of the best of them. And as it is the part, both of *wisdom* and *affection*, in parents according to the flesh, to attend with vigilance to the different capacities and acquirements of their children, and to select for them, as far as possible, corresponding employments; so it is obviously incumbent on the Church, the moral parent of all the youth within her jurisdiction, to direct especial attention to such of them as may be fitted to serve her in the holy ministry. And it may be asserted, without fear of contradiction, that whenever young men are found, who unite *fervent piety* with *talents* adapted to the office, it is the duty of such to seek the gospel ministry; and it is the duty of the Church to single them out, to bring them forward, and to endeavour to give them all that preparation, which depends on human means, for the service of the sanctuary.

2. The Church is bound to *provide funds for the partial or entire support of those who need this kind of aid, while they are preparing for the work of the ministry.* Some of the most promising candidates for this holy work have not the means of supporting themselves, while they withdraw from the world, and give up its emoluments, for the purpose of becoming qualified to serve God in the gospel of his Son. These persons must either abandon their sacred enterprise altogether, or receive, from some other source, adequate aid. And from what source can they so properly receive it, as from their moral parent, the Church? Nature, reason, equity, parental affection,—all conspire in pointing to this parent, as the most suitable provider. The aid which flows only from the hand of individual and occasional bounty, may be withdrawn, or grudgingly continued: but the Church can never be weary, as long as ability is given her, of providing for

her beloved children. The aid which individuals, as such, furnish, may excite, in delicate minds, a painful sense of dependence: but children *ought* to feel, *can* feel, no pain in receiving from the hand of parental affection.

Nor is it any valid objection to the furnishing of this aid, that the objects of it may not always be found, when their character shall be completely developed, either ornaments to the Church, or worthy of so much exertion and expenditure. As well might parents according to the flesh decline to provide for the support and education of their children, in early life, lest peradventure they might afterwards prove neither a comfort nor an honour to them. In this respect, every faithful parent considers himself as bound, in duty and affection, to take all possible pains for promoting the welfare of his offspring, and having done so, to leave the event with God.

Neither ought the Church to consider this provision as a burden, or imagine that, in making it, she confers a favour. It is as clearly her duty—a duty which she as really owes both to her Master and herself, as the ordinary provision which she makes for the support of the word and ordinances. Or rather, it is to be lamented that she has not been accustomed always to consider it, as an essential part of her ordinary provision for the maintenance of the means of grace.

3. A further, and the last mean which I shall mention, which the Church is bound to employ for providing an able and faithful ministry, is, *furnishing a Seminary in which the candidates for this office may receive the most appropriate and complete instruction, which she has it in her power to give.* In vain are young men of fervent piety, and the best talents, sought after and discovered; and in vain are funds provided for their support, while preparing for the ministry, unless pure and ample fountains of knowledge are opened to them, and unless competent guides are assigned to direct them in drinking at those fountains. This, however, is so plain, so self-evident, that I need not enlarge upon its proof.

But perhaps it may be supposed by some, that there is no good reason why these means of education should be provided by the Church, as such. It may be imagined, that they will be as likely to be provided, and as well provided, by private instructors, as by public seminaries. But all reason, and all experience, pronounce a different judgment, and assign, as the ground of their decision, such considerations as these.

First, when the Church herself provides a seminary for the instruction of her own candidates for the ministry, she can at all times inspect and regulate the course of their education; can see that it be sound, thorough, and faithful; can direct and control the instructors; can correct such errors, and make such improvements in her plans of instruction, as the counsels of the whole body may discover. Whereas, if all be left to individual discretion, the preparation for the service of the Church may be in the highest degree

defective, or ill-judged, not to say unsound, without the Church being able effectually to interpose her correcting hand.

Again; when the Church herself takes the instruction of her candidates into her own hands, she can furnish a more extensive, accurate, and complete course of instruction than can be supposed to be, ordinarily, within the reach of detached individuals. In erecting and endowing a Seminary, she can select the *best instructors* out of her whole body. She can give her pupils the benefit of the *whole time*, and the *undivided exertions*, of these instructors. Instead of having all the branches of knowledge, to which the theological student applies himself, taught by a single master, she can *divide* the task of instruction, among several competent teachers, in such a manner as to admit of each doing full justice both to his pupils and himself. She can form one ample *Library*, by which a given number of students may be much better accommodated, when collected together, and having access to it in common, than if the same amount of books were divided into a corresponding number of smaller libraries. And she can digest, and gradually improve a system of instruction, which shall be the result of combined wisdom, learning, and experience. Whereas those candidates for the sacred office, who commit themselves to the care of individual ministers, selected according to the convenience or the caprice of each pupil, must, in many cases, at least, be under the guidance of instructors who have neither the talents, the learning, nor the leisure to do them justice; and who have not even a tolerable collection of books, to supply the lack of their own furniture as teachers.

Further; when the Church herself provides the means of instruction for her own ministry, at a public seminary, she will, of course, be furnished with ministers who have enjoyed, in some measure, a *uniform course of education*; who have derived their knowledge from the same masters, and the same approved fountains, and who may, therefore, be expected to agree in their views of evangelical truth and order. There will thus be the most effectual provision made, speaking after the manner of men, for promoting the *unity* and *peace* of the Church. Whereas, if every candidate for the holy ministry, be instructed by a different master, each of whom may be supposed to have his peculiarities of expression and opinion, especially about minor points of doctrine and discipline, the harmony of our ecclesiastical judicatories will gradually be impaired; and strife, and perhaps, eventually, schism, may be expected to arise in our growing and happy Church.

It is important to add, that when the Church provides for educating a number of candidates for the ministry at the same seminary, these candidates themselves may be expected to be of essential service to each other. Numbers being engaged together in the same studies, will naturally excite the principle of emulation. As *iron sharpeneth iron*, so the amicable competition, and daily intercourse of pious students, can scarcely fail of leading to closer and more

persevering application; to deeper research; to richer acquirements; and to a more indelible impression of that which is learned, upon their minds, than can be expected to take place in solitary study.

Nor is it by any means unworthy of notice, that, when the ministers of a Church are generally trained up at the same seminary, they are naturally led to form *early friendships*, which bind them together to the end of life, and which are productive of that mutual confidence and assistance, which can scarcely fail of shedding a benign influence on their personal enjoyment, and their official comfort and usefulness. These early friendships may also be expected to add another impulse to a sense of duty, in annually drawing ministers from a distance to meet each other in the higher judicatories of the Church; and, which is scarcely less important, to facilitate and promote that mutual consultation, respecting plans of research, and new and interesting publications, which is, at once, among the safeguards, as well as pleasures, of theological authorship.

These, brethren, are some of the considerations which call upon every Church, to erect, and to support with vigour and efficiency, a Theological Seminary for the training of her ministry. If she desires to augment the number of her ministers; if she wishes their preparation for the sacred office to be the best in her power to give, and at the least possible expense; if she desires that they may be a holy phalanx, united in the same great views of doctrine and discipline, and adhering with uniformity and with cordial affection to her public standards; if she deprecates the melancholy spectacle of a heterogeneous, divided, and distracted ministry; and finally, if she wishes her ministers to be educated under circumstances most favourable to their acting in after life, as a band of brethren, united in friendship as well as in sentiment: then let her take measures for training them up under her own eye and control; under the same teachers; in the same course of study; and under all those advantages of early intercourse, and affectionate competition, which attend a public seminary.

In favour of all this reasoning, the best experience, and the general practice of the Church, in different ages, may be confidently urged. "It has been the way of God," says the pious and learned *Dr. Lightfoot*, "to instruct his people by a studious and learned ministry, ever since he gave a written word to instruct them in." "Who," he asks, "were the standing ministry of *Israel*, all the time from the giving of the law, till the captivity in *Babylon*? Not prophets, or inspired men; for they were but occasional teachers; but the Priests and Levites, who became learned in the law by study. (Deuteronomy 33 : 10; Hosea 4 : 6; Malachi 2 : 7.) And for this end, they were disposed into forty-eight cities, as so many universities, where they studied the law *together*; and from thence were sent out into the several synagogues, to teach the people." They had also, the same writer informs us, "*contributions made for the*

support of these students, while they studied in the universities, as well as afterwards when they preached in the synagogues." He tells us further, in another place, "that there were among the Jews, authorized individual teachers, of great eminence, who had their *Midrashoth*, or *Divinity Schools*, in which they expounded the law to their scholars or disciples." "Of these Divinity Schools," he adds, "there is very frequent mention made among the Jewish writers, more especially of the schools of *Hillel* and *Shammai*. Such a Divinity Professor was *Gamaliel*, at whose feet the great apostle of the Gentiles received his education."*

Under the Christian dispensation, the same system, in substance, was adopted and continued. At a very early period, there was a seminary of high reputation established in the city of *Alexandria*, in which candidates for the holy ministry were trained up together, and under the ablest instructors, both in divine and human learning; a seminary in which *Pantænus*, *Clemens Alexandrinus*, *Origen*, and others, taught with high reputation. *Eusebius* and *Jerome* both declare, that this seminary had existed, as a nursery of the Church, and had enjoyed a succession of able teachers, from the time of *Mark* the evangelist.† Writers on Christian antiquities also assure us that there were seminaries of a similar kind very early established at *Rome*, *Cæsarea*, *Antioch*, and other places;‡ and that they were considered as essential to the honour and prosperity of the Church.

At the period of the Reformation, religion and learning revived together. The Reformers were not less eminent for their erudition, than for their piety and zeal. They contended earnestly for an enlightened, as well as a faithful ministry; and, accordingly, almost all the Protestant churches, when they found themselves in a situation to admit of the exertion, founded Theological Seminaries, as nurseries for their ministry. This was the case in *Geneva*, in *Scotland*, in *Holland*, in *Germany*, and, with very little exception, throughout reformed Christendom. And the history of those seminaries, while it certainly demonstrates, that such establishments are capable of being perverted; demonstrates, with equal evidence, that they have been made, and might always, with the divine blessing on a faithful administration, be rendered extensively useful.

And what have the most eminently pious and learned ministers, that ever adorned the American Church, thought on this subject? Let yonder venerable walls tell! Yes, brethren, it was because *Tennent*, and *Dickinson*, and *Burr*, and *Edwards*, and *Davies*, and *Finley*, and *Blair*, and other champions of the cross, were deeply impressed with the truth; that learning and talents, united with piety, are of the highest importance to the Christian ministry, that they laboured and prayed so much for the establishment and support of *Nassau Hall*. May their spirit and their opinions revive, and

* *Lightfoot's Works*, vol. i., 357, 374.

† *Euseb.*, Lib. v. c. 10; *Hieron.*, Oper. i. 106.

‡ See *Bingham's Origines Ecclesiasticæ*. Book III. Chap. 10.

more and more pervade our Church, until the dawning of the Millennial Sabbath !

In establishments of this kind, in more recent times, our Congregational brethren, in *New England*, and our brethren of the *Dutch* and *Associate Reformed* churches, have gone before us, and set us noble examples. We have, at length, awoke from our sleep ; and with tardy, but, as we hope, with firm, with well-advised, and with heaven-directed steps, have begun to follow them. In the name of Jehovah Jesus, the King of *Zion*, we lift up our banner ! May his blessing descend, and rest upon the transaction of this day, as a pledge that he is about to visit our Church in his abundant mercy !

4. The last means of providing an able and faithful ministry, on which I shall insist, is *fidelity on the part of the Judicatories of the Church in guarding the entrance into the sacred office*. It is our happiness, that, according to the truly apostolic and primitive constitution of our Church, the power of licensing candidates, and of setting apart to the work of the holy ministry, is not given to any individual, by whatever name he may be called. Nay, while the Church provides a seminary for the instruction of her candidates for the sacred office, she does not give even to the conductors of that seminary, however pious, learned, or venerable, the right ultimately to judge of the qualifications of those candidates, and to admit or reject them at their pleasure. This is the prerogative of her appropriate judicatories ; and the manner in which it is exercised, is all-important. However vigilantly and perseveringly other means for attaining the object proposed, may be employed, if there be a failure here, the most calamitous consequences may be expected. If presbyteries be superficial in their *examinations* of candidates ; if they be too ready to lay hands on the *weak*, the *ignorant*, the *erroneous*, or those of *doubtful piety* ; or if, for the sake of attaining an occasional purpose, or meeting a temporary difficulty, they at any time suffer the barriers which have been erected for excluding the incompetent or the unworthy, to be removed or trampled down, they are taking the direct course to bring the ministry and religion into contempt.

I know that, on this subject, pleas are often urged which it is extremely difficult to resist. Some good qualities in the candidates ; private friendships ; an unwillingness to give pain ; the scarcity of ministers ; and the necessities of the Church, are all alternately employed as arguments for the admission of unsuitable characters into the ministry. But it is a most important part of fidelity in the work of the Lord, to oppose and reject every plea of this kind. Private friendships ought not to interfere with a supreme regard to the Redeemer's kingdom. It is better, much better, to inflict pain for a time, on an individual, than to wound the Church of Christ. And by introducing into the ministry those who are neither *faithful* nor *able to teach*, judicatories are so far from supplying the wants of the Church, that they rather add to her difficulties, and call her to

struggle with new evils. To be *in haste* to multiply and send out unqualified labourers, is to take the most direct method to send a destructive blast on the garden of God, instead of gathering a rich and smiling harvest.

On the other hand, when judicatories, with enlightened vigilance, and fidelity, guard the entrance into the sacred office; when they exert the authority committed to them, to keep out of the ministry, incompetence, heresy, levity, and worldly-mindedness; they obey a divine precept; they support the real honour of the gospel ministry; they constrain those who are looking toward that blessed work, to take a higher aim, and to seek for higher attainments; they give the churches *bread instead of a stone, and fish instead of a serpent*; and though they may appear, to those who *make haste*, to be tardy in supplying the public demand for ministers, they are taking one of the most effectual methods, under God, for raising up a *numerous, as well as an able and faithful ministry*.

Let us now turn our attention to some practical inferences from the foregoing discussion. And,

1. If the representation which has been given be just, *then our Church has been, for a long time, almost entirely, and very criminally, negligent of a great and important duty*. While she has directed much laudable attention to other objects, she has, in a great measure, suffered the most promising means of providing an able and faithful ministry, to take care of themselves. Other churches have also been guilty, in a considerable degree, of similar negligence; a negligence for which, alas! our country mourns; and would mourn much more, if the importance of the subject were understood and appreciated as it ought to be; but **OUR CHURCH HAS BEEN PRE-EMINENTLY GUILTY!** Though among the largest Christian denominations in the United States; though possessing, in its individual members, perhaps more wealth than any other; though favoured, in many respects, with ample means for every kind of generous ecclesiastical enterprise; and though often and solemnly warned on the subject; she has yet been among the very last of all the evangelical denominations among us, to commence a course of efficient exertion for raising up a qualified ministry. We have slumbered, and slumbered, until the scarcity of *labourers in our harvest*, has become truly alarming! God grant that we may testify by our future conduct, that we remember, with unfeigned humiliation, our former negligence; and that we are resolved, as his grace shall enable us, to make amends for it, by redoubled zeal and diligence in time to come!

2. From what has been said, it appears, that *the solemnity to attend on which we are this day assembled, is a matter of cordial and animating congratulation to each other, and to the Church of Christ in the United States*. We are convened, under the authority of the General Assembly of our Church, to organize a **THEOLOGICAL SEMINARY**, and to inaugurate the **FIRST PROFESSOR** in that seminary.

Though later, much later, in commencing this establishment than we ought to have been; we trust it is about to commence under the smiles of the great Head of the Church; and that we may confidently regard it as a token for good to the Redeemer's kingdom. Yes, brethren, we have more reason to rejoice, and to felicitate one another, on the establishment of this seminary, than on the achievement of a great national victory, or on making a splendid addition to our national territory. It is the beginning, as we trust, of an extensive and permanent system, from which blessings may flow to millions while we are sleeping in the dust. Let us, then, *rejoice and be exceeding glad*; and in the midst of our joy, let us look up to the Source of blessing, who can cause the walls of our *Zion* to rise even *in troublous times*.^{*} While we congratulate each other, let our petitions ascend, with our praises, to the throne of grace, that the seminary this day established, and, as we verily believe, founded in faith and prayer, may be a fountain, the *streams of which shall make glad the city of our God*; flowing in every direction, and abundantly watering the abodes of *Zion's king*, until all flesh shall taste his love, and see his glory!

3. If what has been said be correct, *then those who are more immediately charged with conducting this Seminary, whether as Directors or Professors, ought to consider themselves as honoured with a very solemn and weighty trust.* The design of the supreme judicatory of our Church, in founding this Seminary, is nothing less than to train up an ABLE AND FAITHFUL MINISTRY; a ministry on whose piety, talents, and learning, the temporal and eternal welfare of thousands, now living, may, speaking after the manner of men, depend; a ministry, whose character may have a commanding influence, in forming the character of others, and they again of those who may successively fill the same office, until the end of time! The design is interesting beyond expression; and the task of those who are appointed to carry it into execution, is serious and important to a degree which mortals cannot estimate. When I cast an eye down the ages of eternity, and think how important is the salvation of a single soul; when I recollect how important, of course, the office of a minister of the gospel, who may be the happy instrument of saving many hundreds, or thousands of souls; and when I remember how many and how momentous are the relations, which a Seminary, intended solely for training up ministers, bears to all the interests of men, in the life that now is, and especially in that which is to come; I feel as if the task of conducting such a seminary, had an awfulness of responsibility connected with it, which is enough to make us tremble! O my fathers and brethren! let it never be said of us, on whom this task has fallen, that we take more pains to make polite scholars, eloquent orators, or men of mere learning, than to form

^{*} War had been declared, by the *United States*, against *Great Britain*, a few weeks before this discourse was delivered.

able and faithful ministers of the New Testament. Let it never be said, that we are more anxious to maintain the literary and scientific honours of the ministry, than we are to promote that honour which consists in being *full of faith and of the Holy Ghost*, and the instruments of *adding much people to the Lord*. The eyes of the Church are upon us. The eyes of angels, and, above all, the eyes of the King of Zion, are upon us. May we have grace given us to be faithful!

4. This subject suggests matter for very serious reflection to the *Youth, who are about to enter as students in this Seminary, with a view to the gospel ministry.* Behold, my young friends, the high character at which you are called to aim! You have come hither, not that you may prepare to shine; not that you may prepare to amuse men by philosophic discussion, or to astonish them by flights of artificial eloquence: but that, by the blessing of God, upon the use of means, you may become *faithful men, who shall be able to teach others also*; that you may become *wise in winning souls to Christ*; that you may prepare to go forth, defending and proclaiming the messages of grace to guilty men, and persuading them to be *reconciled to God. Seek to excel.* It is noble to excel. But let it be always *for the edifying of the Church.* THIS, my young friends, THIS is the object which is recommended to your sacred emulation. We charge you, in the presence of God, to let all your studies and aims be directed to this grand object. Seek with humble, persevering, prayerful diligence, to be *such ministers as you have heard described*; and you will neither disappoint yourselves nor the Church of Christ. Seek to be *anything else*; and you will be a grief and a curse to both. May God the Saviour bless you, and prepare you to be *workmen that need not be ashamed!*

5. From this subject we may derive *powerful excitements to young men of piety and talents, to come forward and devote themselves to the gospel ministry.* We trust no young man will ever think of that holy vocation, until he has first given himself up a *living sacrifice, holy and acceptable to God*, by Jesus Christ. We would not, for any consideration, be accessory to the sin of alluring into the sacred office, those who know nothing of the power of godliness, and who, on the most favourable supposition, can be nothing better than miserable retailers of cold and unproductive speculations. But while we say this, and repeat it, with all the emphasis of which we are capable, we assert, with equal confidence, on the other hand, that wherever fervent piety appears, in any young man, united with those talents which are adapted to the office of an ambassador of Christ, it is incumbent on their possessor, without delay, to devote himself to the work of the *ministry.* There are only two questions which need be asked concerning any youth on this subject. "Has he a heart for the work? And has he those native faculties, which are susceptible of the requisite cultivation?" If these questions can be answered in the affirmative, I hesitate not to say, that in the present state of

the Church, it is his duty to seek the ministry. Young men of this College! have none of you any desire to serve your fellow-men, and to serve Christ, in this exalted office? You have but one short life to live in this world; and you must, in a very little time, decide how you will spend that life. "We confidently pronounce, that it can be spent in no manner so desirable, so noble, so godlike, as in the gospel ministry. If then, you love the Lord Jesus Christ, come—we affectionately invite you to come, and take part with us in the ministry of the grace of God. The example of Christ invites you to come; the tears of bereaved churches, who can find none to break unto them the bread of life, entreat you to come; the miseries of wandering souls, who find none to lead them to heaven, plead with you to come. Come, then, and take part with us in the labours and rewards of the *ministry of reconciliation!*"*

6. Finally, if the representation which has been given be correct, *then the Church at large ought to consider it as equally their privilege and their duty to support this Seminary.* If one may judge by the language and the conduct of the generality of our Church members, they seem to consider all regard to institutions of this kind, as the province of *ministers* only. They readily grant, that ministers ought to be prompt and willing, to give their time, their labours, and, where they have any, their substance, for this end; but for themselves, they *pray to be excused.* They either contribute nothing toward the object; or contribute in the most reluctant and sparing manner, as if they were bestowing a *favour*, which they have a perfect right to withhold. My dear brethren, it is difficult to express in adequate terms either the *sin* or the *folly* of such conduct. Seminaries of this kind are to be founded and supported BY THE CHURCH, as such. It is THE CHURCH that is bound to take order on the subject. It is THE CHURCH that is responsible for their establishment and maintenance. And if any of her members, or adherents, when called upon, will not contribute their just portion of aid for this purpose, the Head of the Church will require it at their hands. Professing Christians! look upon the alarming necessities of the Church; upon destitute frontier settlements; upon *several hundred vacant congregations*, earnestly desiring spiritual teachers, but unable to obtain them. Look upon the growing difficulty with which the most eligible and attractive situations in the Church are supplied; and then say whether those who still remain idle can be innocent? Innocent! Their guilt will be greater and more dreadful than can be described. Come, then, brethren, humbled by the past, and animated by the future, rouse from your lethargy, and begin to act in earnest! Your *Master* requires it of you! The *aspect of the times* requires it of you! The *cries of the neglected and the perishing* require it of you! *Your own privileges and blessings* require it of you! Yes, ye who

* See *Address of the Presbytery of New York*, on educating poor and pious youth for the gospel ministry. 14.

call yourselves Christians ! If you love the Church to which you profess to belong ; if you possess a single spark of the spirit of allegiance to her divine Head and Lord ; nay, if you desire not a *famine of the word of life* ; if you desire not the heaviest spiritual judgments to rest upon you, then come forward and *act*, as well as *speaking*, like friends of the Redeemer's kingdom. Come forward, and give your influence, your substance, and your prayers, for *the help of the Lord against the mighty*.* AMEN !

ARTICLE XIV.

AN INAUGURAL ADDRESS.

BY THE REV. ARCHIBALD ALEXANDER, D.D.

HIGHLY respected and venerable Directors of the Theological School ; and other learned and respectable auditors, convened on the present solemn occasion :—

The institution and commencement of a Theological Seminary, under the patronage and direction of the General Assembly of our Church, ought to be a subject of mutual congratulation to all its members. But it cannot be concealed, that the same causes which have operated to render such an institution urgently necessary, have also opposed serious obstacles in the way of carrying it into effect. The deficiency, among us, of that kind and extent of learning requisite to confer dignity and respect, as well as usefulness, on the professor's chair, is too obvious to require remark. But every important institution must have its infancy and growth, before it can arrive at maturity ; and however long we might have deferred this undertaking, the same difficulties would probably have met us at its commencement, which we are now obliged to encounter. The sentiments and emotions by which my own mind is agitated, in consequence of the new and important station in which I find myself placed by the choice of my brethren, and especially, the deep sense which I entertain of my insufficiency for the work, I shall not attempt to express. If the design be of GOD, he will prosper the undertaking, notwithstanding the weakness of the instruments employed in carrying it on ; and will crown our feeble efforts with success. On HIM therefore may our hope and confidence be firmly fixed ; and may "his will be done on earth as in heaven !"

I have selected, as the subject of the discourse now required of me, the words of our LORD, recorded in the 5th chapter and 39th verse of the gospel according to John :

Ἑκινῶντες τὰς γράφας. *Search the Scriptures.*

The verb here used, signifies, to search with diligence and atten-

* Judges 5 : 28.

tion. Its literal meaning appears to be, to pursue any one, by tracing his footsteps. Thus it is employed by *Homer*, to express the lion's* pursuit of the man who had robbed him of his whelps, by his footsteps; and the dog's† pursuit of his game, by his track. The precise meaning of the word, therefore, both in its literal and figurative application, is expressed by the English word, *investigate*. It may be read, either in the indicative or in the imperative mood. Doctor *Campbell*, in his new translation of the Gospels, prefers the former, and renders the passage, "*Ye do search the Scriptures;*" but *Wetstein* and *Parkhurst* consider it to be in the imperative, agreeably to our version: and certainly this rendering gives more point and force to the sentence, "*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.*"

Although the word, *γραφή*, *Scriptures*, is of such general import, as to include writings of any kind; yet there can be no doubt but what the *Scriptures* of the Old Testament were here intended. This phrase is used in the New Testament, as we use the word *Bible*, which, though literally signifying any book, yet is now appropriated to designate the volume of inspiration.

The history of the origin of alphabetical writing is involved in considerable obscurity. The first notice which we find of the existence of such an art, is contained in the command given to *Moses*, in the xvii. of *Exodus*, to write a certain transaction in a book;‡ and soon afterwards we read that the law was written by the finger of *JEHOVAH*, on the two tables of testimony.§ To me, it appears very probable, therefore, that it was about this time a subject of revelation to *Moses*. As a precise pattern of the tabernacle was shown to him in the Mount, and as certain persons were inspired with wisdom to fit them for the execution of that work, why may we not suppose that this wonderful art, so necessary for recording the revelations received from God, for the use of posterity, was also made known to *Moses*? One thing is certain; that all the alphabets of the western portion of the globe, and probably those of the eastern also, have had a common origin: and we have no authentic account of the invention of an alphabet by any people; so that whenever this art of writing may have had its origin, I am persuaded it was no invention of man, but a revelation from GOD.

With respect to the antiquity of these writings, I know of none which can bear any competition with the Pentateuch. Some, indeed, have supposed, that some part of the Vedas of the Brahmins, was written before the books of *Moses*; but there is no historical evidence on which we can depend in support of this opinion. And we are too well acquainted with the fraudulent pretensions of the Hindoos to antiquity, to place any confidence in their assertions. The ultimate opinion of that incomparable scholar, Sir *William Jones*, on

* *Il.* xviii. line 321.

‡ *Exodus* 17 : 14. כתב זאת זכרון בפניך.

† *Odys.* xix. l. 486.

§ *Exodus* 34.

this subject, was, that the writings of *Moses* were the oldest of any in the world :* and a more competent and impartial judge could not easily be found.

As the words of the text are indefinite, they should be considered as imposing an obligation on all sorts of persons, according to their ability and opportunity, to search the Scriptures. We cannot help therefore being struck with the impiety, as well as absurdity, of the practice of the Papists, in withholding the Scriptures from the people.

Will it be said, that when they misinterpret and pervert them, they should be taken away? But such was the conduct of the persons here addressed by Christ. They were so blinded by prejudice, that they could not perceive in the Scriptures, that person, who was the principal subject of them. But does the divine Saviour forbid them the use of the Scriptures, on this account? No: he enjoins it on them, *to search them*. To study them with more care, and with minds more free from prejudice.

Though the duty of searching the Scriptures is common to all Christians, yet there are some on whom it is more peculiarly incumbent. Teachers of religion, and candidates for the sacred office, are bound by an obligation of uncommon force to attend to this duty. In particular relation to such, I propose to consider the subject, in the sequel of this discourse. But before I proceed further, I would observe, that although the words of our Lord, in the text, refer to the Old Testament (for at the time of their being spoken there were no other Scriptures extant), yet the reason of the command will apply with full force, to other inspired writings, as soon as they are promulgated. We shall therefore consider the Scriptures of the New Testament, as well as the Old, embraced within the scope of our Saviour's command.

It will be important to bear in mind, that there are two distinct things comprehended in the object of this investigation. First, to ascertain that the Scriptures contain the truths of God: and, secondly, to ascertain what these truths are.

I. Let us now suppose the two volumes containing the Old and New Testaments, the one in the original Hebrew, the other in the Greek, to be put into the hands of the theological student, accompanied with the command of Christ, *search the Scriptures*. Investigate these volumes with diligence. What should be the first step in this investigation? Ought he not to be well satisfied with the identity of these books, with those which formerly existed? Here is a Hebrew volume; but does it contain the same writings to which our Saviour referred? And does this Greek volume comprehend the very books which were received as inspired in the apostolic age? In this inquiry, the biblical student may obtain complete satisfaction. With respect to the canon of the Old Testament, one fact will be

* See *Asiatic Researches*, vol. 1 and 2.

sufficient to remove all doubt. These books have been in the possession of both Jews and Christians, ever since the commencement of the gospel dispensation; and they now agree in acknowledging the same books to be canonical; which, considering the inveterate opposition subsisting between them, is a convincing evidence, that the canon of the Old Testament has undergone no change, since the introduction of Christianity. And that it had undergone none before that period, may be proved from this circumstance, that although our Lord often upbraids the Jews with having *perverted* the Scriptures, he never insinuates that they had *altered* or *corrupted* them.

In confirmation of what has been said respecting the canon of the Old Testament, we might adduce the testimony of *Josephus*, and of the Christian Fathers; who not only agree with one another in their catalogue of the books of the Old Testament, but with the canonical list which we now hold. The books called *Apocrypha*, were never received into the canon by the Jews, nor by the earlier Christian Fathers and councils, and have therefore no just claim to be considered as belonging to the Old Testament.

With regard to the New Testament, the evidence is equally convincing. The Christian Church was, in a short time, so widely extended, and embraced so many different languages and nations, that a universal agreement, in this whole body, through all the successive periods of the Church, in acknowledging the same books to be canonical, must satisfy every impartial mind that our New Testament is the very same which was received and held sacred by the primitive Church. To strengthen this conclusion, it may be added, that at a very early period, these books were translated into many different languages; several of which early translations, either in whole or in part, have come down to our times; and some of them have been preserved among Christians unknown to their brethren of other countries, for many centuries.

In addition to this, it may be observed, that accurate lists of the books of the New Testament were made by early ecclesiastical writers, and also by general councils, which are still extant, and agree with our catalogue of canonical books. It deserves to be mentioned also, that the churches in every part of the world held copies of these Scriptures, which they preserved with the utmost vigilance; and quotations were made from them, by all the Fathers; so that a large portion of the New Testament might be collected from the works of the early ecclesiastical writers. Besides there are still extant manuscript copies of the whole, or a part of the New Testament, from twelve to fifteen hundred years old, which contain the same books that are comprehended in our printed volumes.

What has now been asserted, respecting the universal consent with which the books of the New Testament were received by the ancient Church, in all its parts, must be admitted, with the exception of those few books, which have been termed *Antilegomena*, because

their divine authority was denied or disputed by some. Impartiality requires us also to state, that these books are not found in some of the oldest versions, as the Syriac, for instance; and therefore it must be admitted that the evidence for their canonical authority is not so complete, as of the rest, which were ever undisputed. At the same time, it ought to be observed, that the chief reason of doubting, was, because these books, for a while, were not so generally known to the churches: but as soon as they were accurately examined, and their evidence weighed, opposition to them ceased; and at no late period, they obtained an undisturbed place in the sacred canon.

II. The theological student, having obtained satisfaction respecting the perfection of the canon of Scripture, the next step in his investigation should relate to the *integrity* of the sacred text. For it is possible that the canon might be complete, and yet the text might be so corrupted and mutilated as to leave it uncertain what the original of these books might have been. It is of importance, therefore, to be able to prove, that the Scriptures have suffered no material injury, from the fraud of designing men, or from the carelessness of transcribers. In the former part of the last century, this was a subject of warm altercation in the Church. For whilst some maintained that the sacred text had not received the slightest injury from the ravages of time, others boldly asserted that it was greatly corrupted. The agitation of this question led to a more extensive and accurate examination and collation of manuscript *codices* than had been before made, and gave rise to that species of biblical criticism, which has, within the last half century, assumed so conspicuous a place in theological science. Distant countries were visited, the dark cells of cloisters and monasteries explored, and all important libraries ransacked, in search of copies of the Scriptures. Learned men, with unparalleled diligence, employed their whole lives in the collation of manuscripts, and in noting every, even the smallest variation in their *readings*. Their indefatigable labour and invincible perseverance in prosecuting this work, are truly astonishing. It has indeed, much the appearance of laborious trifling; but upon the whole, though not always so designed, has proved serviceable to the cause of truth. For though the serious mind is at first astonished and confounded, upon being informed of the multitude of various readings, noted by *Mills*, *Wetstein*, and *Griesbach*, in the *codices* of the New Testament; and by *Kennicott* and *De Rossi*, in those of the Old; yet it is relieved, when on careful examination it appears that not more than one of a hundred of these, makes the slightest variation in the sense, and that the whole of them do not materially affect one important fact or doctrine. It is true, a few important texts, in our received copies, have by this critical process been rendered suspicious; but this has been more than compensated by the certainty which has been stamped on the great body of Scripture, by having been subjected to this severe scrutiny. For the *text* of

our Bibles having passed this ordeal, may henceforth bid defiance to suspicion of its *integrity*. And with respect to the disputed texts referred to above, one thing should ever be kept in mind; that, granting that the evidence from the present view of ancient manuscripts, is against their genuineness, yet this may not be decisive. The learned *Cave* lays it down as a rule to direct us, in judging of the comparative excellence of the editions of the Fathers, "That the older the editions are, by so much the more faithful are they."* And assigns this reason for the rule, that the first editions were made from the best manuscripts, which were commonly lost or destroyed, when the edition was completed. And I see not why the same reason will not equally apply to the early editions of the Scriptures. In fact, there is historical evidence, that the manuscripts used by Cardinal *Ximenes*, in his Polyglott, have been destroyed, and they appear, from several circumstances, to have been both numerous and ancient: and I am persuaded also, notwithstanding what *Wetstein* and *Michaelis* have said to the contrary, that some of those used by *Stephanas*, in his editions of the New Testament, have also been lost. We cannot tell, therefore, what the evidence for these texts might have been to these learned editors. Certainly very strong, or they would not have inserted them.

III. The next step in this investigation, would be, to ascertain, that these books are genuine: or were written by the persons whose names they bear; but as this appears to me to be substantially answered, by what has been already said, and by what will be added under the next article, I will not now make it a subject of particular discussion; but will proceed to inquire into the *authenticity* and *inspiration* of the Scriptures. I join these two things together, because, although a book may be authentic without being inspired; yet if the Bible be authentic, it must have been given by inspiration, for the writers profess that they were inspired.

The truth of this point may be established by several species of evidence, quite distinct from each other.

It may, in the first place, be demonstrated by proving the truth of the facts recorded in the Scriptures. These facts, many of them, being obviously of a miraculous nature, if admitted to have existed, will indubitably prove, that those persons by whom they were performed, must have been sent and assisted of God: for, as the Jewish ruler rightly reasoned, "No man could do these things unless God were with him." Now the truth of these miracles may be established by testimony, like other ancient facts; and also by the history of them being so interwoven with other authentic history, that we cannot separate them: and especially, by that chain of events depending on them, and reaching down to our own time, which has no other assignable origin but the existence of these miracles. For, to believe in the events which the history of the Church presents to us,

* *Historia Literaria Proleg.* Sec. v. R. 1.

and yet deny the miracles of the gospel, would be as absurd, as believing that a chain which hung suspended before our eyes had nothing to support it, because that support was out of sight. As to the witnesses of these facts, they are such, and deliver their testimony under such circumstances, and in such a manner, as to *demand* our assent. The impossibility of successfully impugning this testimony, obliged the most insidious enemy of Christianity to resort to the principle, "that no testimony is sufficient to confirm a miracle:" but the absurdity of this position, has been fully demonstrated by *Campbell*, *Vince*, and others, and it has also been shown by an ingenious writer,* that the gospel was true, even upon this author's own principles, because its falsehood would involve a greater miracle than any recorded in it.

The next species of evidence in support of the proposition under consideration, is derived from prophecy. If the Scriptures contain predictions of events which no human sagacity could have foreseen; if they have foretold events the most improbable, which have occurred in exact conformity with the prediction; and if they have described a person combining in his character and life, traits and events apparently incompatible and inconsistent; and yet a person has appeared answering literally to this description, then certainly the writers of these predictions were inspired. But such is the fact. "This sure word of prophecy" is, indeed, like "a light that shineth in a dark place;" but it is also like the light of the dawn which "shineth more and more unto the perfect day." Other evidence may lose something of its force by the lapse of time, but this grows brighter and stronger with every revolving year; for the scope of prophecy comprehends all ages; and new events are continually occurring which had been long foretold by the oracles of God.

The third species of evidence for the authenticity and inspiration of the Scriptures, arises out of their contents. The extraordinary and superlatively excellent nature of the Christian religion, proves that it could not have been the production of impostors, nor of unassisted fishermen; nor indeed, of any description of uninspired men. Its doctrines exhibit that very information, which is necessary to satisfy the anxious inquiries of man, conscious of his guilt and desirous of salvation. Its precepts are so sublimely excellent, so marked with sanctity and benevolence; and at the same time so perfectly adapted to human nature and human circumstances, that the brightest wit can detect no flaw, nor suggest any improvement. "The heavens declare the glory of God;" and so does the holy page of Scripture. It bears the stamp of divinity in its face; and breathes a spirit which could originate nowhere else but in heaven.

Another evidence, but connected with the last, is the blessed tendency and holy efficacy of the gospel to reform the hearts and lives

* *Vide Brit. Encyclop.* vol. 14.

of men, and to produce peace and joy in the mind and conscience ; which effects never could result from any false religion.

The success of the gospel, in its commencement, is also an important consideration. When we contemplate the resistance which was to be overcome, both external, from religious and civil establishments, and internal, from the inveterate prejudices and vices of men ; and then take into view the means by which all these obstacles were surmounted, we cannot refuse to admit that the power of the Almighty accompanied them.

The beneficial effects of Christianity on those nations which have received it, is a striking fact, and furnishes a strong argument in favour of the authenticity and inspiration of the Scriptures. Under their benign influence, war has become less sanguinary and ferocious ; justice has been more equally distributed ; the poor have been more generally instructed, and their wants supplied ; asylums have been provided for the unfortunate and distressed ; the female character has been appreciated and exalted to its proper standard in society ; the matrimonial bond has been held more sacred ; and polygamy, the bane of domestic happiness, discountenanced. In short, the whole fabric of society has been meliorated ; and real civilization promoted by Christianity, wherever it has been received : and the above mentioned effects have borne an exact proportion to the purity in which this holy religion was preserved, and the degree of conformity to its precepts which has existed among any people.

IV. The next question which should engage the attention of the theological student, is, for what purpose were the Scriptures given ? In answer to this, we are ready to agree that they were intended to be a guide to man in matters of religion ; *a rule of faith and practice*. But here several important questions occur. Are the Scriptures the *only* rule ? Are they a *sufficient* rule ? Are they an *authoritative* rule ? And were they only designed to guide us in matters of religion ?

Our first controversy is with the Romanists, who maintain that *tradition* is also a rule of faith ; and that the Scriptures without tradition are neither a sufficient nor intelligible rule. But this opinion takes away all that fixedness and certainty, which a written revelation was intended and calculated to give to religion. Wherein consists the advantage of having a part of the will of God committed to writing, if the interpretation of this depends on the uncertain and varying light of oral tradition ? We might as well have nothing but tradition, as be under the necessity of resorting to this uncertain guide to lead us to the true meaning of the written word. But had it been intended to make this the channel of communicating the divine will to posterity, some method would have been devised, to preserve the stream of tradition pure. No such method has been made known. On the contrary, the Scriptures predict a general and awful apostacy in the Church. It could not be otherwise, but that during this period, tradition would become a corrupt channel of

information. This apostacy has taken place; and the stream of tradition has, in fact, become so muddy, and so swelled with foreign accessions, from every quarter, that Christianity, viewed through this medium, exhibits the appearance of a deformed and monstrous mass of superstition. But, if we should admit the principle, that the constant tradition of the Church should be our guide, where shall we go to look for it? To the Greek, to the Latin, or to the Syriac Church? To the 4th, 9th, or 14th century? For there is no uniformity; not even in *the infallible Catholic Church*. Every one in the least acquainted with ecclesiastical history, must know, that not only has the practice varied, at different times, in very important matters; but also the Bulls of Popes, and Decrees and Canons of Councils, have often been in perfect collision with one another: and, what is worst of all, have often been in direct hostility with the word of GOD. For the same thing has happened to tradition in the Christian, as formerly in the Jewish Church. "*It hath made the word of God of none effect,*" "*teaching for doctrines the commandments of men.*"

But whilst we reject tradition as a rule of truth, we do not deny the utility of having recourse to the early practice of the Church, for the illustration of Scripture, where there is any doubt respecting apostolic practice or institution.

There are two other opinions, by which the sufficiency and authority of the Scriptures, as a rule of faith and practice, are invalidated. These, though held by persons erring on opposite extremes, agree in derogating from the respect due to the Scriptures.

The first is, the opinion of those who will not believe anything, though contained in Scripture, which does not correspond with their own reason. If, for instance, a thousand passages of Scripture could be adduced, explicitly teaching the doctrine of *the Trinity, of original sin, of efficacious grace, of vicarious sufferings, or eternal punishments*, they would not admit them, because they have determined all these to be contrary to reason; and therefore the Scriptures *must be* so interpreted, as to exclude all such doctrines; and the texts which support them, must be tortured by the critical art, or perverted by the wiles of sophistry, until they are silent, or speak a different language. Now, the only mystery in the religion of these sons of reason, is that they should want a revelation at all. Certainly it would be more consistent to reject Christianity wholly, than whilst professing to receive it in the general, to deny almost all the particular doctrines of which the general system is composed. For my own part, I cannot consider Socinianism in any other light than Deism masked. At any rate, they are *nearly related*. If *that* has a little stronger faith, *this* has the advantage on the score of consistency.

The other opinion referred to, is that of fanatics in general, who, whilst they confess that the Scriptures are divinely inspired, imagine that *they* are possessed of the same inspiration. And some, in our

own times, have proceeded so far, as to boast of revelations, by which the Scriptures are entirely superseded as a rule of faith and practice.* Now, the difference between these persons, and the holy men of God who wrote the Scriptures, consists in two things. First, the inspired writers could give some external evidence, by miracle or prophecy, to prove their pretensions; but enthusiasts can furnish no such evidence: and secondly, the productions of the prophets and apostles, were worthy of God, and bore his impress; but the discourses of these men, except what they repeat from Scripture, are wholly unworthy their boasted origin, and more resemble the dreams of the sick, or the ravings of the insane, than the "words of truth and soberness."

But, on the other hand, there have been some who believed, that the Scriptures not only furnish a rule to guide us in our religion, but a complete system of *philosophy*; that the true theory of the universe is revealed in the first chapters of Genesis; and that there is an intimate connexion between the natural and spiritual world, the one containing a sort of emblematical representation of the other; so that even the high mystery of the Trinity is supposed to be exhibited by the material fluid, which pervades the universe, in its different conditions, of fire, light, and air. *John Hutchinson, Esq., of England*, took the lead in propagating this system, and has been followed by some men of great name and great worth. *Jones, Horne, Parkhurst, Spearman, and Bates*, would be no discredit to any cause. But, although, we acknowledge, that there is something in this theory which is calculated to prepossess the pious mind in its favour; yet it is too deeply enveloped in clouds and darkness to admit of its becoming generally prevalent. And if what these learned men suppose, had been the object of revelation, no doubt, some more certain clue would have been given to assist us to ascertain the mind of the Spirit, than the obscure, though learned, criticisms of *Hutchinson*.

V. The next question which occurs, in the course of this investigation, is very important. How should the Scriptures be interpreted, in order that we may arrive at their *true* and *full* meaning? The obvious answer would be, by attending to the grammatical and literal sense of the words employed, to the force and significance of the figures and allusions used, and to the idiom of the languages in which they are written. But here we are met by a very important and embarrassing question. Is the literal meaning of Scripture always, or generally, the principal and ultimate sense; or, are we to suppose that under this, there is a recondite, spiritual meaning contained? Most of the Fathers considered the Scriptures to contain a double sense; the one literal, the other mystical or allegorical; and they regarded the first very little except in relation to the second. The

* Vide "*The Testimony of Christ's Second Appearing.*" By the people called SHAKERS.

Romanists maintain an opinion very similar; but the mystical sense they divide into several parts. And among Protestants, there are many who discover a strong predilection for this mode of interpretation.

But this principle, admitted without limitation or qualification, has a direct tendency to overthrow all certainty in divine revelation. For, as there is no certain key to this mystical or spiritual meaning, every man makes it out according to the liveliness of his own imagination: and weak men by their fanciful expositions greatly degrade the dignity and mar the beauty of revealed truth.

The followers of Baron *Swedenborg*, not contented with two, maintain that the Scriptures contain three senses, the *celestial*, *spiritual*, and *natural*, which are connected by *correspondences*. This doctrine of correspondences, is, according to them, the only key to open the true meaning of Scripture; which was, for many ages, lost, but recently was made known to this extraordinary nobleman. Notwithstanding the extravagance of this system, it has charms for some persons, and these not of the illiterate vulgar. It is a sort of refined mysticism, which corresponds with the peculiar turn of some minds that are fond of novelty, and disdain to walk in the old beaten track. Reasoning or argument, with those who profess to hold familiar intercourse with angels, would, I presume, be superfluous. We shall leave them, therefore, to enjoy their visions of a *terrestrial* heaven, without interruption, whilst we proceed to observe,

That among the orthodox themselves, there is no small difference of opinion respecting the *extent* which may be given to the meaning of scripture. The celebrated *Cocceius* laid it down as a rule, *that scripture should be considered as signifying all that it could be made to signify*. The whole of the Old Testament, in his opinion, was either typical or prophetic of Messiah and his kingdom. Here, as in a glass, he supposed the future destinies of the Church might be viewed. The learned *Grotius* verged to the very opposite extreme, in his ideas of the interpretation of scripture. This gave rise to a saying which became proverbial, respecting these two great men; and which is highly creditable to the piety of the former: "*Grotium nusquam in sacris literis invenire Christum, Cocceium ubique*." "That *Grotius* could find Christ nowhere in the Bible, *Cocceius* everywhere."

This rule of *Cocceius*, however, is liable to great abuse; and as *Limborch* justly observes, "is calculated to make of the Scriptures a mere Lesbian rule, or nose of wax, which may be bent into any shape; and seems to be no other than the old allegorical method of interpretation, introduced under a new name."

But, on the other hand, it is certain, that many of the *persons*, *occurrences*, and *ceremonies* of the Old Testament are typical; and some things are thus interpreted in the New Testament, which we never should have conjectured to possess any meaning beyond the literal, unless we had been otherwise taught by inspiration. Be-

sides, all judicious commentators are forced to admit, that many of the prophecies have a primary and secondary reference, even the most important of those which relate to Messiah are of this description. Those who insist that one meaning and no more belongs to every text, are greatly at a loss how to reconcile with their opinion, the quotations made from the Old Testament in the New, where they are expressly said to be fulfilled, though certainly, many of them not in their primary and literal sense. Under the guidance of sound sense and just criticism, we should pursue a middle course between these two extremes. But although we cannot admit the rule of *Cocceius* in all its latitude, nor go the whole way with his followers; yet it is but justice to acknowledge, that some of them deserve to be ranked with the first expositors and theologians who have appeared in the Church. As long as truth, piety, and solid learning shall be held in esteem, the names of *Witsius*, *Vitringa*, *Burman*, *Van Til* and *Braunius*, will be dear to the theological student.

Upon the whole, our conclusion respecting this matter, is, that every particular passage of Scripture should be interpreted according to the peculiar circumstances of the case: the literal should be considered as the true and only meaning, unless some remoter sense be indicated by some peculiar aptitude, correspondence, or fitness in the words and ideas of the text; or unless it be referred to something else in the Scriptures themselves. Good sense and the analogy of faith are the guides which we should follow in interpreting the Bible.

VI. We come now to consider the *helps* which the biblical student needs, to enable him to search the Scriptures with success. The volumes which we have already supposed to be put into his hands are not written in our vernacular tongue. We have, it is true, an excellent translation of the Scriptures; but this was not made by inspiration, and cannot therefore possess the same authority and infallibility with the originals. We admit the lawfulness and utility of translations for the use of the people; but nothing can be more evident than that the expounder of Scripture should be well acquainted with the very "words by which the Holy Ghost teacheth" us the will of God. The knowledge of the Hebrew and Greek languages, therefore, is a necessary pre-requisite to the successful study of the Scriptures. I think I may venture to assert, that this single acquisition will be of more importance to the theological student, than all the commentaries which have ever been written. By this means he will be able to see with his own eyes; and will be qualified to judge for himself.

Every person who has had experience, will acknowledge, that even in reading the plainest texts, there is a satisfaction and advantage to be derived from the original, which cannot easily be explained. It becomes, therefore, a duty incumbent on all who are candidates for the sacred office, or invested with it, to endeavour to become acquainted with the *original Scriptures*.

But in all writings, and especially such as contain historical facts, there are frequent allusions to the existing customs of the country, and to the prevailing opinions of the people where the book was written. The same is found to be the case with the Scriptures. Many passages would be quite unintelligible, without some acquaintance with Jewish antiquities. The customs and manners of that people should, therefore, be studied with particular attention.

And as Scriptural history frequently refers to the condition, character, and transactions of cotemporaneous nations, it is of importance to be well acquainted with their history, as delivered to us by profane authors. There is, however, a more important reason why the biblical student should be well versed in history, ancient and modern; and that is, because *there* he must look for the accomplishment of many important prophecies. Even the fulfilment of the remarkable prediction of Christ respecting the destruction of *Jerusalem*, is not recorded in Scripture, but must be sought in the *Jewish* and *Roman* historians.

Chronology and geography are also requisite helps to enable us to understand many parts of Scripture. These have been called the eyes of history; and they are not more so of civil, than sacred history.

Even modern travels have been turned by some learned men, to a very important account in explaining the Scriptures. For oriental customs and modes of living have not been subject to the same capricious changes, which have prevailed in the western nations. And therefore, by observing carefully what oriental customs are, at this day, a very probable opinion may be formed of what they were two thousand years ago. This observation holds good, particularly in relation to such Eastern nations as have never been conquered, nor incorporated with any other people; as the Arabs, for instance.

Indeed, to speak the truth, there is scarcely any science or branch of knowledge which may not be made subservient to theology. Natural history, chemistry and geology, have sometimes been of important service in assisting the biblical student to solve difficulties contained in Scripture; or in enabling him to repel the assaults of adversaries, which were made under cover of these sciences. A general acquaintance with the whole circle of science is of more consequence to the theologian than at first sight appears. Not to mention the intimate connexion which subsists between all the parts of truth, in consequence of which important light may often be collected from the remotest quarters; it may be observed, that the state of learning in the world requires the advocate of the Bible, to attend to many things which may not in themselves be absolutely necessary. He must maintain his standing as a man of learning. He must be able to converse on the various topics of learning with other literary men; otherwise the due respect will not be paid to him; and his sacred office may suffer contempt, in consequence of

his appearing to be ignorant of what it is expected all learned men should be acquainted with.

But next to the knowledge of the original languages, an acquaintance with early translations is most important. The Septuagint, the Chaldaic paraphrase, the Syriac, and the Vulgate, deserve to be particularly mentioned.

The Septuagint is an invaluable treasure to the student of sacred literature. Most of the Fathers, and several learned moderns, believed it to have been made by inspiration; and others, as well as these, have preferred it to the Hebrew original. But this is certainly attributing too much to it. The fabulous account of the miraculous manner in which it was executed, given by *Aristeas*, which misled the fathers, is now generally exploded; and this was the principal ground on which the opinion of its inspiration rested. It has been pleaded also, that this version was constantly quoted by Christ and his Apostles; but our Lord himself could not have used it, as he spoke and conversed not in the Greek, but the Syriac language. And although it is true, that the Apostles and Evangelists commonly quote from it, yet not uniformly. Sometimes they differ from it, and give a better translation of the original. It has also been plausibly stated, that the manuscripts from which this version was made, must have been much more perfect than any now extant, after the lapse of two thousand years. But it ought to be remembered, that the copies of the translation have been as liable to the injuries of time, as those of the original: and indeed much more so; for providence raised up a set of men, who watched over the Hebrew text with unceasing and incomparable vigilance. The *Masorites* devoted their lives to this object; and to prevent all possibility of corruption or alteration, they numbered not only the words, but the letters, of every book in the Bible. No such means were employed for the preservation of the text of the LXX; and accordingly the various readings in the copies of this version, are far more numerous and important than those of the Hebrew original. But whilst we reject the high claims for this version, which go to place it on a level with, or give it the preference to, the original; we willingly acknowledge its importance; and what is remarkable, is, its utility is greater in relation to the New Testament, than the Old; for it is written in that very *dialect* of the Greek language, in which the books of the New Testament are written; that is, the words are Greek, but the idiom Hebrew. It is therefore of more importance in assisting us to understand the language of the New Testament, than all other Greek authors beside.

This version has, by the consent of all, been considered the oldest extant; but a recent writer in *The Christian Observer*,* asserts that the Syriac translation of the Old Testament, contains *internal marks* of an antiquity superior to that of the Septuagint. The evidence of

* No. for July, 1811.

the fact, if it be so, must be *internal*; for I believe it is certain, that there is no external testimony which will support this assertion.

The Chaldaic paraphrase has commonly been referred to the time of Christ's advent, or to a period a little earlier; but the above-mentioned writer asserts that it is nearly as old as the time of *Ezra*. Without stopping to inquire into the validity of this opinion, I would observe, that these paraphrases are of no small importance to the interpreter of scripture, as they serve to show how the Jewish doctors understood certain passages prior to the birth of Christ; and clearly prove, that they referred to the expected Messiah, all or most of those prophecies, which we apply to Christ.

The Syriac version of the New Testament is very valuable, on account of its antiquity; and has some shadow of claim to the authority of an original; for it is written in the same, or very nearly the same language, which our LORD used when he delivered his sermons and instructions to the people; and may therefore be supposed to contain, in many instances, the identical words which he uttered. In the opinion of some, it was made at the close of the Apostolic age, or at furthest some time in the second century: but others refer it to the third, fourth, or even the fifth, century. However these things may be, it cannot be doubted, but that much advantage may be derived from this version of the Scriptures; and accordingly much use has been made of it by the learned, of late, in solving difficulties and in elucidating obscure passages, which occur in the New Testament: and being written in a language possessing a near affinity with the Hebrew, it is easily accessible to the Hebrew scholar.

The Vulgate is commonly supposed to have been made by *Jerome*, and to have succeeded to older Latin versions. It was, for many ages, the only medium through which the revelation contained in holy Scripture, was viewed in the western part of the Church. The Romanists considering that this version could be made to favour their pretensions and corruptions, more than the original, bent all their force to the support of its authority; whilst at the same time, they let slip no opportunity of disparaging the Hebrew text. At length they proceeded so far as to decree, in the Council of Trent, "that it should be reckoned as *the authentic standard by which all disputations, preachings, and expositions should be judged; and that no person should dare to reject its authority on any pretext whatever.*" The more liberal Catholics themselves, are ashamed of the unblushing effrontery of this decree; and what slender foundation there was for so high a claim, may be conjectured from this circumstance, that a learned man* of their own communion declares, that he had himself noted *eighty thousand* errors in this version. But, nevertheless, it may be useful in many ways to the biblical student, and being written in Latin, is accessible to every scholar. And here I will take

* *Isidore Clarius.*

occasion to remark, the great importance of a familiar acquaintance with the Latin language, to the theologian. Although no part of scripture is written in that language, yet it is almost essentially necessary to pass through this vestibule, in order to arrive at the knowledge of any other ancient language; most valuable grammars and dictionaries being written in Latin: and almost all theological works, not designed for the immediate use of the people, were composed in this language, prior to the middle of the last century, a very small portion of which have been translated into English. The course of theological study would indeed be very much circumscribed, if we were destitute of this key to unlock its rich treasures. It would lead me into a discussion too long, to consider, what assistance may be derived from the writings of the Fathers; what from the Schoolmen; what from the Reformers; and what from more modern commentators and critics, in the interpretation of the Scriptures. The time allotted for this discourse, would be entirely insufficient to do justice to this subject. I shall therefore leave it untouched, and proceed to mention,

A *HELP*, which, though put in the last place, in this discourse, is of more real importance than all the rest; and that is, *the illumination and assistance of the Holy Spirit*. Illumination differs from inspiration in this respect; that whereas by the latter we are made acquainted with truths before unrevealed, or unknown, by the former we are enabled to discern the beauty and real nature of the truths contained in a revelation already made. It is obvious, that in the study of Divine truth, much depends on the temper and condition of the student's mind. A proud and self-sufficient person, however endowed with acuteness of intellect, and furnished with stores of literature, is continually prone to fall into pernicious error; whilst the humble man occupies a station from which truth may be viewed to advantage. Prejudice, proceeding from education or passion, blinds the mind, and warps the judgment; but the sincere and ardent love of truth disposes us to view the whole evidence, and impartially to weigh the arguments on both sides of any question. As much therefore depends upon preserving our own minds in a proper state, as upon the diligent use of external means of information. The conclusion from these premises is, that the student of sacred literature should be possessed of sincere and ardent piety. He should be a man "taught of God," conscious of his own insufficiency, but confident of the help of the Almighty. Indeed, when we consider the weakness of the human intellect, and the various prejudices and false impressions to which it is constantly liable, we must be convinced, that without Divine assistance, there is little hope of arriving at the knowledge of truth, or preserving it when acquired. He, who would understand the Scriptures, therefore, ought not to "lean to his own understanding," but by continual and earnest prayer, should look unto the "Father of lights," from whom proceedeth every good and

every perfect gift; and who hath promised to give wisdom to those who lack it, and ask for it.

There is no person who needs more to be in the constant exercise of prayer, than the theological student: not only at stated periods, but continually, in the midst of his studies, his heart should be raised to heaven for help and direction. A defect here, it is to be feared, is one principal reason why so much time and labour are often employed in theological studies with so little profit to the Church. *That* knowledge which puffeth up is acquired; but charity, which edifieth, is neglected.

When the serious mind falls into doubt respecting divine truths, the remedy is not always reasoning and argument, but divine illumination. The mind may be in such a state, that it is rather perplexed than relieved by mere human reasoning; but at such times a lively impression made by the Spirit of truth, banishes all doubt and hesitation; and then, the same texts or arguments which were before unavailing to our conviction and satisfaction, exhibit the truth in a light as clear as demonstration. This may appear to some to savour of enthusiasm. Be it so. It is, however, an enthusiasm essential to the very nature of our holy religion, without which it would be a mere dry system of speculation, of ethics and ceremonies. But this *divine illumination* is its *life*, its *soul*, its *essence*. It is true, this influence is not peculiar to the theologian. Every sincere Christian, in his measure, partakes of this "anointing," by which he is taught to know all things; but the teacher of religion needs a double portion of this spirit. How often does the minister of the gospel labour and toil with all his might, without producing anything of importance, for edification! But if he receive the aid of the Spirit, his text is opened and illustrated, without any painful exertion of his own. He is conscious, indeed, that he is a mere recipient. The train of thought which occupies his mind, appears to originate in some occult cause, which he cannot trace. And happy would it be for preachers, happy for their hearers, if there were more dependence on divine assistance, not only in the composition, but in the delivery of sermons! When God shall appear in his glory, to build up Jerusalem, he will raise up, I have no doubt, a race of preachers, who shall partake of this heavenly gift, in a much higher degree than has heretofore been common. He will bring forward to the sacred office, men possessing *boldness*, founded on their reliance upon divine assistance; *clearness*, proceeding from divine illumination; and that *unction* which flows from the sweet and lively experience of the truth delivered, in the heart of the preacher. The solicitous, and often unsuccessful, effort to rise to some artificial standard of oratory, shall then yield to nobler motives; and the preacher, like *Paul*, shall be willing to make a sacrifice of his own reputation for learning and refinement, at the foot of the cross: and to count all things but loss for the excellency of the knowledge of Christ Jesus his LORD. Gospel simplicity and sincerity, shall then be preferred by the man of

God, to all the soaring flights of eloquence, and to all the splendid trappings and tinsel of human science. May it please the Lord of the vineyard speedily to send forth many such labourers into his harvest ; *for the harvest is great, and the labourers are few !*

VII. I will now bring this discourse to a conclusion, by offering some motives to excite the theological student to diligence in the perusal of the Sacred Scriptures.

A book has a claim upon our time and study, on account of the authority by which it comes recommended, the excellency of the matter comprehended in it, and the interest which we have involved in the knowledge of its contents. On all these accounts the Bible has the highest possible claim on our attention. It comes to us, as we have proved, authenticated as the word of God ; stamped as it were with the signature of heaven ; and recommended to our diligent perusal by the Lord Jesus Christ. The matter which it contains, is, like its origin, divine : *truth*, pure, glorious, and all-important truth, constitutes the subject of this Book. The saying ascribed to *Mr. Locke*, when he took leave of a beloved relation, shortly before his end, was worthy of that profound genius ; “ Study,” said he, “ the Sacred Scriptures ; they have God for their author, truth without mixture of error for their matter, and eternal life for their end.” If we should take the lowest view of the subject, and form our opinion of the Scriptures by the same rules by which we judge of human compositions, they will be found to transcend the highest efforts of human genius, as far as the heavens are above the earth. Hear on this subject, the decision of a scholar, in whom learning and taste in their highest perfection were combined : “ I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, purer morality, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed.”* But the excellency of the Scriptures cannot be appreciated by the rules of human criticism. As well might we think of judging of the proportions of the celestial arch, or the location of the stars in the vast expanse, by the rules of architecture. The word of God, like his works, is on a plan too vast, too sublime, too profound, to be measured by the feeble intellect of man.

Fully to explain how worthy the Scriptures are of our attention, on account of the matter comprehended in them, would require us to exhibit all the truths which they contain ; but as this cannot be done in one, or a few discourses, I will now content myself with mentioning a few leading points, on which the Scriptures furnish us with information of the most important kind.

In the first place, then, it is here, and here alone, that we can

* Found written in his own hand, on a blank leaf of *Sir William Jones's Bible*, after his death.

learn the true character of God. The indistinct outline, which may be traced in the works of creation, is here filled up. The knowledge of God, which could be derived from a view of his works, would not be sufficient for man, even in a state of innocence; and much less so when he is fallen into sin. None have ever been able to form just conceptions of the Deity from the light of nature alone. A revelation was absolutely necessary to teach man what God is; and the Bible contains all the information which we need on this subject. Here the divine glory is revealed. The moral attributes of Deity, especially, are represented in the clearest, strongest light. Truths respecting the divine nature, are here revealed, concerning which, reason and philosophy could never have formed a conjecture. The glorious and mysterious doctrine of a Trinity in unity, is taught from the beginning to the end of the Bible; a doctrine offensive to the pride of man, but one which will afford subject for profound contemplation through eternity. From the Scriptures we learn, not only that God is holy, just, merciful, and faithful; but we behold these attributes harmonizing in a work which, according to all the views that finite wisdom could have taken of it, must have placed them in a state of complete variance; that is, in the justification and salvation of a sinner. In the redemption of Christ these divine perfections not only appear harmonious; "*mercy and truth having met together, and righteousness and peace having kissed each other;*" but in the cross, are exhibited with a lustre and glory, which, according to our conceptions, could not have been given to them, in any other circumstances. If we would know *the only true God*, then, we must "search the Scriptures."

In the next place, we obtain from the Bible a satisfactory account of the origin of evil, natural and moral. Not, indeed, an explanation of the reason why it was permitted; but such an account of its introduction, as is perfectly consistent with the honour and purity of the divine government. We here learn that God created man "in a state of innocency, with freedom and power to will and do that which was well pleasing to himself, but yet mutable, so that he might fall from it." This liberty was abused by man: sin therefore owes its origin to the creature, who is wholly chargeable with its blame; although it did not take place without the knowledge, nor contrary to the purpose, of the infinite God. The first man being the root of all his posterity, and being appointed to act for them as well as for himself, they are involved with him in all the consequences of his fall; for "*they sinned in him and fell with him in his first transgression.*" All the streams of sin and misery in the world, flow from this original fountain. And so deep and dreadful is this fall of man that he is utterly unable to recover himself from the guilt and depravity into which he is by nature sunk.

The last mentioned article of information would be only calculated to plunge us into the depths of misery and despair, were it not, that the Scriptures teach us the consoling doctrine of *redemption*. In-

deed, the whole Bible may be considered as a history of Redemption. Here we can trace the wondrous plan up to its origin, in the eternal counsels of peace. Here we read of the early development of this plan, after the fall, in paradise. The incarnation and victory of the glorious Redeemer was clearly intimated in the promise, "*that the seed of the woman should bruise the serpent's head.*" To this object, the faith of the pious was directed, by every new revelation and institution. Prophets, in long succession, with lips touched with hallowed fire, described and predicted *Immanuel*. Although their prophecies are often expressed in dark symbolical language, yet sometimes, from the midst of this darkness, there are vivid coruscations of light, which exhibit the promised Messiah as visibly, as if he had already come. At length the fulness of time arrived, and "*God sent forth his Son made of a woman, made under the law, to redeem them that were under the law.*" "*God was now manifest in the flesh.*" And He, "*who being in the form of God, thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name.*" The redemption of the Church by the blood of the Son of God, is a subject on which angels look with wonder; and it is a subject, which, through eternity, will furnish a theme for the songs of the redeemed of the LORD.

But the Scriptures give us information, not only of the work of the Redeemer in procuring for us an "everlasting righteousness;" but also of the work of the Spirit, in uniting the redeemed soul to Jesus Christ; in regenerating, sanctifying, supporting, guiding, and comforting it; until it is "made meet for the inheritance of the saints in light."

Another important article of information which we find in the Scriptures of truth, is a clear expression of the will of God, in relation to the duty of man. There are, it is true, traces of the law of God still remaining on the heart of every man; but these are far from being sufficient to show him the full extent, and the spiritual nature, of the duties required of him. And what might be known from honestly inquiring of our own consciences, respecting our duty, is often missed through the influence of false principles, instilled into the mind by a defective education, and by customs become universally prevalent, through the corruption of human nature. But we need be no longer at a loss about the law of God. He condescended to publish it, with his own voice, in the hearing of all *Israel*; and to write it with his own finger, on tables of stone. To explain this law, we have many comments from inspired men; but especially we have the lucid exposition of the Lawgiver himself; and, what is more important, we behold it fully illustrated and exemplified, in the obedience which HE, in our nature, and for our sakes, rendered to it; so

that, if we now wish to know our duty, we have only to contemplate the character of Jesus Christ. If we wish to do it, we have only to walk in his footsteps.

Finally, the Scriptures contain distinct and full revelation of futurity, as far as it is necessary for us to know what is to be hereafter. In them, "life and immortality are brought to light." Full assurance is given, by the testimony of one who cannot lie, that "an exceeding great and eternal weight of glory" is reserved for the people of God in another world. In the New Testament, we are made familiar with heaven, by the frequency with which it is mentioned and described. The existence of a future world is no longer left to be collected by uncertain reasoning, and probable conjecture. It is now a matter of testimony. Faith has a firm ground on which to rest; for this truth is linked with every fact and doctrine of the gospel; is seen in every promise and threatening under the new dispensation. But the Scriptures reveal not only a heaven of glory, but a hell of horror; a dark and "bottomless pit," *where "the worm dieth not, and where the fire is not quenched," and where "there is weeping, and wailing, and gnashing of teeth."* They give us the certain assurance, also, of a day being appointed in which God will judge the world in righteousness by that man whom he hath ordained; and in which they that are in their graves shall rise, some to everlasting life and glory, and others to everlasting shame and contempt.

From this brief survey of what the Scriptures teach us, we must be convinced of the great importance of being well acquainted with them. Our own salvation is involved in the right knowledge of this book; and if we are teachers of others, how important is it, that we "as good stewards of the mysteries of GOD," be "able rightly to divide the word of truth, giving to every one his portion in due season." We should, therefore, "meditate on these things, and give ourselves wholly to them, that our profiting may appear unto all." We must "take heed unto ourselves, and to our doctrine, and continue in them; for by so doing we shall both save ourselves and them that hear us."

But we shall not only find the Scriptures to be a source of profitable instruction; a rich mine of truth which has never yet been fully explored; but also a source of pure and permanent delight.

As the natural light is pleasant to the eyes, so is truth to the understanding, unless some moral disease renders its approach unacceptable. "They whose deeds are evil, love darkness rather than light:" but the regenerate soul "rejoices in the truth." Food to the hungry is not more pleasant, nor cold water more refreshing to the thirsty, than evangelical truth to the pious mind. It is, indeed, the bread of life which cometh down from heaven; the hidden manna, with which the spiritual Israel are fed, whilst they sojourn in this wilderness. The person who has been taught of God, prefers the truths of his word to all earthly treasures, and to all the sweets of

nature. "More are they to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." "The law of thy mouth is better unto me than thousands of gold and silver." "Thy statutes have been my song in the house of my pilgrimage." How delightful must it be to sit as a disciple at the feet of Jesus, and with a child-like docility, imbibe precious instruction, from his word and Spirit! When we fall under the power of some overwhelming temptation, or when dark clouds of adversity thicken around us, in the truths and promises of our God we find our only refuge. In the sanctuary, when the oracles of God are delivered, doubt and unbelief, sorrow and despair are driven away. Here the divine beauty beams with mild effulgence on the soul, and the troubled spirit is charmed to rest. "*One day in thy courts is better than a thousand.*" "*One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord.*"

When Jesus joins himself to his disconsolate disciples, how soon is their sorrow turned into joy! And whilst he "opens their understandings to understand the Scriptures, how do their hearts burn within them!" That which above all things makes the Scriptures precious, and the study of them delightful, is, that there we can find *Jesus Christ*. We have no need to say, "who shall ascend into heaven, that is, to bring Christ down from above; or who shall descend into the deep, that is, to bring up Christ again from the dead?" For, "the word is nigh *us*, even in *our* mouth, and in *our* heart; that is, the word of faith which we preach." "Christ and him crucified," is the centre of the Christian's religion, the foundation of his faith and hope, and the perennial spring of all his pleasures and his joys. When, at any time, it pleases GOD to shine upon his word, whilst the believer reads its sacred contents, what a divine glory illuminates the holy page! What attractive beauty draws forth the best affections of his heart! What wonders do his opened eyes behold in the cross! He seems to be translated into a new world, and is ready to exclaim, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." "Old things are passed away, and behold, all things are become new." O! could the pious reader of the Scriptures constantly retain these spiritual views, and these holy impressions, heaven would be begun. This wilderness would "bud and blossom as the rose," and paradise be renewed on earth. But "this is not our rest, it is polluted;" that *remaineth for the people of God*; even "*an inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens for us, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.*"

But whilst we are on our pilgrimage to this promised land, the Scriptures will be "a light to our feet and a lamp to our paths." They will answer the same purpose to us, which the pillar of cloud and of fire, did to the Israelites. They will guide us in the right

way, through all our journey. Let us, then, be persuaded diligently "to search the Scriptures."

I beg leave to conclude this discourse in the words of the pious *Weller*, the friend and disciple of *Luther* :

"I admonish you again and again, that you read the sacred Scriptures in a far different manner from that in which you read any other book : that you approach them with the highest reverence, and most intense application of your mind ; not as the words of a man, nor an angel, but as the words of the Divine Majesty, the least of which should have more weight with us, than the writings of the wisest and most learned men in the world."*

ARTICLE XV.

CHARGE TO THE PROFESSOR AND STUDENTS OF
DIVINITY.

BY PHILIP MILLEDOLER, D.D.

REVEREND AND DEAR BROTHER :—

The engagements you have formed this day, are peculiarly solemn and affecting. The charge devolving on the Pastor of a congregation, in entering upon the duties of his office, is deeply interesting, but not so interesting as yours. You are not called by a particular branch of our Church to minister in holy things, but by her highest ecclesiastical judicatory, to superintend the education of her sons. Under the direction, we trust, of the great Head of the Church, you have been invited to train up for her service, bands of intelligent, intrepid, and faithful champions of the cross. The characters you are to form for active service, are the flower of our youth ; young men from whose lips, at some future, and not far distant period, multitudes of souls may receive instruction ; who may be destined to fill the chairs of *teachers* and professors in our schools, and on whose fidelity, under God, may depend the future peace and prosperity of the Church, and the salvation of thousands, perhaps millions, yet unborn.

Suffer me, under these circumstances, to give a brief exhibition of the views of the General Assembly in founding this institution, and to point out some duties incumbent on you, in the accomplishment of those views. The Assembly, in founding this school, are desirous of securing and perpetuating to the Church, a learned, orthodox, pious, and evangelical Ministry.

We want a learned Ministry.

Whatever mischief has been done to the world by philosophy,

* *Consilium De Studio Theologiae.*

falsely so called, we are persuaded that true learning has never injured the Church, and never will. Such is the harmony subsisting between the works and word of God, that discoveries in the former will never cease to promote our regard for the latter. It has been said, that ignorance is the mother of devotion; that aphorism we utterly and indignantly reject. To instruct others, and especially in divine things, men must first be instructed themselves. On this principle God himself has acted from the beginning of the world to the present day. In former ages, he himself spake directly to the prophets. The messages they delivered were formed under the immediate influence of his grace, and the inspiration of his Spirit. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."*

At the entrance of our Saviour upon his Ministry, he chose twelve disciples. These were prepared by himself for their work, and that too, especially in the first instance, by a regular course of instruction and discipline. It was after that course of instruction, and not before, that they were sent out to evangelize the world. Of completing the designs of God toward our race, in their day, these servants of Christ had no expectation. Their number was small, their lives precarious, the opposition they met with, powerful and constant; and their influence confined to regions which, however extensive in themselves, were yet small when compared to the whole world. They were therefore solicitous to provide for the future wants of the Church, and took immediate steps for transmitting their power and authority to others. Hence that charge of *Paul to Timothy*:† "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Thus early provision was made for the supply of the Church with an able and faithful ministry. Beside the instruction they had received from their Lord, the Apostles and their immediate successors were qualified in a miraculous manner for their work. They were endowed with the gift of tongues. Devils fled at their rebuke; diseases, the most inveterate, were healed by a word or by a touch. They had also the power of discerning spirits;‡ a power which gave them no small advantage over ordinary teachers. All these gifts, from their extraordinary nature, and the well-known disposition of mankind, were calculated to excite curiosity, to attract attention, to draw men within the sphere of the Gospel, and to carry home, by divine grace, irresistible conviction to their understandings and hearts. They enjoyed another advantage: they were under the influence of the Spirit of God, to a degree, of which now, alas! owing to our most awful supineness, we can hardly form a conception. This influence of the Spirit gave dignity to their manners, intrepidity to their zeal, and a general character to their ministry, which commanded the admiration of both friends and foes. With

* 2 Pet. 1: 21.

† 2 Tim. 2: 2.

‡ 1 Cor. 12: 10.

such advantages, it is not to be wondered at, that they towered with eagles' flight above the philosophers of their day, and outstripped in their progress all the wisdom of the sages, and all the eloquence of the schools. But the gift of tongues, with other miraculous endowments of the Holy Spirit, began gradually to disappear with the extension of the Gospel. This circumstance had a considerable influence in changing the face of the Church, and especially in regard to the education of her ministers. That the Scriptures might be read in the languages in which they were originally penned, or translated into the tongues of foreign nations; that young Gentile converts might become mighty in the Scriptures; and that the sons of the Church might be qualified to contend for the faith once delivered to the saints, against learned and subtle adversaries without, as well as against sectaries in her own bosom, it was soon perceived that a learned as well as pious, ministry, was indispensably necessary. The most distinguished of the primitive fathers were advocates for a learned ministry. They well knew that learning without piety might be abused to the worst of purposes; but they were unwilling to allow that the abuse of what is good in itself, can ever detract from its intrinsic value. In this view of the subject, they were followed by the Reformers; and it is a principle which has been acted upon, and contended for, from that day to the present, by the best and purest churches in Christendom. In the careful instruction, then of our youth, dear sir, for the work of the Gospel Ministry, you will neither stand upon new or untenable ground. And, assured as you may be, that you are doing the will of Christ, you may safely employ in it all the stores of your learning; all the resources of your genius, and all the powers of your soul. But whilst there can be no doubt, either of the lawfulness or expediency of such a work, it is not to be concealed, that it is a task of great labour and difficulty. To say nothing of that diversity of disposition, taste, and intellect, in students themselves, which renders the art of teaching, as well as government, so exceedingly intricate; waiving also at present all observations on *methods* of instruction, I will venture to say, that the work itself is one of the most arduous in the world. The Scriptures are a mine of inexhaustible wealth, but to be enriched with their treasures will require close and constant application. To exhibit divine truth in a lucid and systematic manner; to show the unity of Scripture in the connexion and dependence of its parts; to make of our young men sound biblical critics, and able casuists; to furnish them with gospel armour of proof, offensive and defensive; to give them an extensive acquaintance with Church history and government; but especially so to indoctrinate, and, if I may use the expression, leaven them with heavenly truth, that they may ever after hold, and defend it for themselves, as well as communicate it to others; is a work indeed of no small magnitude. In this work you will soon, we hope, be aided by faithful colleagues; but a large and important part of it will still rest, under God, upon yourself. To cultivate such a field as this, dear sir, will be sufficient

to call forth the exertions of the most active and enterprising mind ; it will therefore behoove you, notwithstanding *all* your present acquirements, not only to cherish the attainments you have already made, but also further to enrich your mind with the spoils of science, and to extend your inquiries into almost every department of literature, sacred and profane.

Another charge devolving upon you with peculiar weight, dear brother, is the faithful maintenance of that system of doctrines handed down to us by our fathers, and for which in numerous instances they have sacrificed "their fortunes, their liberties, and their lives." Strongly attached to the doctrines of the Reformation contained in her standards, jealous of innovation, and anxious to transmit the truth as it is in Jesus inviolate to posterity, the Presbyterian Church will expect, and permit me to add, sir, after the signal mark of her confidence reposed in you, will have a right to expect, that her doctrines, and especially her distinguishing doctrines, will be taught in this school without adding to, or taking aught from them in any wise, or under any pretext whatsoever. It is also expected that these doctrines will be explained in terms used by her best writers from almost time immemorial, and which from long use have become familiar to, and are best understood by, her members. By observing this plan, there will be an agreement of theological terms used in the instruction of our youth, with those used in our standard books, as well as an agreement of terms used by our future licentiates and ministers, with those to which our congregations are accustomed. An object this, of no small importance to the future harmony of our churches. The Confession of Faith of the Presbyterian Church, and Form of Government connected with it, will be an important book in this seminary. Containing a form of sound words drawn from the lively oracles of God, and tested by experience, it has long served, and will hereafter serve, as a bond of union to the churches. As every minister in our connexion is required to subscribe this Confession, they should be well acquainted with its contents. When adopted, it cannot be renounced without renouncing our communion ; nor invaded, without a species of sacrilege. If important doctrinal errors are ever introduced into our churches, they will be introduced by a gradual departure from our standards. These should be guarded, therefore, with inviolable care. Is any man dissatisfied with them, he is not bound to receive them ; and if he does receive them, he is by that very act sacredly bound to cherish and maintain them. To surrender truths deemed of *minor importance* is only to prepare the way for other demands, and greater sacrifices ; and if first attempts are not repelled, they will soon be followed by others, till all is gone that is worth contending for. To give our young men an early acquaintance with these standards, is therefore an object of primary importance, and should they be required, during their theological course, to commit to memory the greater part, if not the whole, of our Confession and

Book of Discipline, it would be attended with incalculable advantage. It would not only give them a decided superiority over others in ecclesiastical councils, but would also tend to guard them against error, as well as to secure their attachment to the truth. Peculiarly set for the defence of the Gospel, it will be expected of you, dear brother, that you will stand as a bulwark for truth against the encroachments of error. In this respect also, the Assembly have deposited in your hands a most sacred trust; and one, we are persuaded, that will never be abused. With pleasure we anticipate the period when the youth of our seminary will not only exhibit sound principles themselves, but will also be disposed, and prepared to hand them down inviolate to others.

And as it is desirable that we should have a learned and orthodox, so we also need a pious and evangelical, ministry. Whatever may be the talents of ministers, they are like, without personal piety, to be of no lasting advantage to the Church; nay, such characters have often inflicted upon it deep, and almost incurable wounds. That they are utterly unfit for the sacred office, is manifest. How shall they feed the flock of Christ purchased with his blood, who have no interest in that purchase? How shall they sympathize in the sufferings of God's people, who have no spiritual feeling? Or how shall they speak a word in season to weary and tempted souls, who themselves never felt, and therefore never mourned, under the awful pressure of their sins? Their godly hearers can be satisfied with them no longer than they shall have address enough to conceal their real characters, and they not unfrequently become the scorn even of the careless and impenitent. We hope the time is far distant, when our churches will be satisfied with mere exhibitions of learning, or eloquence, or with the substitution of dry moral lectures for the preaching of the cross. The apostle Paul was determined to know nothing among his hearers but Jesus Christ, and him crucified. He was convinced that nothing under heaven could exhibit the divine character in a clearer light, and that nothing had equal influence on the human mind, to control, reform, and change it into the image of God. He had fairly made the experiment, and hath taught us, both by precept and example, that the true ministry of reconciliation must be pious and evangelical. In preparing such a Ministry for the Church, it is desirable that such, and such only, should be sent forward to the school as are hopefully pious. What remains to the professors of the institution, is continually to insist upon the necessity of it, to cultivate it where it exists, by precept and example; to honour it with marked respect: and in every instance in which they shall be satisfied of the want of it in any pupil, to take effectual steps to prevent his entrance upon an office, for which in such case he is so evidently disqualified.

Thus, reverend and dear brother, I have endeavoured to mark out your glorious work, and have ventured a few thoughts on the best means of its accomplishment. We want a learned, orthodox, pious,

and evangelical ministry. To such, and such only, can we confidently and comfortably commit the affairs of the Church; and to leave another ministry in it, if we ourselves are faithful, would plant thorns in our dying pillows. As no greater curse can fall upon a people than to commit its spiritual interests in the hands of weak and unskilful, but especially of unprincipled, men; so, on the other hand, we are persuaded that an able and faithful ministry, is one of the most distinguished blessings to the world. Its influence in the Church must be obvious to all; and its benign influence on our schools, as well as on the general good order and happiness of society, will be denied only by the thoughtless, or the profligate. This seminary then, even in its infant state, is an object of public interest; an object not only calculated to call forth the good wishes of our own Church, but of the Church at large, and even of the nation. Though its origin be small, the voice of its sons, we trust, will one day be heard to advantage from one extreme of these United States to the other; nay, the time may not be far distant, when they will vie with their transatlantic brethren, in carrying the lamp of eternal truth, and planting the standard of the cross, on the remotest shores of heathen lands. The blessings that flow from such a ministry, are not blessings of a day, of a year, or even of an age. These men will in due time transmit their knowledge and authority to others, and these again to their successors, to the final conflagration of the globe. In this view of the subject, Reverend Sir, you will feel a weight of responsibility upon you sufficient to bow the shoulders of an angel. The infant state of the institution will add to that weight. The General Assembly have stamped it with grand and impressive features, but they have only drawn the great outlines of its character. Much yet remains to be done. The perfection of their plan will be the result of time and experience, and will greatly depend on the wisdom and diligence of their professors. In all this work, dear brother, you will have the eyes of God, of angels, and of men, upon you; but you enter upon it with encouragement. You may promise yourself the good wishes and prayers of the whole Church of God. You may also promise yourself the cordial co-operation of your brethren in the Lord. In their personal friendship, as well as interest in the work, you will find pledges of future consolation and support. But above all, you may promise yourself, if faithful, the constant blessing of the great Head of the Church: there lies your strength, your wisdom, your every qualification for the work. The promise, "Lo, I am with you always," has never been forgotten by him, and never will. I have only to add a wish that, when the book shall be opened that records the transactions of this day, you may have cause to rejoice in them for ever.

Permit me, also, young gentlemen, on this solemn occasion, to address myself to you. You will have the honour of being the first whose names are enrolled in the register of this Seminary. They will stand, we hope, at the head of a host of worthies, whose future

labours shall bless the church of God, and do honour to their country. As you are first in order of time, so we pray, that you may be numbered with the first, in devotion to God, and usefulness to mankind. The studies in which you will be engaged, are not only delightful to the pious mind, but are also calculated to enlarge your souls; to enoble and transform them into the very image of God. The privilege you will enjoy, of consecrating your time to the study of the Scriptures, and your persons to the service of Christ, is too great for expression. You are now, young gentlemen, to lay the foundation of your future character and usefulness in life; and, in some measure at least, as connected with it, of your future and eternal felicity. Permit me then to urge, with all possible earnestness, a diligent improvement of time and opportunities afforded you in the good providence of God. Your stay in this seminary may seem long in prospect, but it is really short; short in itself, and especially so, when compared with the work you have to do. Observe the plan of education marked out by the Assembly, and you will see at once, that the most diligent application will barely suffice to give you, not to say a perfect, but even a competent knowledge of the subjects it embraces.

If any suppose that occasional application, or superficial reading, will constitute an eminent divine, they are exceedingly mistaken. In searching after, illustrating, or defending truth, the whole circle of the sciences may be pressed into the service of Christ. The study of the Scriptures, especially in their original languages, is a work of time, as well as of deep research. To obtain an accurate knowledge of Scripture types, prophecies, and doctrines; to be acquainted with the sophistry of enemies, and qualified to expose it; to be well informed in church history and government; and to acquire facility in collecting, judgment in arranging, and gracefulness in the delivery of your thoughts, will all require time and labour.

But whilst I thus urge preparation for the altar in the acquirement of useful knowledge, let me also insist, particularly insist, on the cultivation of personal piety. As you are now to lay the foundation of solid learning, and literary eminence, so also of good character. Many eyes will be upon you, and more expected than from other young men of the sane age, engaged in other pursuits. To the youth of this venerable seat of learning and the arts, you are especially called, to set examples of piety worthy of imitation. Not to speak of actions grossly derogatory to your Christian character, and the stain of which might follow you to your graves; remember, that you have in great measure passed that period of life, in which folly is extenuated by juvenile indiscretion. A short time will place you, God willing, upon the theatre of the world, under the august character of ambassadors of Christ. Bear this in constant remembrance; and if you ever hope to fill that station with dignity to yourselves, usefulness to others, and glory to God, learn how to live by faith in the Son of God; govern your passions, deny yourselves, and con-

secrete your whole souls to the service of the Redeemer. Whatsoever things are true, just, lovely, and of good report, if there be any virtue, and if there be any praise, think on these things. Let the world take knowledge of you, that you have been with Jesus; let it appear evident to all that you have entered upon your work with due reflection, and from proper motives, and you will in no wise lose your reward.

With piety toward God, my young friends, be careful to cultivate respect for your instructors. It is the sign of an ingenuous mind, and a debt of gratitude you owe them. They will deserve well at your hands. The hero of Macedon revered his father much, but he revered his instructor more. He viewed him as a second father; as one who had formed his mind; and acknowledged a debt of gratitude he never could repay. Christian youth, in regard to their Christian teachers, must not be outdone by the gratitude of a heathen.

Beloved pupils, who have commenced with me your theological course—I now resign you with pleasure into other hands. Divided between parochial duties and the care I owed you, I have found the task of instruction difficult, and sometimes oppressive; your future teacher, unincumbered by other cares, can, and will cheerfully, devote his whole time to your improvement. I am happy to bear this public testimony to your former diligence and good conduct, and trust you will secure, by your future deportment, the approbation of your teachers, of the public, of your conscience, and your God.

ARTICLE XVI.

QUESTIONS RESPECTING THE MINISTERIAL
PROFESSION.*

FIRST.—Is there any office in which we can render more substantial service to our fellow-men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's ambassador?

Is there any office which affords more and higher prospects of true happiness in *this* world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or more comfortable prospects of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest enjoyment?

Are not multitudes in the world, possessed of the ability to serve

* Taken from the "*Episcopal Recorder*," 1839.

God in the work of the ministry, prevented by the love of ease or of pleasure, or of profit, or of distinction?

While it is admitted that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for these ends, as in the ministry?

SECOND.—Is not every man when he is sent into the world, and endowed with rational and bodily powers of ordinary excellence—is he not *called and commanded*, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or anything more than circumstances and dispositions providentially favourable, or not providentially unfavourable?

Are we not bound to use our own endeavours to remove obstacles, and support inconveniences *in this cause* as well as in any other?

Does not the *fact* that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this *fact* constitute a *call*, and the most powerful call—a *call from Jesus Christ*, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

THIRD.—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of *singular* abilities?

Do not the promises of Jesus Christ—"I am with you always, even to the end of the world;" "My grace is sufficient for you," furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree our duty to rely upon the *sufficiency of grace* for the work of *the ministry*, than in the work of *individual salvation*?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

FOURTH.—Have *you* ordinary talents?

Have *you* a pious disposition?

Do *you* love Christ?

Do *you* love the souls of men?

Is not his Almighty grace *promised to you*?

Is not his Almighty grace *sufficient for you*?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing *this*?

Are not souls *now perishing*, which by the blessing of God, *you* could be instrumental in saving?

Will you hear Christ in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power of the Holy Spirit.

ARTICLE XVII.

PAUCITY OF CANDIDATES FOR THE HOLY MINISTRY,

BY ARCHIBALD ALEXANDER, D.D.*

THE great Head and Founder of the Church had this subject in his mind, and urged it on the attention of his disciples, while he was on earth. His commandment on this point, which is as obligatory now as it ever was, is, "Pray ye the Lord of the harvest that he would send forth labourers into his harvest." It is evident from these words, that the Lord of the harvest is able to supply the deficiency of labourers; and that He will only do it in answer to prayer. Christ could have offered a prevailing prayer for this gift, but no: Christians must pray. "*Pray ye.*" He will be inquired of for this blessing, that he may do it for us. When there is a great deficiency of faithful labourers, does it not suggest a reason for an inquiry, whether this command has been obeyed? In some cases, we cannot be certain that what we ask is agreeable to the mind of God; but here, all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly, what to pray for; but in this case, he puts words as it were, into their mouth—"Pray ye the Lord of the harvest, that he would send forth labourers into his harvest." It cannot be, then, that He would omit to answer a prayer thus expressly dictated by himself. If there be a want of labourers, the neglect must be in the Church. The blessing has not been asked, with due importunity and perseverance. The people have depended on Education Societies and Theological Seminaries to provide the candidates; and there has been but little earnest supplication to the Lord of the harvest.

Thus the matter now stands; and if this state of things continues,

* This article originally appeared in the *New York Observer*, 1840.

your Education Societies and your Theological Seminaries will soon experience a great falling off in their numbers. Let Christians know and remember, that no organized societies or seminaries, can supply this want. They may educate pious young men when they come to them; but what if the number of such shall go on diminishing, every year, can they create a supply? Surely not. We must have recourse to the Lord of the harvest. Formerly, pious parents dedicated their children to this sacred service, from their birth, and were incessant in their petitions, at a throne of grace, for ministerial grace and gifts for their devoted sons; and such prayers God has heard and answered, in thousands of instances. But where now do we find the consecrated Samuels, growing up under the light of the sanctuary? Where are the Hannahs, to wrestle with God in public and private, until they obtain their heart's desire? This ought to be a weighty care with every Church of Christ. The Church cannot exist without a ministry; and where are we to look for candidates for the ministry, but in the churches? Can that Church have done its duty, in which few or no candidates for the sacred office have been reared up? Or what judgment must be formed of those large and flourishing churches, with their hundreds of communicants, which once had a succession of young men in training for the harvest, but now have none? Perhaps it will startle some of our good people to hear it alleged as a fault, that particular churches are rearing no candidates for the ministry. But I will maintain it. There must be a grievous fault somewhere, in relation to this important concern; and as it is a matter of common duty, when there has been a continual barrenness, there must have been a want of due culture. Why have you no pious young men, on their way to the ministry? Have you not many sons who, if their hearts were touched by the finger of God, might be useful? But you may say—We cannot give them grace. True; this is not the ground of your accountability. But have you, as a Church, prayed for the conversion of the dear youth, that they might be prepared for this work?

Every Church, rich in numbers, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation, to inquire into this matter, and to beg of God not to leave them like a barren tree, in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor the half of your duty on this subject. You must furnish men, as well as money; and the men are by far the most important part of the means. Without suitable men, money in this concern is worthless. You must bring forward pious and promising men. Do you ask how you can accomplish this? I answer as before, "Pray ye the Lord of the harvest." Do not forget to pray this prayer, as you have too often done. Think much of it, and lay it before God in secret, in your families, and in the church. And be not contented until you receive this blessing of the ascended Lord, to be the honoured instrument of furnishing the harvest field with at least one labourer. There are a few churches

in our land, which can number more than one devoted missionary in the foreign field. The writer knows a church of moderate size and little wealth, in a remote station, which within his recollection has furnished five or six faithful men for the work of the ministry, the bones of one of whom lie among the heathen. He could designate another place, where at least a dozen ministers have proceeded from one church, and some of them men of eminence. But, alas! the glory is departed; for years past, this fruitful spot has been barren in this respect. An able and excellent minister in Virginia was snatched away from his family without a moment's warning. His children, mostly sons, were then small—now, *five* of them are labouring in the field; and possibly the sixth may enter. Do you not suppose that this was in answer to the prayers of the father?

Some people say, that there is no real deficiency, or we should not have so many unemployed ministers. It may be admitted, that if the sacred office be viewed as a secular trade, by which men may make a comfortable living, the profession is already overstocked. At any rate, it is overstocked with men who will not work—or will only work where they can find everything ready prepared to their hand. The Church wants no *cumberers* of the ground, but *labourers*—not men who wish to enter on and enjoy the fruits of other men's labours, but *working men*, willing to break up the fallow ground, and ambitious to preach the gospel even where Christ has not been named. No class of educated men are more to be pitied, than those clergymen who are not occupied with the proper business of their profession. Although they may grow rich (though Providence commonly thwarts their schemes and disappoints their hopes), they are not to be envied. In fact, they lose all respectability in the eyes of the world. What would be unnoticed in another, public opinion will not tolerate in them. But to bring up such as a proof that there are supernumerary ministers, is as absurd as to plead that reapers are not wanted for a great and ripe harvest, because many idle loungers or busy triflers may be found in the country. The Lord hath spoken it, "*The harvest is great and the labourers few, Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.*"

ARTICLE XVIII.

THE BIBLE THE BEST BOOK FOR CANDIDATES AND MINISTERS.

A PASTORAL LETTER TO CANDIDATES.

ISSUED BY THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1851.

DEAR CHRISTIAN BROTHER—May "grace, mercy, and peace" be given unto you "from God our Father, and Jesus Christ our Lord."

Few stand in greater need of a divine, helping power, than one who, like yourself, is a candidate for the office of the holy ministry. We deem it a privilege to address you, in behalf of the Church, a few fraternal words with a view to practical improvement, and have selected as a topic the importance of reading and studying **THE BIBLE**, the great and good book of God, written by "holy men of old, who spake as they were moved by the Holy Ghost." Our object is to urge upon your attention the daily, prayerful, intelligent, and conscientious study of the Bible.

Among the motives which should consecrate the word of God to every Christian, and more particularly to a candidate for the ministry, is the great fact that,

I. The Bible contains the **ONLY PLAN OF SALVATION**. "Believe on the Lord Jesus Christ, and thou shalt be saved," is the substance of prophecy, the joyful hope of promises, the solemn prefiguring of moral and ceremonial law, and the grace and glory of evangelical precept and exhortation. The Bible keeps before the mind and heart the atoning sacrifice of the Lord Jesus Christ. It exalts the Son of God as the Saviour of sinners. It is filled with salvation by grace. The Bible is the student's help in preserving his interest in the plan of redemption through the merits of another. As a dying sinner, you need to be reminded daily of the first principles of the gospel of Christ; as a future minister of the Church, you need to be thoroughly indoctrinated into all that pertains to the scheme of reconciliation between God and man. Therefore, dear brother, read, study your Bible. It will bring you every day to Calvary and Christ. "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me."

II. The Bible is the **RULE OF LIFE**. Does the mariner require chart and observations to guide him over the seas? How much more do you and we require the instructions of the Book of Life in our journey to eternity? The Bible contains principles to regulate human conduct in every possible variety of daily circumstances and emergencies. "Thou shalt love the Lord thy God, and thy neighbour as thyself," is the high requirement of moral excellence it holds forth. Its precepts inculcate holiness in every form of virtue—meekness, gentleness, temperance, purity, brotherly-kindness, diligence, forbearance, charity. The human heart, prone to undervalue these sacred graces, is constantly exhorted to their cultivation in the written word with the authority of its uncompromising and intelligible standard. The Bible, in the solemn and persuasive spirit of intimate friendship, converses with us about "holiness, without which no man shall see the Lord."

III. The reading of the Bible is auxiliary to **DEVOTION AND TO HIGH CHRISTIAN ATTAINMENT**. "Sanctify them through thy truth; thy word is truth," is the petition of Christ in behalf of the spiritual welfare of his redeemed. The Holy Spirit, who indited the Bible, comes down to bless those who bend over its pages. The work of

His own power is the instrument of grace to them that honour it. The word of God enjoins the necessity of daily prayer, of "praying always," of "continuing instant in prayer." Its truth is the ally of devotion, the help of the exercises which its precepts inculcate. Was there ever an eminent Christian that did not love his Bible? If any one does not read diligently the Holy Scriptures, it is proof that he has not made high attainments in the divine life. Nor can he ever rise to much elevation of Christian character whilst neglecting communion with the Father, Son, and Spirit in the sacred pages of Revelation.

IV. The Bible is a **DELINEATOR OF HUMAN CHARACTER**. There is a constant tendency to overlook our real condition, to forget our depravity, selfishness, pride, and natural aversion to divine things. The word of God is the mirror of human nature to reflect back the depths of our depravity. It delineates the character of man in all the reality of its imperfections, in all the perversity of its guilt. "Thou art the man!" is the emphatic alarm of its secret-knowing pages. Yes, brother in Christ, the Bible describes us as we are; it lays open our evil hearts of unbelief; it keeps us in the dust; it makes us realize our sinfulness. Therefore let us diligently read our Bibles.

V. The Bible is the **TEXT-BOOK OF THE THEOLOGIAN**. It is the repository of Christian doctrine—the storehouse of the truth of Heaven. A mind that is well versed in the knowledge of what is written, and that has long fed upon the abundance of Divine Revelation, has the intellectual preparation for the ministry which no other learning can supply. The great danger of students is in not going to the Bible for their mental resources. They often place more reliance upon some able text-book of human composition than upon the oracles of God. Some of them, owing to early neglect, have a very imperfect acquaintance with Biblical history—not so much, sometimes, as Sabbath school scholars of ordinary attainment. And others, who make it a matter of conscience to read the Bible, day by day, are, nevertheless, unable to quote texts readily in proof of theological doctrine. The absurdity, as well as criminality, of this oversight of the word of God, in the preparations that aim at expounding and preaching it, is apparent. It is a great evil of the times. It is an evil that every candidate for the ministry is under the most solemn obligations to eradicate from the history of his personal experience. No minister can expect to preach "in demonstration of the Spirit and with power," who neglects the use of "words which the Holy Ghost teacheth." "The sword of the Spirit," is "the word of God." A verse of Scripture, well applied, seals the exposition of doctrine with divine authority. The old maxim, "*a good textuist is a good theologian*" is true in all ages. A thorough knowledge of the Bible is indispensable to a thorough acquaintance with theology, or to the edifying proclamation of its gracious truths. We beseech you, there-

fore, to place your main reliance, in your preparations for the ministry, upon the word of God, and not upon the word of man.

VI. A practical acquaintance with the Bible AFFORDS COMFORT IN SORROW AND TRIAL. We are born to sorrow; trials are our natural allotment. Especially must the faithful minister of Jesus Christ expect trial in standing up between the living and the dead, and "in warning every one night and day with tears." The minister needs consolation in the midst of the ordinary dispensations which come upon him, and in the official temptations and griefs more immediately connected with the sacred office. The Bible is to him, as to all, a chief source of strength, support, and joy. "Thy testimonies also are my delight and my counsellors." "This is my comfort in my affliction; for thy word hath quickened me." "Thy statutes have been my songs in the house of my pilgrimage." You may be assured, young brother, that in reading diligently and prayerfully your Bible, you are laying up for yourself consolation against the time of trouble.

VII. The Bible is a STIMULANT OF EVANGELICAL ACTIVITY. Who, more than a minister, should glow with zeal, be forward in every good word and work, and be clad with the whole armour of God, down to the sandals of the "preparation of the gospel of peace?" And whence does the ambassador of Christ derive the enterprise and the energy to spend and be spent in his Master's service? Not exclusively from the Bible, but from the Bible as *one* of the means of this grace. In the universal spirit of its doctrines, in the fervour of its exhortations, in the joy of its rewards, in its examples of apostolic deeds and endurance, in the glorious light of the unceasing benevolence of the Son of God, the Bible furnishes animating motives to Christian activity. No one, more than a minister, has need of his Bible to arouse him to work for the advancement of the kingdom of Christ.

VIII. The Bible BRINGS HEAVEN TO VIEW WITH THE GLORIES OF ITS EVERLASTING REST. Our life of sin and sorrow is to end, if we are the Lord's, in perfect holiness and peace. The Christian minister is refreshed by the anticipations of "the glory that is to be revealed." With the Holy Scriptures in his hand, he looks upward with the gracious assurance that there is "a crown of righteousness which the Lord, the righteous Judge, will give him in that day." "This corruptible must put on incorruption, and this mortal immortality." Sweet to the believer in the hour of death is the life-giving "truth as it is in Jesus." Precious always has been its influence in preparing for the conflict with the king of terrors; and oh, how precious is the Heaven which its revelations, having brought to view in life, leave to be entered upon at death, "to the full enjoying of God through all eternity!"

We have thus in a cursory manner, and in a friendly and pastoral spirit, endeavoured to "stir up your pure mind by way of remembrance" in regard to the sacred Scriptures. The most profitable

mode of reading them is believed to be *at stated hours* of the day, in *regular course* and with *prayer*. Hoping that this communication may tend in some humble measure by God's grace, to strengthen your sense of the value of the Bible, and to increase your determination to become more and more familiar with its contents, in your preparations for the ministry,

We are your fellow-servants in Christ,

C. VAN RENSSELAER,

WM. CHESTER,

In behalf of the Board of Education of the Presbyterian Church.

ARTICLE XIX.

RESOLUTIONS OF A MAN OF GOD.

[Taken from the Memoir of the Rev. EBENEZER PORTER, D.D.]

I. THE CARE OF MY HEART.

1. I will endeavour to keep the Sabbath holy. I will avoid conversation on worldly topics, and will not allow myself to think on any matter of common business, nor to read literary or professional books on this holy day.

2. Special hindrances excepted, I will endeavour to maintain secret devotion steadily, at least twice a day.

3. I will recollect every day that I am mortal.

4. When any doubtful thing is to be done, I will ask myself, "How will it bear the eye of God's omniscience?—how will it appear at the judgment?"

5. I will endeavour to repress all undue regard to the praise or censure of men, by recollecting that GOD is a witness of all that I *do* or *think*.

6. I will guard against *selfishness* as the "abominable thing which the Lord hates." When I detect myself in being especially pleased with a good action, because it is done by *myself*, or done by another through *my* advice, I will condemn the littleness of such feelings as below the dignity of Christian principles. In all such cases, I will not speak of myself without some obvious reason; first, because it may cherish pride; and secondly, because it may exhibit the appearance of pride to others.

7. I will consider myself as sacredly accountable to God for my improvement of the *influence* attached to my station; and will endeavour to distinguish betwixt the respect which is given to my *office*, and that which would in other circumstances be given to *myself*.

II. CARE OF MY TONGUE.

1. When I am angry, I will never speak, till I have taken at least as much time for reflection as Athenodorus prescribed to Cæsar.*

2. I will never talk to an angry man.

3. I will not talk to a man intoxicated with strong drink.

4. I will receive admonition from my friends with candour and thankfulness; and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5. That I may be kept from speaking amiss of my Christian brethren, I will *pray* for them.

6. With the exception of cases in which Christian prudence requires secrecy, I will consider it sinful to say anything of others *privately*, which I would not say *openly*. In general, I will deal in *secrets* as little as possible.

7. I will not mention the fault of another, when I have not good reason to hope that some valuable end will be answered by my doing so.

III. SELF-EXAMINATION.

I will regard the Bible as the only infallible test of character. With this in my hands, if I am deceived as to my spiritual state, it is my own fault.

I am satisfied that one great reason why so many real Christians live doubting, and die trembling, is the neglect of self-examination.

1. I will beware of relying upon official religion. I will never take it for granted that I am a Christian because others consider me so; nor because my profession or station require that I should be a Christian.

2. In judging of myself, I will make due allowance for the restraints I have been under from early education—from dear Christian friends, and from regard to public opinion; and will never ascribe to Christian principles the absence of faults which I am under no temptation to commit.

3. In any doubtful case, where good and bad motives are mingled as excitements to action, I will not conclude that the good motives influence me, without the most serious scrutiny.

4. I will watch my heart under *affliction*. As the severest strokes that I have felt hitherto, have been my *greatest mercies*, I will not, like the perverse child that attempts to resist or escape correction, try to break away from the rod of my heavenly Father; but will give him my hand and beg him to repeat his strokes, when he sees it necessary to purify my soul from sin.

* This prescription was,—“Always repeat the twenty-four letters of the Greek alphabet before you give way to the impulse of anger.” A prescription still more worthy, than that of the heathen philosopher, to be remembered is—“When in anger, repeat the Lord’s Prayer before you give utterance to your feelings.”

IV. STUDIES.

1. I will read no book without the expectation of real benefit ;— and will consider that as *lost time* which is spent in reading without *attention* and *reflection*.

2. I will never covet the reputation of knowing *everything*.

3. I will never speak confidently when I am in doubt, nor scruple to say that I *am ignorant*, when I am so.

4. Having suffered severely by late studies at night, I will never pursue any serious study after 10 o'clock in the evening.

5. I will not read any book which I should be unwilling to have it *known* that I have read ; or the reading of which I shall probably recollect with regret on my dying bed.

6. Since my time for study is so much restricted by frail health and various engagements, I will consider it as a sacred duty to spend no time in the attitude of study, without direct and vigorous application of my mind to some important subject.

7. I will not hold myself at liberty to neglect duties that are plainly devolved upon me by the providence of God, even though these duties debar me from studies which I earnestly wish to pursue.

V. PREPARATION FOR DEATH.

1. When I awake to the light of a new day, I will endeavour to ask myself, each morning, “ Could I know this to be my *last day* on earth, what duty that I have neglected ought to be performed ? ”

2. That I may not be surprised by death, I will endeavour to carry with me the habitual recollection, that it *may* come at any moment.

3. I will often reflect that this life is only preparatory to eternity ; and that He who stationed me here, knows how and when to call me away.

4. As my comfort in death must depend on my hope of heaven, I will often examine this hope ; because if I have good reason to believe that I shall live with Christ in glory, I shall have no reason for reluctance in leaving this world, any more than the sentinel in being called from his post after a stormy night, or the child who has been long from home, in returning to his father's house.

5. I am satisfied, from much observation, that the *bodily pangs* of *dying* are much less terrible than is commonly supposed, excepting in a few extreme cases. I will not therefore be greatly disquieted with the anticipation of these pangs.

VI. PUBLIC DEPORTMENT.

1. I will endeavour to remember that as a *minister* of the *gospel*, my office is more important than that of any earthly potentate.

2. In my intercourse with men, I will endeavour not to degrade this office by exhibiting a *love of money*,—one of the vilest and most dangerous passions that can infest the heart of a minister.

3. I will watch against levity in conversation, a fault to which I

am in danger of resorting as an antidote against the influence of feeble health. Yet,

4. I will not identify in feeling, or in my conduct tempt others to identify *religion* and *melancholy*: because if I were to paint a Pharisee, I should give him a *sad countenance*; but if an angel or my Saviour, a *cheerful* one. The fact that painters who are strangers to vital godliness, so generally, in representing Christ, give him the aspect of sadness, I will endeavour to make instructive to myself.

VII. CARE OF MY HEALTH.

The difference between that state of health which amounts to bare *existence*, and that which admits of vigorous mental action, is so great, that there is no earthly blessing I so earnestly desire as health. But as I am clearly destined to be an invalid while I live, whatever I am to do for God and the Church, is to be accomplished by systematic care of my frail body.

1. I will not eat or drink any kind or quantity of food, that I have good reason to believe will impair my health.

2. I will, when not sick, take exercise daily, equivalent to the labour of sawing and splitting wood two hours.

3. When in perspiration, I will not stand or sit in cold air, without increase of clothing. I will not stand or walk on wet ground, in a cold season, without guarding my feet; and I will shun exposure to the evening, in cold or damp weather.

ARTICLE XX.

THE PRESENT BASIS OF THE BOARD OF EDUCATION.

BY THE CORRESPONDING SECRETARY OF THE BOARD.

It is important that our ministers, elders, and congregations should distinctly understand the **PRESENT BASIS OF THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH**. Attention is, therefore, requested to the following explanations:—

Until the year 1847, the Board of Education was exclusively confined to the education of *candidates for the ministry*.

The General Assemblies of 1847 and 1848 enlarged the basis of the operations of the Board, so as to include the subject of Christian Education in *Schools, Academies, and Colleges*. These two departments were, and still are, kept distinct; namely, first, Ministerial Education, or the training of *Candidates*; and, second, General Christian Education, or the establishment of *institutions of learning*.

The General Assembly of 1851 made a few modifications, which may be best understood by reading the appended Resolutions of the Assembly, with the explanations of the Corresponding Secretary. It will be seen that the modifications are these:—

In the department of *Ministerial Education*, the Board is authorized, 1st, to give the appropriations the form of *Scholarships*. 2d, To dispense with *written pledges*; the candidate, however, being required, as heretofore, to be examined by his Presbytery on his purpose to enter the ministry, and to declare that purpose as a condition of his receiving aid from the funds of the Church. He is also required to refund whatever he may have received, if he abandons his studies for the ministry.

8d, A renewed examination before the Presbytery is required, after receiving his College Diploma, and previously to entering upon his theological studies, officially under the care of the Presbytery.

In the department of *General Christian Education*, the last Assembly authorized the Board to aid in the education of teachers, or young men of suitable character, who are not candidates for the ministry, *provided, funds are specifically given to this purpose.*

Upon the basis, as thus defined, the Board expect to conduct their operations WITHOUT ANY OTHER CHANGE,—excepting, of course, what may be ordered by the Assembly. The funds of the Board, therefore, are to be appropriated, 1st, to the education of young men, who have the ministry in view, as heretofore; 2d, to the establishing of Christian Schools, Academies, and Colleges; and, 8d, to the education of teachers, and others, not candidates, provided funds are specially designated to this object. *No other changes are contemplated by the Board.*

ACTION OF THE GENERAL ASSEMBLY, OF 1851.

1. *Resolved*, That in the judgment of this Assembly, the wants of the Church, and the general improvement of the age demand increasing attention to the qualifications of candidates for the ministry, and that with the view, partly, of keeping more prominent the idea of the necessity of literary attainments in our candidates, and partly with the view of other advantages, the Board of Education are hereby allowed to give their appropriations the title of scholarships; and the Presbyteries are enjoined to use their best endeavours to raise the standard of qualification for the ministry.

2. *Resolved*, That the practice of requiring from young men a pledge to enter the ministry, especially in the early stages of their preparatory studies, is not deemed conducive to the best interests, either of the candidates, or of the Church: and the Board of Education are hereby authorized to modify their rules accordingly.

[The object of the Assembly in this resolution was to leave the examination of candidates with the Presbyteries without requiring any *written pledges*. The resolution does not dispense with a *declaration to the Presbytery* of a *present purpose* to enter the ministry; nor does it absolve a young man from any of the obligations naturally binding under the circumstances. The Board of Education believed, indeed, that it would greatly benefit the whole plan of our Educational operations, if indigent young men of the proper talents and character were educated in academies and colleges, without any examination before the Presbytery as to their intentions to enter the ministry, until they were prepared to commence their theological studies. But these views were not urged upon the Assembly, nor does the resolution, as passed, have reference to them. It simply declares that anything of the nature of a vow or pledge is inexpedient. The fact that the written declaration of the intentions of the candidate has always gone by the name of *pledge*, shows that its effect was practically more than the mere declaration of a present purpose.

The practice of requiring these written pledges grew up with the forms of the voluntary societies. For several years, the candidates under the care of the Board were recommended by examining committees appointed by the Board. In such circumstances, a written pledge was more necessary. But since the whole matter was placed under the supervision of the Presbyteries, the recommendation of young men may be wisely left with the sound ecclesiastical discretion of these bodies.

The rules of the Board still require a young man to refund all moneys he may have received, if he abandons his intention to enter the ministry. He is also still required to go through a three years' course of theological study; and the fact of his receiving the appropriations of the Board will be equivalent to his declared acquiescence in all its rules. In short, the *pledge* has been done away with, so far as it was *most* liable to be a snare to the conscience.]

3. *Resolved*, That this Assembly prefer that young men within their bounds who are looking forward to the work of the ministry, should be officially recognised as candidates under the care of Presbyteries only when they are prepared to enter upon their Theological studies, and that until that time they be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The object of this resolution is to require a full examination of those who have been studying in reference to the ministry at the academy or college, when they are prepared to enter the theological seminary. Our plan of government seems to consider young men as ecclesiastically candidates for the ministry, only when they have received a diploma from some college, or have prosecuted studies which may be considered equivalent to a collegiate education. This resolution of the Assembly, therefore, not only makes our plan more conformable to our ecclesiastical order,

but it brings the young men on their leaving college before their Presbyteries, and requires another examination before they are officially regarded as *candidates* under their care.

Before this renewed examination, the young men are to be regarded as on *probation* and "under the general watch and supervision of the Presbyteries." Their *object* is and has been to enter the ministry; but the Church is not yet prepared to enrol them as her candidates. She requires them to re-examine their motives and qualifications, and to give the Presbyteries another opportunity of testing their merit before they are officially recognised as candidates. A number of the Presbyteries have always acted upon this principle in times past. The resolution of the Assembly is believed to be both orderly and wise.]

4. *Resolved*, That whilst home nurture is, according to the word of God and the covenant of his grace, a main reliance of the Church for the salvation of her children, Providence also testifies to the importance of public education on Christian principles in schools, academies, and colleges, and particularly to the intimate relation between Christian education and the power of the Gospel as proclaimed in the sanctuary, and therefore that *Home, the School, and the Church*, should all be imbued with the spirit of consecration to the Lord Jesus Christ.

5. *Resolved*, That this General Assembly, entertaining a lively interest in colleges, in view of the past history of the Presbyterian Church, its present prosperity and its future hopes, learn with great satisfaction the general progress attending this department of Christian education, and also the addition of Westminister College at Buffalo, to the list of these institutions; and it is recommended to our churches and members to assist, as far as possible, in the endowment of our colleges, and to co-operate with the Board of Education in sustaining them during the interval for which they may need aid.

6. *Resolved*, That this General Assembly has a deep sense of the importance of giving to its youth a Christian education in academies and colleges on a more extensive scale than has yet been practised within our bounds, and for the purpose of contributing to some extent in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this object whatever funds may be thus specifically appropriated by the donors.

[By this resolution the Board of Education is authorized to apply any sums that may be *specifically* given for the purpose of educating deserving young men who are not candidates for the ministry. The amount contributed for this purpose will be usefully expended. Sometimes the Board has received applications from ministers who were unable to defray the expenses of a collegiate education for their sons. Promising youth might be sent to our Presbyterial academies and colleges, who would otherwise never enjoy the advantages of a Christian education of a high grade. If there are benevolent individuals in our Church, who are disposed to assist in this manner young men of high talent and character, it is wise to give them the opportunity of doing so.]

7. *Resolved*, That in collecting funds for the purposes of education, the Board shall, in all cases, keep the contributions for candidates, and for schools, academies, and colleges, distinct from each other; but if no special direction is indicated, then the funds shall be appropriated to the education of candidates for the ministry.

8. *Resolved*, That the Board of Education, on account of its responsible work, and the increased pecuniary liabilities attending it, be commended to the liberality of all our churches, and that the Presbyteries endeavour to secure collections for the cause of education, either general or ministerial, as may be preferred by the churches.

9. *Resolved*, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by Divine grace for the work of the ministry.

[It will be seen that the General Assembly has fully approved of the great principles which underlie the whole subject of Christian Education. Let the Church now carry out these principles into energetic and general execution, through a permanent system of Christian schools, academies, and colleges, and who can limit her power, under God, to bless mankind?

The Board of Education, as the agent of the General Assembly, needs *means* and *men*; and without fervent *prayer*, no adequate resources of any kind can be expected. The educational cause is dependent upon an ecclesiastical co-operation, spiritual and practical; upon power sought at the throne of God, and which God gives to this people to use for his glory.

Brethren in the Ministry, Eldership, and Membership, you are asked to sustain the important measures relating to an INCREASED MINISTRY AND A WELL-TRAINED CHURCH.]



Portrait of HAMILTON - THE F. VALBY ENGRAVE

THE F. VALBY ENGRAVE

Alexander

1853.

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HOME,
THE SCHOOL,
AND
THE CHURCH;
OR THE
PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY
C. VAN RENSSELAER,
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BY J. B. H. HAMILTON - THE SCULPTOR J. J. J. J. J.

THE HAMILTON COLLECTION - THE SCULPTOR J. J. J. J. J.

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P R E F A C E.

THE third volume of "HOME, THE SCHOOL, AND THE CHURCH" is submitted to the public, with the hope that it will be found to contain able and useful articles on the great subjects to which its pages are devoted.

At least one biographical sketch will hereafter accompany each volume, with a portrait. The example of Dr. Alexander is presented for imitation, in the present volume, by one of our ministers who was intimate in his household.

Our obligations for original articles of great interest are due to Drs. Hall, Hope, Kollock, Potts, and J. W. Alexander.

The history of our Theological Seminaries will be commenced in the next volume, Providence permitting.

The cause of education in our Church and country is unquestionably of *fundamental importance*. To train up the young in the ways of Christ, and to educate for the ministry those of them who may be called and qualified by the Spirit, are objects worthy of universal and zealous co-operation. May all Presbyterians be found awake to duty in this important day of the spiritual kingdom!

The Board of Education asks that it may be sustained in the hearts and by the hands of those who love our Lord Jesus Christ.

C. V. R.

PHILADELPHIA, December, 1862.

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THE PRESBYTERIAN EDUCATION REPOSITORY.

1853.

ARTICLE I.

DEFICIENCIES AND MEANS OF SUCCESS IN CHRISTIAN EDUCATION.*

BY THE REV. E. BICKERSTETH.

CHRISTIAN education is a most important part of every parent's duty, and the root of innumerable future blessings. It is common to hear complaints, that the children of pious parents disappoint the expectations which are usually, and not unnaturally formed; and it is true that this is too often the case; and that in some instances children piously educated, will, when they break through the restraints of education and habit, become excessively wicked; and they may even, like Eli's and David's children, perish in their wickedness. In these extreme cases, there has probably been either some serious neglect of parental duty, or the formation of unhappy connexions with others; at least every Christian parent is dumb before God under such awful dispensations, and is feelingly alive to the conviction of his own sinfulness.

But, after all, the mass of Christian piety in a country will be found to be in the generation of the pious; and though God shows his own sovereignty in raising up, sometimes, an eminent instrument of good from among the most wicked, he also shows the riches and the faithfulness of his own promises: "The generation of the upright is blessed: Train up a child in the way he should go, and when he is old he will not depart from it."

It may be useful briefly to notice some causes of want of success, and also to touch upon the means of a successful Christian education.

I. In considering the causes of want of success we must first notice the *disregard of one of the most important religious principles*, a due knowledge of which lies at the root of all success in this work—that all children are by *nature* born in sin, and the children of wrath; that they inherit from their parents a carnal mind, which is enmity against God. However pious the parent, his nature is cor-

* Part of the *Introduction to DOMESTIC PORTRAITURE* of Legh Richmond, &c., by the Rev. E. BICKERSTETH. Republished by R. Carter and Brothers, N. Y. 1850.

rupt, and descends to his children. From us they derive that nature, and all success in education must be owing to God blessing our efforts, and giving them His grace, that they may gain dominion over their natural and inbred corruption. The Christian parent will ever be watchful to detect the workings of this corruption, even in those things which may appear to the eye of the world pleasing and delightful. That alone which is *the fruit of the Spirit*, that alone which is superior to nature, will satisfy him. Whilst he will forward and cultivate whatever is lovely and of good report, he will be, above all, anxious that everything of this kind should proceed from Christian principle, and not from the mere love of human praise.

The indulgence of parents, proceeding from an idolatry of their children, is one of the most common sources of ill-success. This was the ruin of Eli's and of David's children, and it is a cause which is constantly operating in a vast variety of forms, such as indulgence in appetite, in dress, in pleasures, in yielding to any obviously improper requests, and in seeking rather to gratify their present wishes than to secure their future, their spiritual, and their highest good.

The inconsistencies of Christian parents in their conduct and conversation, have a most pernicious influence over their children. The spirit of the world—the lust of the flesh, the lust of the eye, and the pride of life—manifested by a parent, are eagerly and most naturally imbibed by children. They are creatures of imitation in all things, but they have a natural aptitude in imitating whatever is wrong. The bad tempers, the haughtiness, the self-will of the parents, are very soon indeed copied by the child. Their admiration of riches, or rank, or talent, naturally engenders similar inordinate views and feelings in their children. Thus our sins punish us in our offspring.

Improper connexions which children are allowed to form with others, whether of a similar or of a superior age, but especially of the latter, often ruin the best-laid plans for education. Children are so soon captivated by delusive and specious appearances of superior wisdom, leading them to despise others, and by the vain promises of liberty and pleasure, that one evening spent amidst the fascinations of worldly society may unsettle and permanently injure their young and inexperienced minds.

Amid the common complaints of want of success in the bringing up of children, complaints which are often heard from Christian parents, a customary resource for consolation and almost for justification in cases of an unhappy description is the doctrine of the sovereignty of God. Often, however, this great and awful doctrine is brought in as a cover to *parental neglect*, when it would be just as reasonable to assign it as an excuse for exposing your child to a pestilence, or for leaving him in sickness without medical aid. Cases, quite numerous enough to form a rule, show, that when certain means are used, the answering results may be expected to follow; and that the failure of the parents' hopes may generally be traced to their

own deficiency in conduct. In speaking, however, of means,—a word perhaps inadequate,—it is desirable to use that word in its utmost extent; to look upon it not merely as comprehending a certain routine of duties, but as embracing the whole obligation of the parent to the child. And the first and main obligation is—love. It is to be feared that the real root of the mischief of which we are speaking, little as it may be suspected, lies in a deficiency here.

Parents ascribe the loss of their children to God's not having willed otherwise; when, perhaps, it would be much nearer the truth to say that they themselves have not willed otherwise. They are wanting in a *deep sense of the real worth* and danger of their children's souls. They wish and hope that they may be serious, good, and religious; but it is a sort of faint, ineffectual wish, not that ardent desire, that unceasing anxiety which filled Legh Richmond's mind; not that love which made St. Paul exclaim, "My little children, of whom I travail in birth again, till Christ be formed in you." From these feeble hopes and languid wishes flow cold and formal prayers, offered as a duty, not as the inmost desire of the soul. There is no *wrestling* for the children with the "I will not let thee go except thou bless me," of Augustine's mother. Nor are there the prayers of *faith*; nor can they be expected to bring down blessings; since the promise is "Whatsoever ye shall ask, *believing*, ye shall receive." They are often offered up from a mere sense of duty, without any expectation, and almost without any sincere desire that they will be answered. With such weak and faint impressions of heavenly concerns, we may expect to find a fast hold kept upon the world. Just in proportion as the one is undervalued, the other is sure to be overestimated. The interests of the present life are eagerly sought after, the affairs of eternity postponed; hence all manner of temptations creep in.

A Christian parent had once, led by prospects of worldly advancement, placed his son beyond the reach of the public means of grace, and in the midst of manifold temptations. The son was shortly after on a visit to his father; and the parent prayed, in his family worship, that the boy might be preserved amidst the various perils of his situation. The youth reflected: What! does my father put me into the devil's mouth, and then pray to God that the devil may not be allowed to swallow me up? Surely, to have occasioned such a reflection from a child, must have been very painful to the parent.

The result of this line of conduct, half Christian, half worldly, is to bring up a race of young persons acquainted with the truths of religion, but without any effectual feeling of its power. They are thus in a worse situation than even the more ignorant; since the sound of the Gospel can hardly reach the latter without some awakening of the conscience,—whereas on the former, everything that can be said falls as a mere repetition of what had been fully known for years, but never deeply or effectually felt.

The spirit of Legh Richmond, his fervent love for his children's

souls, his never-ceasing anxiety, his constant watchfulness, his daily and hourly prayers,—not of *form*, but of *faith*,—furnish unitedly a model, to which the attention of Christian parents may be most advantageously directed.

Resting in *the form of godliness*, without its life and power, is one of the great dangers to which the Church is peculiarly exposed in this day of general profession; and parents had need be very watchful that they do not, unawares, foster the most dangerous self-deception in their children, by giving them credit for genuine regeneration and conversion, where there has been nothing more than excited natural feelings without any real spiritual change. When the young possess nothing more than what naturally amiable dispositions, under religious culture, may easily produce, they are soon overset in the rough sea of this world's trials and temptations. Let parents beware of too soon speaking peace and rest to an awakened mind, or a troubled conscience.

II. The means of a successful Christian education have next to be noticed. And we would not here dwell on subjects which are generally acknowledged, such as prompt obedience and the honouring of parents, but would rather point out things which are too often neglected.

1. The first thing is rightly to know **THE TRUE FOUNDATION OF OUR HOPES OF SUCCESS**. This is nothing less solid than the sure promises of God's word, many of which are very precious to a Christian parent's heart (such as Deut. vii. 9; Psalm xxxvii. 25, 26, c. 5, cii. 28, ciii. 17, 18, cxii. 2; Proverbs xi. 21, xx. 7, xxii. 6; Isaiah xliv. 3-5, li. 8, lxxv. 23; Luke i. 50; Acts ii. 38, 39). To know, rightly, this foundation, and humbly and simply to build upon it in the acting out of these promises, which were sealed to our children in Christian baptism, through faith, and prayer, and our daily conduct, patiently waiting on God to fulfil them in his own time,—constitute an important first step to successful education.

2. We must join with this a clear view of the only governing cause of success—**THE FREE AND RICH GRACE OF GOD OUR FATHER**. All his children are born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God*. Here is the origin, here is the maintaining and continuing strength, here is the final triumph of all our efforts, and to cultivate a habit of constantly looking to, and habitually depending upon God in daily prayer, in every instruction, and in every plan formed for our children, is a main principle for obtaining their spiritual good. The faith and prayers of a parent are specially prevalent with our gracious Redeemer. (Mark ix. 23, 24.)

3. Another material point is to **LET OUR EYE BE SINGLE IN SEEKING PRIMARILY THEIR SPIRITUAL WELFARE**; an all-directing and controlling principle in education should be to *seek first the kingdom of God and his righteousness*, for our children. This should influence us, as to the place in which we fix them, the company to which we introduce them, the books we wish them to read, the situation we

desire for them, and, in short, as to everything we do concerning them.

4. THE DILIGENT AND RIGHT USE OF THE MEANS OF GRACE, is a most important help for children—such as daily reading the scriptures, prayer, habits of self-examination, regular attendance on public worship, and as they grow up, coming forward to the Lord's Supper. But besides all these means, the most important, perhaps, is that constant inculcation of divine truth to which we are so plainly directed in the scriptures: *These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house and on thy gates.* Particular instruction of the children by themselves, and a mother's private and individual conversation with them, are also of great moment.

5. DISCIPLINE is a matter of constant necessity. A well-disciplined Christian child is the best gift which a parent can bestow on his country; whilst children left to themselves, and with no settled habits of patient and steady application, are likely to be sources of much trouble to their fellow-creatures. Discipline will seek constantly to restrain, check, and subdue all that is wrong, or leading to wrong, and to animate and encourage in all that is right. Every day brings fresh occasion for its exercise, with regard to appetite, pleasures, temper, coveting the things of others, neglecting duties, disorderly practices, and indeed all the varied events of life.

6. PUNISHMENT must not be withheld, but must be varied according to the degree of the fault. It is important, also, that the scale by which we measure the degrees of wrong should be scriptural. Sins directly against God, and moral faults, such as falsehood, passion, and taking anything that does not belong to them, call for the severest punishment, and should never be passed by without chastisement: while accidents from carelessness, though they may occasion us a serious injury, yet should be visited with a lighter penalty, as not being intentional faults. On the mode of punishing the reader will find valuable hints in Mr. Richmond's life.

7. FOSTER AND ENCOURAGE BY WISE AND CHRISTIAN APPROBATION everything that is lovely and excellent. Much may be done in forming the character, by due attention to this; all truth, openness, generosity, self-denial, and love to others; all diligence and application in good pursuits, should have the parental smile of favour; as all those things which are opposite to these should be discouraged by marks of disapprobation.

8. EARNESTLY WATCH AGAINST SEEKING GREAT THINGS FOR YOUR CHILDREN. Oh, the inexpressible folly of aiming to gain for them high connexions, in classes of society above them; and for this end

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placing them in situations of danger, that they may form associations with their superiors! What havoc has this made among the children of pious parents! *Mind not high things*, should be our plain rule. *Seekest thou great things for thyself? Seek them not.* God give us grace to attend to these clear directions of his word. If we trust him, his providence will call our children to those scenes in which they may safely and honourably serve others, and glorify his name; and we shall be preserved from the anguish of seeing them bring reproach on the Gospel of Christ.

9. The last thing that I would notice is OUR OWN CONSISTENCY OF CONDUCT, as essential to the full effect of a Christian education. If Christian parents act inconsistently with their blessed principles—if they are irritable, selfish, proud, disorderly, passionate, and covetous—what can be expected but similarly evil tempers in their children. But if they are poor in spirit, meek, mourning for sin, and hungering and thirsting after righteousness, and possess and manifest the other graces of a Christian, it is an immense auxiliary to all their religious instruction. In fact, it is one just retribution of all evil ways, that our children soon manifest similar evil ways; on the other hand, an exhibition of holy conduct enforces every pious exhortation, and strengthens every solid principle which we endeavour to communicate to them.

The writer subjoins a little sketch of principles of education by which he has desired that his own conduct should be governed.

POINTS TO BE KEPT IN VIEW IN A RELIGIOUS EDUCATION.

I. SPIRITUAL PROSPERITY.

1. Pray for them.
2. Ever instil Christian principles.
3. Act in the spirit of the Gospel towards them.
4. Watch over their intercourse with others.
5. Teach them to govern their tempers.
6. See that they diligently attend the means of grace.

II. HEALTH OF BODY.

1. Their minds not to be too much pressed.
2. Exercise to be regularly taken.
3. Watch against their ignorance and carelessness.
4. Temperance in diet to be observed.
5. Things injurious to health to be avoided.
6. Early in bed and early rising.
7. Remember the incessant activity and subtlety of Satan.

III. MENTAL CULTIVATION.

1. To be well grounded in all they learn.
2. Minds to be strengthened by solid works.
3. Habits of reflection to be formed and called forth.
4. See that they understand their lessons.
5. Things useful to be especially attended to.
6. Habits of self-denial to be formed.

IV. MANNERS.

1. Kindness to run through everything, their morals, school-play, walks, behaviour to each other, and all around, parents and servants.
2. To show its true foundation in Christian principle, Romans xii. 10; 1 Peter iii. 8.
3. It is a victory over our natural selfishness.
4. It promotes the happiness of all around us.

V. ACCOMPLISHMENTS.

1. Are of a secondary value.
2. A means of relaxation.
3. They commend religion to others.
4. Be sure that they are innocent.
5. Guard against those which lead them into the world.

VI. THE SAVIOUR ALL IN ALL.

1. In every point show them Christ.
HE, the root of spiritual prosperity;
HE, the physician of body and soul;
HE, the giver of mental power;
HE, altogether lovely in all his ways;
HE, full of gifts and full of grace.
2. Let everything turn the mind to him. In every walk, in every lesson, in every event, in every sin, in every mercy, speak of Christ.
3. Let him be the sun and the glory of every day.

VII. MEANS.

1. "My grace is sufficient for thee."
2. "He will give his holy Spirit to them that ask."
3. "I am thy God, I will strengthen thee, yea I will uphold thee with the right hand of my righteousness."

ARTICLE II.

A PARENT'S PRIVATE THOUGHTS.*

BY THE REV. J. W. YEOMANS, D.D., OF DANVILLE, PA.

I AM a parent. To guide and encourage my faithfulness, I have a maxim of Divine wisdom which has the nature of a commandment with promise: Train up a child in the way he should go, and when he is old he will not depart from it.

The way in which a child should go, is the way of obedience to the Gospel of Jesus Christ. This is the only way of true life; the way to heaven. I must lead my child in the way of duty to God and man. My first and chief effort must be to teach him the know-

* From "The Presbyterian Magazine," 1851.

ledge and the fear of his Maker, and the power and love of his Saviour.

I have been the instrument of Providence in bringing my child into being, and of giving him a life which is never to end. It remains for me to be either the happy instrument of making his endless life an infinite blessing to himself, or the guilty instrument of making it an infinite curse. Shall I train him for everlasting sorrow? In other words, shall I provide for him an education without religion?

An irreligious education for an immortal! What is it? Infinitely worse than the education of an ape for a philosopher. I know what there is of apparent good in an education exclusively secular; what temporal advantages it confers; how it opens a fountain of enjoyment nobler and sweeter than mere sensuality; how it raises reason to its just superiority over brutish instinct, and makes a man seem more like a man. But how can it help a sinner who is astray from God; or what avail towards reconciliation, or what plea prepare for the day of judgment; or what anodyne administer for the pains of hell?

It seems to me now, that *if I were not a Christian*, if I were myself an alien from the commonwealth of Israel and a stranger to the covenant of promise, I could not bear the thought of being charged with the training of an immortal, for whose virtue and everlasting happiness I should be responsible. In that case my own soul would be under condemnation; and that condemnation would be dreadfully aggravated by unfulfilled obligations to my child. How fearful the case of that parent, who is set to be a light to the path of his child, but walks in darkness himself. The parent, by the common laws of the kingdom of grace, is placed between God and the child. Noah had the charge and the covenant in relation to his children, and in his case the law is given and carried out in form. Had Noah neglected to teach his children the word of God concerning the flood, he could not have taken them with him into the ark, and must have seen them perish with the ungodly. So it was with Abraham; and had not Abraham taught the word of God diligently to his children, he could not have realized the promises that he should be the father of many nations, and that in him all the families of the earth should be blessed.

How could I be a cold, dark wall of adamant between the Sun of Righteousness and the soul of my child? I could not pray with him. Nor could I lead him to the Holy Book, to show him the words of eternal life. What though I might fill his memory, and drill his thoughts and his tongue with the words of a formal theology, and hold him to his seat while he repeats a catechism, or a Scripture verse, and shut him in from the street and the field on the Sabbath; or take him with me to the sanctuary, where, perhaps, I should be wont myself, in wandering thoughts or sleep, to while away the hour? What would it profit him? I could not tell him, with the words of the heart, that he is a sinner, and that Christ died for our sins according to the Scriptures. And what, on such a theme, are words which do

not speak the heart? How could I move him by any motion of my own soul, while speaking to him of the love of Christ; how could I surround him with a holy influence; how engage his sympathetic response to that humble and thankful devotion, which might convey from God to him, through me, a subduing and purifying power?

This is the appointed way of the Lord in the ordinary work of his grace. As the elements of vegetable and animal life are carried from their providential source to their place in the living system by air, light, water, and earth, so the elements of spiritual life are ordinarily carried to the heirs and partakers of it by the religious economy of a pious household. There are other means, indeed; but what other means are known to be so uniformly and so widely effectual as this? How, then, must an ungodly parent who thinks of these things be oppressed by his thoughts;—feeling responsibility, but having no heart for his duty; knowing his Lord's will, but being opposed to it in his own. He knows the way of grace in giving the harvest of spiritual life and joy, but has an inward aversion to sowing the seed. He has a burden which he cannot throw off, and which he knows not how to bear. His child must be untaught in the knowledge of his character and destiny, and unimpressed in favour of the Gospel of Christ, until the gracious God shall reach him by some means not belonging to his home. He must starve unless he can snatch a crumb of the bread of life from his neighbour's table. Through all those tender months and years, while the nucleus of his character is taking its form, that immortal spirit must lie wholly at the mercy of its own sinful propensities, of an ungodly example in the parent, of the world that lieth in wickedness, and of the adversary who goeth about as a roaring lion seeking whom he may devour.

With what amazement and despair must a parent who has lived and died in unbelief and unfaithfulness to his children awake to a sense of his responsibility at the last day. If his children escaped the corruption of the world and the wrath to come, it will only aggravate his shame and woe, that their deliverance was in spite of his parental negligence, his bad example, and the forces of wickedness which his faithless guardianship had let in upon them. If they are lost with himself, it will multiply the curse of his own sin to witness for ever the pain of those whom he brought into being, whom he loved as he loved himself, and whom he led down to the gate of that dreadful death. How can such a parent meet the final judgment?

But *I am a Christian*. I have given myself to the Lord. I have become a citizen of the kingdom of heaven; a member of the household of God. I must take my child along with me. His place is where I am. Of such is the kingdom of heaven. My obligations in this respect are such as the following:

1. I must consider my child as the Lord's, and daily consult the Lord respecting him with that view. I am but the instrument of doing the work of Christ in this thing. And his giving me the pa-

rental affections towards the child is kind and wise;—kind, in thus making my parental duty a delight; wise, in thus insuring in some degree the performance of it. But I am the servant of the Lord in it all. The soul for which I labour is his, and I must do my parental duty as unto him.

2. I must make my own Christian endeavours an example for him. The first motions of his rational and moral nature may be swayed by the gentle force of the Christian virtues in his parent. Even the simple, fitting, unuttered thoughts of infancy may be tinged by the rays of Divine love reflected from the parental soul. The smile on my countenance which cheers him, the frown which chides him, the hand which caresses him, may carry the savour of Christian piety to his spiritual sense, may soften the spirit which might otherwise be stubborn, and may win to Christ the heart which might otherwise be alien.

3. I must do my parental work with a conscious dependence on the help of God; as leading my child with one hand, and holding with the other on the throne of grace. God is my strength. I must believe the promise. Its offer of aid implies my dependence; and is only a condescending and delicate hint of my helplessness. The Lord engages his own indispensable interpositions for my success. He insures his rain and sunshine on the field which I sow. He pledges his own constancy towards me, as though an intermission of it would be my sure defeat and disappointment. Is not this a humiliating style of encouragement? Yet mortifying only to pride and self-conceit, which are sin and discomfort in themselves, and no security for either diligence or success. Mine is the instrumentality, his the power. I hold in its due position the lens of my conscientious and unwearied faithfulness; he sends his heavenly radiance through it in brilliant, melting convergency on my child. It is a grievous sin against reason and religion in a parent to forget his dependence on the Lord. If a husbandman were inexcusable for infidelity, or forgetfulness of the laws of that Providence which works in his fields to give him his harvest, how much more a parent for despising the laws of that grace which works in his children to bring them salvation!

4. I have, also, as a parent, the privilege of a hearty and unreserved reliance. I *can* trust the promise. If Noah could look at the rainbow as a beautiful pledge of the Divine faithfulness, and believe that the earth would never again be destroyed by a flood, I may look at the cross of Christ and the unspeakable gift of the Holy Spirit, and believe that my parental labour shall not be in vain. Is not the mercy of the Lord to me a sign of his gracious purpose towards my child? If I were unbelieving and ungodly in all my thoughts and duties as a parent, I could not cherish any well-grounded hope for him. But now the Lord has given me faith in his mercy. He has converted my parental yearnings from the merely natural into the spiritual. All this is a preparation for parental faithfulness.

And it is from him. Has he not thus spoken something like a prediction of his gracious work to be done through these regenerate parental affections? I say at evening, it will be fair weather to-morrow, for the sky is red. When the bud swells and opens, and the leaf and the blossom appear, I know that summer is nigh; for the sunbeam which opens the bud is the same which brings the summer in its time. So while I feel my heart agonizing steadily and deeply towards the salvation of my child and the opening of the life of the Spirit in him, it is surely meet for me to look for the rising of the day-star in his heart. The reliance is a part of the work of that Spirit which gives all our pious tendencies the nature of hope. It is given as a proof of heavenly mercy, and as an instrument of power. It comes as a gift of mercy to make my spirit cheerful and active, and thus, my duty pleasant. For how light and sweet the labour of the husbandman when he sows in high and sure hope. It is an instrument of power; a condition of the Lord's co-operation. Faith, as a grain of mustard seed, was enough to remove the sycamore tree; because faith, however little, makes a man a regular conductor of Divine power. It brings the will of man and the will of God to a unity, makes man and God co-workers, and transforms the natural affections into fruits of the Spirit, by giving them the spiritual quality and direction. By this Divine co-operation, I become the weapon of the Spirit; tempered and burnished according to my faith. I am thus ready for my parental duty, and God is ready with his unfailing help.

5. For further encouragement in my parental piety, I have the assurance that faithfulness in this sphere is the highest of human service, both to church and state. As a servant of the Lord, I must serve my country and the visible church, and in my parental capacity I can serve both most effectually. For the state I have a solemn charge in the education of my child. On what depends the public welfare more than on the right education of children? Even the Grecian republics understood this without Christianity; and some of them took children away from the parents to insure their proper training for the service of the state. But in general this work is left to the parents. I feel my responsibility to make my child a blessing to the commonwealth. I shall do it most effectually by bringing him up in the nurture and admonition of the Lord. No matter to what service my child may be called; whether to the public labours of office, or the humbler and more quiet service of private life; whether to the more exposed employments of providing sustenance and means of improvement, or the more retired occupations of the domestic circle; let the education I provide be in all respects tributary to the public welfare. My family is a part of the state. Let its training be such, that if all were like it, the state would be intelligent, virtuous, and happy.

For the church it is my duty and privilege to raise up a valuable member. What I do wisely for the salvation of my child, I do for

the church of God. For this purpose I employ the means of grace. I am the instrument to impart knowledge and the grace of God to an immortal soul. I superintend the work of God in the soul of one of his children. I have a leading hand in forming his character for usefulness and good report in the church; and in preparing one of the stars which are to shine in the crown of the Saviour for ever. While I say to myself, Who is sufficient for these things? I hear the merciful promise, My grace is sufficient for thee.

Unto thee, therefore, O thou, whom my soul desires to serve and honour, do I lift up my eyes, with an humble but unwavering faith in thy promise. That promise is to me and to my child. In reliance upon it, I go to my work of teaching him thy holy word, and of forming his views of duty by thine own example. I lead his thoughts to thy cross. I teach him to pray in thy name. I pray with him and for him, that thy grace may be upon him; that during his earthly life he may adorn thy doctrine, and in heaven behold and enjoy thy glory for ever.

ARTICLE III.

TIMOTHY, OR THE CHRISTIAN EDUCATION OF THE YOUNG.

BY THE REV. ANDREW THOMSON, EDINBURGH.

“From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”—2 TIM. 3 : 15.

IT is not in camps, and courts, and senates, that the influences of the Gospel are most seen and felt; but in the calm privacies of domestic life, taking hold of the heart of the individual, and awakening in it a new class of affections towards God and man. The scene where those affections are most fully and favourably developed is the family circle. The various social relations are strengthened by a new bond, sweetened by a new tenderness, and regarded with a new fidelity. Home has obtained, through the Gospel, a new meaning and a new attractiveness. And if we would form a just estimate of what the Gospel has done, and is now doing, to promote man's present happiness, we must look, not to some one splendid act of public heroism or of national enthusiasm, but to its powerful, noiseless, every-day influence upon millions of individuals and of homes. This, we repeat it, is the proper sphere of its operation; and when we consider that the greater part of happiness or misery is experienced in our family relations and at our firesides, can we attach too much importance to that wondrous moral instrument which has ingrafted new qualities upon our family relations, and, just in so far as it operates, converts home into a sanctuary and a heaven?

We have been led into this not unimportant train of remark by

the circumstance that our text introduces us to one of those domestic scenes not unfrequent in the New Testament, and shows us a home hallowed and made happy by the faith of the Gospel. It is the home in which was reared Timothy, the young evangelist, Paul's son in the Gospel, who enjoyed so large a share of the venerable apostle's affection, who was favoured more than any other individual with his inspired correspondence, and who almost seems to have received the last breath of the man of God. We are led back to the time when he was yet a child, and when his character obtained that form and direction which so eminently fitted him for future usefulness: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." We wish now to fix your attention on these words, which bring before us the four following things, viz.:—Timothy's instructors; the season of his instruction; the matter of it; and its tendency and results.

I. TIMOTHY'S INSTRUCTORS.—These are not expressly named in the text, but they are obviously referred to, and the remembrance of them would no doubt be vividly excited in Timothy's mind as he read the apostle's words. We have only to turn back to an earlier passage in this Epistle in order to have our interest in the matter set at rest. At the 5th verse of the 1st chapter we meet with the following words: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." We may look also at Acts, 16 : 1, which supplies us with a few additional particulars: "Then came he (Paul) to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek." When we place these two citations in connexion with our text, they supply us with the following facts, viz.: That Timothy was a native of Derbe or Lystra—most probably of the latter place; that his father was a Gentile, but that his mother and grandmother were of the race of Abraham; and that, whatever may have been the religious character of his father, his mother Eunice, and his grandmother Lois, were persons of unfeigned piety and sterling excellence. On them, there is reason to think, there devolved the principal charge of Timothy's early instruction; and they had most faithfully and assiduously discharged their stewardship; for "from a child he had known the Holy Scriptures."

The fact leads us to notice the parental obligation, and the divine wisdom and benignity shown in the formation of it. The duty of the parent to care for his child—to provide for his sustenance—to train his intellect—to seek the renovation and guidance of his moral nature;—this is a duty growing out of the very constitution of families, and which Christianity cannot so much be said to create as to confirm by new sanctions, and to regulate by new rules. To attempt

escaping such an obligation would not only be to divest ourselves of the Christian, but to become the Atheist—it would be “to deny the faith, and be worse than an Infidel.” The charge is not a matter of mere choice, but of imperative duty; it is a charge which, in common circumstances, cannot, without blame, ever be transferred. The moment that God puts a living child into a parent’s hands, he conveys along with it the most weighty responsibilities—responsibilities the neglect or faithful discharge of which will be followed by an eternity of corresponding results. When the Bible says: “Train up a child in the way in which he should go,” it does but utter, in a more loud, and distinct, and solemn voice, what nature had said before it.

Now mark here, I beseech you, the beautiful illustration which this constitution of things gives us of the divine wisdom and benevolence. Is there nothing to be admired in the circumstance that the training of the immortal mind, in its earliest and most susceptible years, has been committed to those very persons who, of all others on the earth, are most disposed to seek its welfare? An affection which never knows fatigue—which sympathizes with every infant joy or sorrow—which has found a new life in the child’s life, and watches with intense desire and satisfaction the development of its powers—this is to be found in the bosom of every parent, save the very base and abandoned. And to this parent it is that God has committed the sacred trust of its mental and spiritual culture. But there is a double beauty in the arrangement. We learn the most readily from those whom we love and trust. The words of a father and mother are not readily suspected by their child, either of folly or of falsehood. Whatever others may think of them, he is disposed to invest them with a sort of absolute wisdom. Indeed, a child always confides, until he has found himself deceived. Here, then, there is a double vantage, indicating a double benevolence. And may we not expect that, where these favouring circumstances are intelligently and scripturally improved, and the child is trained up in the way in which he should go, when he is old he will not depart from it? Such was the training of Timothy, and such were its blessed fruits. Following the proposed order of our remarks, let us notice,

II. THE SEASON OF TIMOTHY’S INSTRUCTION.—His education was begun in very early life: “From a child he had known the Holy Scriptures,” &c. And instruction, if we would insure success, must be commenced thus early. If we were asked to fix the proper time for entering on the mental, and still more on the moral culture of a child, we should say, Begin your training just as soon as your child is capable of receiving it. It is a different question altogether, and one which it is not our province to discuss or to settle here, how soon the child is to be brought under the systematic discipline of the school or the academy. To decide this question it would be neces-

sary to take into view the bodily and mental constitution of the child. But every one must see that long before the time of systematic education commonly begins, numerous impressions, especially of a moral kind, have already been made; and these, whether favourable or unfavourable, are likely to prove deep, if not indelible. If we are asked, then, to fix the time for entering on the culture of the child's spiritual nature, we answer, Begin as soon as he is capable of receiving spiritual impressions. When am I to teach my child to love truth, and to abhor a lie? Just as soon as he is capable of perceiving the distinction between right and wrong. When am I to convey to his mind the doctrine of a supreme Divinity—the almighty Framer—the benignant Preserver—the Father of all? Whenever the sublime sentiment can even be faintly apprehended by him. And so with the great vital principles of that wondrous restorative economy which it is the design of the Scriptures to reveal—with the history, and character, and work of the Lord Jesus Christ. These must be conveyed to his mind just as soon as he is able to bear it. There is no limit fixing the period of commencing this department of instruction, but the child's own capacity. Now is the seed-time of his immortal existence, which, when once let pass, can never return.

The truth is, impressions of some kind will be made upon the youthful heart, so that the real practical question is, not whether the child shall receive moral impressions or not, but whether the impressions made on it shall be of the right sort or the wrong. There is no period of life in which the imagination is so lively, or the curiosity so excited, or the conscience so awake, or the heart so tender, and, therefore, in which the facilities for occupying and informing with truth are so great. But let the opportunity be let slip, and the seeds of divine truth remain unsown, and the bosom will not continue a blank; but a sad harvest will, in all likelihood, hereafter be gathered of poison and death. The heart will not remain untenanted and uncontrolled; for if the truth do not occupy and govern it, the devil will.

I am afraid that the doctrine of human depravity has sometimes been sadly abused in its bearings on this subject; and men have perversely drawn an excuse for the delay of moral instruction, from the very circumstance that should have quickened them to early and vigorous effort. They have tried to persuade themselves that the work of moral training will be not more difficult ten years hence than it is now, while they will then have the advantage of a more matured and vigorous intellect. Never was there a greater, and seldom has there been a more fatal mistake. We admit the doctrine of natural depravity to its full extent; but then, is there no difference between that tendency to evil with which we are born, when viewed in its native virulence, and when enlarged by years of unchecked indulgence and strengthened by habit? Whether is it easier to pluck up the sapling or the tree? Whether are you more likely to succeed in diverting the current of the rill or of the river? A neglected

child is like so much soil handed over to Satan to cultivate. Oh, yes! if we would see our children, in the days of manhood, walking in the paths of wisdom and holiness—if we would meet them in a future world with congratulations and joy—we must teach them to “Remember *now* their Creator in the days of their youth.”

It is possible, however, to have some vague impression of parental responsibility, and cordially to accede to the opinion that mental and moral discipline, to be effectual, must be early, while the mode and character of our instruction may be grossly defective or injurious. But the text not only suggests the law on this subject, but points to the lesson-book. This will come under our notice by considering,

III. THE MATTER OF TIMOTHY'S INSTRUCTION.—It was divine truth: “From a child thou hast known the *Holy Scriptures*.” His education was conducted on truly sound and liberal principles; for his parents contemplated him, above all, in his relations as moral and immortal, and trained him, not for the hour, or even for time merely, but for eternity. The only part of the Scriptures at that time in existence was the Old Testament; and I can easily imagine how the interesting child would listen for hours to the words of the affectionate Eunice or the venerable Lois, as they depicted before him the lives of the patriarchs; or pursued with him the history of Moses, their great lawgiver, from his cradle on the Nile to the triumphant departure of Israel from Egypt; or followed the Israelites in their forty years' wanderings in the wilderness, under the friendly guidance of the mystic pillar of cloud and fire; or traced their further history in the Promised Land, through centuries of miracle and mercy, returned so oft with rebellion and defection; mingling with all those moral and spiritual lessons which they so naturally and richly suggest, and pointing his thoughts, above all, to the manner in which both history, and type, and prediction, prepared the way and adumbrated the glory of the Christ that was to come. With what glistening eye would the young disciple hear the sacred story! How many and how strange would be the questions he would ask!—questions never addressed to a pious parent's ear in vain. Oh! then it was at a parent's knee that those seeds were sown which afterwards grew up unto eternal life.

What then, it may perhaps be asked—do we propose that education should be exclusively confined to religion? We propose nothing so very unreasonable and preposterous. We know that man is destined, for a season, to be an inhabitant of this world; and we would have him, in all respects, qualified for his sphere. What we condemn is, seeking to have our children all accomplished merely for the present life. What we condemn is, allowing the classic to supersede the catechism, and science to eclipse Scripture. What we condemn, and what, when discovered in the families of professing Christians, has excited in us feelings akin to horror, is the fact that, when passing from childhood into youth, they should sometimes be more fami-

liar with the wanderings of Æneas, and with the battles of Hector and Achilles, than with the ministry, and sufferings, and death of the Son of God and Saviour of the world. We do not quarrel with you for making your child wise in reference to this world; but we do blame you for overlooking the far more important work of making him wise unto salvation. These things ye ought to have done, and not to have left the other undone. Exclude religion from the matter of your instruction, and you are, in all likelihood, preparing your child to become at some future day a more splendid ruin! That, and that alone, is an education worthy of the name, which places the child's immortal interests first, and in the whole scheme of its arrangements "seeks for him *first* the kingdom of God and his righteousness."

And here I would take occasion to remark on a very injurious mistake that, I fear, prevails to some extent on the subject of education—I refer to the opinion, that education solely consists in the *direct* and *formal* communication of knowledge. This is much too narrow a view of the matter. It would be far more correct to say, that all that the child sees and hears in the household is his education; at least, this is strictly true to the extent of his moral training. The direct lesson may be the text, but the parents' conduct is the proof and the commentary. We have no hope of an education in which the two are at variance; we have all hope in one in which they agree. To illustrate this, let us consider,

IV. THE TENDENCY AND RESULT OF TIMOTHY'S INSTRUCTIONS.—They were able to make him "wise unto salvation through faith which is in Christ Jesus." The language of Paul here is remarkable, and must not be passed over without a momentary notice. It evidently teaches that Christ is the great theme of the Old Testament as well as of the New, and that it is in the way of knowing and believing in him as the divinely qualified and divinely appointed Messiah and Saviour that we are made wise unto salvation. Such had been the experience of Timothy. Through the instruction of his parents, while he was yet a child, he had become intimately acquainted with the Old Testament Scriptures; the consequence of which was, that when Paul came to Lystra, in his missionary travels, and proclaimed Jesus as the Christ, his familiarity with ancient type and prediction enabled him at once to see and to appreciate the apostle's argument; and he showed that he had believed Moses by believing Christ. Through the many labours and prayers of his parents, followed by the ministry of Paul, he was now animated by the same unfeigned faith as before had dwelt in his grandmother Lois and in his mother Eunice.

And, in general, it may be affirmed, that where there is similar parental fidelity and prayer, there will, sooner or later, be similar success. Parents often give way to despondency in the matter of their children's education too soon. They expect immediate fruit;

and because this is not always, or even commonly, vouchsafed, they forthwith begin to slacken their efforts. But surely there is enough, both in Scripture and experience, to quicken us on to cheerful and unfaltering effort. First, let us realize the solemn fact of our children's immortal existence—let us remember that when yonder sun shall have become dim with age, and this earth shall have perished in its sheet of fire, they shall still be conscious—living—active; and that it will greatly depend on our exertions whether their immortality shall prove to them the greatest blessing or the heaviest woe. Next, let us bear in mind that the Gospel is the only remedy for the moral and spiritual evils under which our nature groans. It alone is able to make wise unto salvation. We may, indeed, present the Gospel, and it shall be refused; but if we withhold it, the universe contains no other remedy. Moreover, is it not true, that in the great majority of instances where the saving truth is instilled by the parent into the tender minds of his children, confirmed by example, and sanctified by prayer, it is, sooner or later, followed and rewarded by the best results? There may occasionally be strange and mysterious exceptions, just as, in the best cultivated orchard, you will sometimes meet with a barren tree, but the exceptions are rare; and then, when we look beyond the enclosure to the uncultivated wilds, all is barrenness together. We repeat it, we have great confidence in the potency of an early Christian education—a confidence based at once on our knowledge of the divine adaptation of the Gospel to the desired end, on observation, and on the express statement of the Word of God. And so it is that even where we have seen the child of godly parents going astray, we have trembled, indeed; but we have trembled less for him than for others whose early days had been spent in scenes of ungodliness. We knew that there were instructions in his mind which he could not forget—which would not forget for him—that a mother's voice would be heard, in its tender whispers, louder than the raging voice of passion—that there were divine seeds in that heart, dormant still, but that must yet spring to life; and that, sooner or later, the cry would be heard from those lips: "My Father, my Father, be thou the guide of my youth."

We have sometimes thought that in the formation of the coral islands in the Southern Seas, we discovered a fit illustration of the history of our Christian tuition of the young. You know that the soil of those islands, after they emerge above the deep, is formed very gradually. Every rising tide leaves its scanty deposit of mud and wreck. There is long barrenness in the slowly accumulating soil, until there is seen gathering over its surface a verdant vegetation, and even lovely flowers spring up from hidden seeds that had been dropped perchance by some passing sea-fowl or bird of prey. Now, you have something of this gradual preparation, followed at length by sudden verdure, in the hearts of children. Every lesson you impart is just the deposit of so much soil. There may be long

and wearisome barrenness, but the propitious moment at length arrives when the labours and prayers of years are graciously rewarded; for the Spirit has given efficacy to the long-slumbering truth, and the life of faith and holiness is begun. He who "from a child had known the Holy Scriptures," is made "wise unto salvation."

Hitherto we have spoken exclusively of the efforts of parents themselves in the training of their children; and we wish it to be understood most distinctly and unequivocally that, as regards the first few years of the child's existence, we place their efforts above those of every other being in the world.

At the same time, we should not be stating the whole truth on this subject, did we not add that, in addition to the parents' instructions, and as powerfully subsidiary to them, the children should very early come under the care of the Church, and pass into the congregational Sabbath school. A congregation without a Sabbath school is not complete in its spiritual machinery. And I scarcely know anything better adapted to second the instructions of the fireside, than a well-organized and efficiently conducted system of juvenile instruction here. A well-appointed band of Sabbath school teachers forms the right arm of a Christian minister. A well-attended, well-conducted Sabbath school is a sure token of present, and one of the surest pledges of future, congregational prosperity.

How bright a day of promise would that be for the Church in this land, when every parent and every pastor solemnly resolved, in reference to the children of his charge, that from a child they should know the Holy Scriptures! Scotland, we believe, would not be an age older, until it was blessed with a universal Pentecost!

ARTICLE IV.

HOME, THE SCHOOL, AND THE CHURCH.*

BY THE CORRESPONDING SECRETARY OF THE BOARD.

THREE agencies are chiefly instrumental in preparing the human soul for the duties of this life and of the life to come. The agency of HOME is, by God's appointment, peculiarly great in its forming power. It is to parental training, to a father's counsels, or a mother's instructions, that the most of men are indebted in Providence for the character they possess, and for the hope that enters within the veil. By the familiar fireside, beneath the welcome shelter of the paternal roof, in the midst of the kindly and endearing influences of the homes of childhood, an early impress and direction were given to future destiny.

* Part of the Annual Report of the Board of Education of the Presbyterian Church, for 1851.

Next to home, the SCHOOL has an important agency in developing character for good or for evil. Whether in the country common school of rude appearance, or in the city academy and seminary of higher pretension, wherever an education was obtained, it was *there* that active power was at work to make men what they are. The schoolhouses of youth are looked back upon as the places where the mind, and the heart, and the conscience received deep and enduring impressions.

The other agency is that of the CHURCH. The old family pew has records of immortality for the parents and children who occupied it—records of glory or of shame, which outlast the pulling down of old churches and the putting up of new ones. The salvation of the soul, however much promoted by early training and education, is most frequently consummated in the sanctuary. According to the ordinances of grace, the preaching of the Cross is ordinarily the occasion of revealing the wisdom and the power of God.

It is not maintained that there are no other agencies in forming the human character than those mentioned; but these are believed to be the principal, and they are the agencies which chiefly concern the operations of the Board of Education.

HOME.

“Everything that is moral in a nation, and holy, worthy, and useful in the Church, if not actually formed, is fostered and cherished before the household fire.”

1. One of the great advantages of HOME for the inculcation of religion is, that its instructions begin *early*. Long before the teacher or the minister can gain access, the parent is in daily contact with God's immortal gift. Though our nature is corrupt, even unto death, the arrangement of Providence, which gives a faithful parent the opportunity to bring God, and truth, and duty before the dawning mind, is a most precious and weighty compensation. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining and glorious witnesses of the fulfilment of the covenant. God has connected the means with the end. Whilst the blessing is with his Spirit, the agency is with his people. That agency primarily consists in *home nurture*, early and piously at work, resting upon divine promises, and therefore industrious in elaborating the comprehensive and mysterious means. “I will be a God to thee, and to thy seed after thee:” “Train up a child in the way he should go; and when he is old he will not depart from it.” The raising of the seed is God's stipulation in the covenant; and the promise for the man is in the training of the *child*. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a *right beginning* is never more clearly exemplified than in the great work of training the human soul for “glory, honour, and immortality.”

2. Home, also, has peculiar opportunities of illustrating by *example*. Divine truth exemplified in the consistent lives of parents, makes a deep impression upon the youthful mind. A child in whose presence religion is daily acted out in all the familiarities of the social circle, is highly favoured of the Lord. Before he understands doctrine, he is made acquainted with practice, and is thus insensibly led on in the way everlasting. The power of godly example, utterly insufficient in itself to counteract natural depravity, is sanctified by Divine grace in the salvation of children and of children's children.

3. Another of the elements which characterize home nurture, is its *facilities for training*. To teach, to give a good example, and to train, are three distinct parts of the work of education. It is important to communicate divine knowledge early, and to illustrate it by example; but it is also important to see that the child applies the knowledge he thus acquires. A parent has constant opportunities at home of forming *correct habits* in children, of directing and restraining their impulses, of superintending their whole conduct, of training them to act out what is right. By means of watchful supervision, seasonable counsel and discipline, vicious ways can be in a good degree anticipated or broken up, and habits of rectitude early cultivated.

4. Then, too, there is a direct power in the *parental and filial relation itself* to give efficacy to home instruction. The tie which binds parent and child is among the sweetest attachments of life. The natural authority of the parent is acquiesced in with deference and affection; and the instructions of a father and mother possess greater influence than those which flow through any other channel.

5. Nor must be omitted among the advantages of home, the fact that its nurture is carried on amidst the *seclusions of domestic life*, comparatively free from the temptations, the turmoil, and the interruptions of the world. God has separated the home-kingdom from invasion by natural boundaries better defined and more authoritative than mountain landmark, or civil and political division.

Considerations like these give to home instruction a prominence among the means that sway the destiny of our race. Religion claims the advantages of the domestic circle as her own covenant rights. She says, "Fathers! mothers! bring up your children in the nurture and admonition of the Lord. Receive them, as God's gracious gifts, for his glory! Their salvation is closely connected with your faithful endeavours. The promise is to you, and to your children, to those children whom you have so often nursed in infancy, kissed with tenderest love, and whose very curls and smiles are grateful to your heart. The promise of immortal life is to you and to them; but it is a promise linked with active duties on your part." "These words which I command thee this day shall be in thine heart. And thou shalt diligently teach them unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and

when thou risest up." "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

It is a true remark, that "although grace does not come *by* succession, it commonly comes *in* succession." The destiny of children is in a great measure decided by household influences, and Christianity has ever vindicated and honoured home as the scene of her triumphs, the favoured retreat of her enlightening and gracious instructions, made efficacious by the Divine Spirit.

THE SCHOOL.

The SCHOOL, as an instrumentality for the promulgation of religion, has an important place among the means of human instruction. Institutions of education occupy at the present age a more commanding position than at any other period. The advancement of society has brought with it more organized benevolence, more concentration of effort, more enlarged plans. The Jews were, however, by no means destitute of schools and places of public instruction.* In the Jewish schools, as well as in those of the early Christians, instruction in the Scriptures was a primary end, the great design of their establishment. The Pagans of Greece, and Rome, and other nations, had public schools for the education of youth, in which their heathen mythology held a prominent place as a study. In all nations making any pretensions to civilization, the school has been auxiliary to religion. If even Pagans thought enough of their gods to bring religion into their public institutions, surely the followers of the Lord Jesus Christ must be remiss indeed, to abandon an instrumentality so highly adapted to the inculcation of divine truth into the minds and hearts of the rising generation.

At the time of the Reformation, Christianity devoted itself with new interest to the education of the young. Calvin was the means of establishing, at Geneva, a complete system of public instruction, from school to university, a system in which the Church had the selection of teachers, and in which religion was definitely and fully taught. A few years later, Scotland laid the foundation of her parochial institutions, on similar principles, the glory of which abides

* EDUCATION AMONG THE HEBREWS.—Strange as it may perhaps seem to some of us, there has scarcely ever been a nation in which the people were so universally taught to read. That such was very generally the case in the time of our Saviour, we would infer from the manner in which he often appeals to the people, asking, "Have you not read what Moses saith?" "Have ye not read in the Scriptures?" thus implying that his hearers could and did read the writings of Moses and the prophets. The same thing is plainly to be inferred when we are told respecting the inscription which Pilate placed over the head of the Redeemer at his crucifixion, "This title then read many of the Jews." But we have proof that may be viewed as still more conclusive. We may quote the law which impliedly enjoins it on parents as a solemn duty, that the young should be taught to read and to study the statutes and the ordinances which God had revealed. "The words which I command thee this day," he ordains, "shall be in thy heart, and thou shalt teach them diligently to thy children, and thou shalt write them upon the posts of thine house, and on thy gates."—*Dr. J. M. Matthews.*

to this day in the Established and Free churches of the land of Knox. In Holland, England, France, and Germany, the reformers acted upon the same general plan of communicating religious instruction in the schools. The Puritans of New England adopted substantially the same system; and it is only within thirty or forty years that the Shorter Catechism has ceased to be a regular part of common-school training in New England. The fathers of the Presbyterian Church were equally zealous for God in their early efforts to educate the young. The schools and academies under their care were strongly imbued with the religious spirit. The General Synod of our Church, in 1766, enacted as follows: "That special care be taken of the *principles and character of schoolmasters*, that they teach the *Westminster Catechism* and Psalmody, and that the ministers and church sessions see *that these things be done*." As long as the Church had education under her care, the school was the helpmeet, formed out of her own side, to train her children for the Paradise of God.

For the last thirty years, however, the State has, in this country, assumed the control of the work of education; and, as a natural consequence, religion has ceased to be a part of elementary instruction. The Presbyterian Church, unwilling that "the children whom God has graciously given her," should be brought up without religious influences, is endeavouring to return to the old system, and to organize schools of her own, in which the truth of Christ shall be taught in connexion with secular learning. But "*why* should Christianity be taught in an institution of learning? Why should religion be introduced at all into education?"

1. In the first place, because Christianity should *infuse its life-giving spirit and truth into every instrumentality designed for the benefit of society*. In a Christian land, every organization aiming at the public good, that leaves out of view religion, dishonours Christ, and can have no sure promise of his blessing. He, who took up little children in his arms, has said, "Feed my lambs." If it is our duty as a Christian nation to recognise God in our halls of state and national legislation (where the meetings are at least opened by prayer), surely it is our duty to do so in those departments which more peculiarly owe their origin to religion,—the departments of organized benevolence, including that which embraces the nurture of the young. Indeed, the education of the young more properly belongs to the Church than to the State. The Church may, for the public good, surrender her children to be educated by the State, provided the latter can do the work according to Bible principles; but no one will deny, especially in this country, that when the Church thinks that the State fails to educate in a way accordant with God's word, the Church has a perfect right to undertake the education of her own children in her own way. Every individual has this right, and so has every church. If the State refuses to give the proper religious instruction in the public schools, the Church is bound to undertake the work herself—and

that, on the broad ground that the public institutions of a Christian land should pay homage to the truth of revelation.

2. A second reason for introducing religion into seminaries of learning is founded upon the *moral nature of those who are to be educated*. We have a moral constitution as well as an intellectual one; unending life as well as present life. Education properly embraces the *whole nature* of the child. The plan, therefore, that proposes to educate the moral in connexion with the intellectual nature, instead of deserving the stigma of bigotry and sectarianism, is really *philosophical* as well as *religious*. The true object of education is to prepare our children for all their duties to God and to man—to develop the heart and conscience as well as the mind—to take the comprehensive range which embraces all the powers, the intellectual, the moral, and the physical. No parent would patronise a school where the health, the physical nature of the child, received no attention. This is a proper part of education, a branch that cannot lawfully be neglected. But shall the conscience of the child receive no training? Is this the only part of education that our schools can discard without exciting the indignation of the community? Surely the moral and the immortal belong to the soul of a child. Our schools ought to educate youth according to the nature which God has given them, not in fragments, but according to the unity of the divine workmanship.

It is the glory of Scotland's statute of 1559, that its preamble distinctly states that the object of her parochial system of education was "the godly upbringing of the youth of this realm." It was a great and wise saying of John Knox, "Put up the School with the Church." A true system of education must recognise religious aims. That education is faulty which only draws out the mind, but cares nothing for the conscience; it is faulty philosophically, it is faulty religiously.

3. In the third place, religion should accompany education, because education is a *process demanding the constant direction of a true law*. Education does not consist in merely storing the mind with knowledge; it trains the mind itself to the use of knowledge, and evolves and disciplines its powers by a constantly transforming and quickening influence. The mind is not like the inactive vase which simply receives the flowers which beautify it; but, like the flowers themselves, it germinates by a living principle. The character of its thoughts and feelings depends upon the elaborating processes which education has established within the soul.

Now it is maintained that religion, and not human wisdom, should regulate as far as possible this whole work, and give it a right direction from the very starting-point of life. Education should anoint religion upon the throne of the soul, and assist in maintaining its regal rights and dominion. Christianity can be excluded as a regulating principle only on the plea that it has nothing to do with education—a plea of infidel ingenuity or political expediency which the

Church cannot admit. It is clear that if religion has anything to do with the training of the human soul, the critical time is the season of youth, when character may be hopefully and permanently formed. It is also clear that the principle, which should give law to education, should not only be a religious one, but be applied day by day, just because the process of education is going on day by day. The soul needs the steady nurture and guidance of religious truth as much as the grass and the corn need the light of the sun. The inculcation of religion directs and strengthens the laws which should govern the process of education; and as everything depends upon this training process, religion, which is its true directing power, should exert a constant influence day by day.

4. A fourth reason for employing the school in carrying on the religious education of children is its *practical availability*. Surely no place is better adapted for training, than the training-place itself. How easy is it for a Christian teacher to admit religious instruction into the school, where all other instruction is given! This is the very time and place to add religion to whatever else is taught, to preserve the harmonies of education, to dignify all branches of knowledge by the addition of that, without which none are of real value. The school is available for religious instruction on account of its regularity and system. It is just as easy to assign hours for special religious instruction, as it is for instruction in any department of secular knowledge. Nor will religious instruction interfere with the intellectual progress of the school. Aside from the fact that religious acquisitions are intellectual in the highest sense of the word, there is a tendency in religious studies to promote good government, and to encourage diligence. Moreover, the exercises of religious instruction, and of prayer, and of singing, give a variety and character to the occupations of the schoolhouse, which leave upon a child the happiest impressions.

When the mind is expanding in the daily pursuit of elementary and general knowledge, it is a hopeful thing to introduce religion along with it in friendly familiarity. But if the mind be allowed to receive its education without the accompaniment of religion, it is exceedingly difficult ever to secure the homage and the influence which properly belong to religion. The old maxim holds true, that "early friendships are the most cherished and the most lasting." A youth, who has been trained up with religion as his friend, will rarely forsake it in after life; and, next to home, there is no place more available than the school to bring religion and learning into pleasant and transforming communion.

5. A fifth reason in favour of giving to the school its true position among the institutions of the Church is, that religious instruction in school *adds to the value* of the religious instruction of the most favoured home, and helps to supply the deficiencies, or the utter neglect, of homes less friendly in their religious influence.

Some say, "give religious instruction at home." By all means.

But let it not stop there. Let the school go on with it, and the academy, and the college. Let all the institutions of education carry forward the teachings of the fireside. Let the sweet child who has been taught by his mother to say his prayers and to repeat his catechism and to sing his hymns, be met at the school with the same persuasive remembrances of God and immortality. Let not his education be Christless as soon as he leaves the parental roof. It is the very time he needs religion most. He is immortal wherever he goes, and immortal things should be kept before him with a perseverance that pleads a divine promise for a blessing. However thorough a parent may be at home in the religious education of his children, he will find that a truly Christian school is adapted to impress divine truth upon their hearts, and to lead them on far more rapidly than if this aid was not afforded.

It must also be considered how little time, after all, even pious parents actually give to these weighty matters,—especially where business with its tyrannical claims calls away the father from morning to evening, and where many a mother has cares which often render impossible the execution of purposes for which her heart yearns. Pious parents would generally find religious schools important auxiliaries to their own imperfect efforts in religious education.

Another urgent fact is, that *many parents impart no religious instruction at all to their children*. This is, alas! too extensively the case. Shall such children grow up in our congregations in comparative ignorance of Christ? They may, it is true, go to the Sabbath school, and be much benefitted by its instructions. But what is an hour or two on the Sabbath, if followed by neglect during all the hours of all the other six days? There is no dispensation in the Bible to teach religion only once a week; and least of all, to do so as a plea to palliate the omission of duty day by day. "This ought ye to have done, and not to leave the other undone." Even irreligious parents are commonly grateful to others for the religious instruction of their children, and would be not only willing, but glad to send their children to religious schools. The benefits of such schools would extend to every class.

6. A *sixth reason* for the inculcation of religion in our institutions of education is its connexion with the *salvation* of our youth, as proved by experience.

All aims of Christian training concentrate in this, the highest aim in heaven and on earth, even the salvation of the soul. If religion be wisely inculcated upon the human mind and heart from early life at home, on through the different stages of public instruction, such use of the means of grace will not ordinarily be in vain. Why is it that the children of Christian parents unite with the Church so much more frequently than those not piously trained, and that revivals of religion so often visit Christian schools and colleges, to the exclusion almost of any others? It is because the truth of Christ is kept before the mind in a way adapted to secure its homage; because the

commands of God are obeyed, his Spirit invoked, his ordinances regarded. "Line upon line and precept upon precept" obtains the blessing of promise upon promise. The system of education that attends to religion in its appropriate season reaps sheaves of rejoicing on the field of youthful culture.

One of our religious journals states that the pastor of a large church in Ohio kept for several years a table of statistics, embracing the principal facts pertaining to his Sabbath schools and Bible classes. In these tables were columns of attendance and of punctuality, and also columns exhibiting how many scholars recited perfectly the Shorter Catechism and other lessons. An inspection of the tables for a series of years shows that conversions were very nearly in the ratio of punctuality. Almost every one who attended eighty or one hundred lessons became a hopeful convert. In five years 175 members of his Bible classes united with the church. This remarkable statement proves two things directly in point, viz., that the inculcation of Bible truth is, under God, blessed to the salvation of the soul; and secondly, that this blessing is in a degree proportionate to the judicious assiduity of its inculcation.

It deserves notice that in regard to persons religiously educated there is more or less hope of their conversion in after years. There may even be an interval of open profanity, as in the case of John Newton, which may be succeeded by a life of consecration to Christ in the beauties of holiness. As Dr. Witherspoon remarks, "The instances of conversion in advanced life are very rare: and when it seems to happen, it is perhaps most commonly the resurrection of those seeds which were sown in infancy but had been long stifled by the violence of youthful passions, or the pursuits of ambition and the hurry of an active life. I have known several instances of the instructions, long neglected, of deceased parents at last rising up, asserting their authority, and producing the deepest penitence and real reformation. But my experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness turning at the close of life to the service of the living God."

The Providence of God abundantly utters the testimony of his goodness in sealing with the Spirit faithful instruction in early life. Educational institutions, wisely improving the proper opportunities of bringing the truths and duties of religion before the rising generation, engage in a work that God blesses with the richest spiritual results.

The introduction of religion into institutions of learning is thus enforced by strong considerations. It is right in itself as an expression of the spirit of Christianity; it is demanded by the moral nature of children, and the very process itself of education; it is comparatively easy in practice; affords great help in strengthening and enlarging the religious teachings of home, and in supplying the deficiencies and neglects in cases where children learn little or nothing

of God; and secures, in Providence, the great end of preparation for another world as well as this.

Happy the Church that can point to her religious schools and institutions, and say, "There are the children whom God has graciously given!"

THE CHURCH.

The third great agency for the salvation of mankind is the CHURCH. "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." The Church is a spiritual organization, established by God himself for the preservation of his knowledge among men. It is exhibited throughout revelation as the special object of divine favour. Guarded by the watchful providences of nearly six thousand years, Zion still has salvation upon its walls and praise upon its gates. Among the elements of the Church's power are its truth, its stated Sabbath convocations, its divinely appointed ambassadors, and its special promises of the Spirit.

1. "The Church of the living God" is "the pillar and ground of truth." The sacred oracles belong to Zion. They are the charter of her legalized existence—and she is their preserver and teacher from age to age. In no place does the truth of God carry more authority to the conscience of men than in the sanctuary.

2. The Church has the advantage of her stated *Sabbath-day* assemblies to preach her lessons of immortality. It is a most efficacious arrangement of grace, that sets apart one day in seven, and commits to the Church its spiritual improvement. Children, trained to come to the sanctuary, associate solemnity and reverence with the acts of worship, and catch many impressive glimpses of the meaning of divine ordinances—of prayer, and sermon, and hymn, and sacrament. The world on this day intermits the activities of its secular industry, and with one accord the people come together to hear. This *congregating power* of the Sabbath, added to its general influences of solemnity, gives to the Church a wonderful adaptation as the instrument for instructing mankind.

3. God has, moreover, given "*apostles, prophets, evangelists, pastors, and teachers*," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "By the foolishness of preaching He saves them that believe." The plan of commissioning ambassadors to "preach the Gospel to every creature," is the plan of divine contrivance.

There is something in the teaching of the living minister that gives truth itself a deeper meaning. Ministerial influence, great as it is in the sanctuary, pervades also the scenes and relations of domestic life. The faithful pastor carries the testimonials of the Church into his private visitations. He counsels and warns the impenitent; he directs the minds of inquirers to the cross of Christ; he edifies Christians; he comforts them that mourn; he catechises

the children ; he prays with families ; he is at the head of every good word and work ; he visits the sick, and communes with the dying, and buries the dead : in short, the Christian pastor concentrates immense influence as a divinely appointed teacher—an influence which belongs to him in his relations to the Church.

4. One other element of the Church's power is the *special promise of the Holy Spirit*. Grace visits households and visits schools, but chiefly in churches does God display His saving power. "He loves the gates of Zion more than all the dwellings of Jacob."

"His mercy visits every house
That pay their night and morning vows ;
But makes a more delightful stay
Where churches meet to praise and pray."

The revival at home or in the school, if it did not begin in the meetings of the church, is usually carried on and perfected amidst the Sabbath and week-day assemblies of Zion. "Of Zion it shall be said, This and that man was born in her." On the day of Pentecost a mighty spiritual power descended to make the preached word a "savour of life unto life" to the multitude, and throughout every age, grace accompanies the preaching of the Cross to the salvation of them that believe. God in a peculiar manner "dwells in Zion," and is "the glory in the midst of her." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The Holy Spirit is poured out upon the ordinances of the Church, according to the decrees, the promises, the prophecies, and the providence of God.

Sustaining, as the Church does, this divine relation to the salvation of men, her influence must always be sought and honoured among all the other agencies of public instruction.

Sanctuary privileges being of inestimable value in saving the soul, the work of training up ministers for the sanctuary is one of exceedingly great magnitude and responsibility. It invites the co-operation of the good, the wise, the enterprising, the liberal, and the prayerful in Zion. It demands the most earnest supplications to the Lord of the harvest, accompanied by all the honest and efficient efforts implied in the right use of the right means.

The Board of Education have thus endeavoured briefly to direct the attention of the General Assembly to HOME, the SCHOOL and the CHURCH, as three great and principal agencies in the regeneration of mankind. Presbyterians have ever borne, and must continue to bear, an unwavering testimony to the importance of concentrating pious care and labour upon our youth in their relations to the enlargement and glory of Zion. In proportion as our homes, our public institutions of education, and our churches shall exalt the methods ordained of God for the training and perfecting of the saints, may His blessing be expected through successive generations, rising up to pursue "the chief end of man."

ARTICLE V.

THE TEACHING OFFICE OF THE CHURCH.*

BY THE REV. CHARLES HODGE, D.D.

"Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—*MATT. 28 : 19, 20.*

WE learn from the first chapter of Acts, that Christ showed himself alive after his passion, by many infallible proofs, being seen of the Apostles forty days, and speaking to them of the things pertaining to the kingdom of God. We have four, more or less independent, histories of these forty days. Circumstances mentioned by one historian are omitted by another, so that all must be collated in order to obtain a full account of the parting instructions of Christ to his disciples. The passage just recited, however, contains the substance of his last injunctions. According to the Evangelist Matthew, our Lord, on the morning of his resurrection, appeared to the women who visited his sepulchre, and said to them, "All hail! Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them, and when they saw him, they worshipped him. It was on that mountain, and to those worshipping disciples, that Jesus addressed the words of the text.

If special interest and authority are due to any one communication of Christ more than to others, they must attach to words uttered under these peculiar circumstances. He had finished his work on earth; he had risen from the dead; he was on the eve of his final departure; he was now constituting his Church; he was in the act of delivering its charter. He then and there gave his disciples their commission, prescribed their duties, and gave them the promise of his perpetual presence.

To whom is the commission given? What duty does it prescribe? How is that duty to be performed? What are the powers here conveyed? And what is the import of the promise here given? These are questions on which volumes have been written, and on whose solution the most momentous interests depend.

I propose to call your attention to only one of these questions, viz., How is the duty prescribed in this commission to be performed? or how is the end here set before the Church to be accomplished? We answer, by **TEACHING.**

* A Sermon by the Rev. Charles Hodge, D.D., preached in the church on University Place, New York, on Sabbath evening, May 7, 1848, at the request of the Executive Committee of the Board of Foreign Missions of the Presbyterian Church.

This appears in the first place, from the nature of the end to be accomplished, and from the express words of the commission. The command is, to make disciples of all nations. A disciple, however, is both a follower and a learner. If the nations are to be made the disciples of Christ, they must know his doctrines and obey his commands. This is to be done by baptism, and by teaching. The command is, to make disciples of all nations, by baptizing and teaching. These are, therefore, the two divinely appointed means for attaining the end contemplated.

Baptism, as a Christian ordinance, is a washing with water, in the name of the Father, of the Son, and of the Holy Ghost. Its main idea is that of consecration. The person baptized takes God, the Father, to be his father, Jesus Christ, his Son, to be his Lord and Redeemer, and the Holy Ghost to be his sanctifier. That is, he accepts the covenant of grace, and professes allegiance to his covenant God. Every one, therefore, who is baptized, becomes a disciple. He is enrolled among the professed children of God, and worshippers of Christ.

Baptism, however, in the case of adults, implies faith. It is, in fact, the public avowal of faith. And faith supposes knowledge. No man can take God to be his father, unless he knows who God is. Nor can he take Christ to be his Redeemer, unless he knows who Christ is, and what he has done. Nor can he take the Holy Ghost to be his sanctifier, unless acquainted with his person and office. Knowledge lies at the foundation of all religion, and therefore Christ has made it the great, comprehensive duty of his Church, to teach. She does nothing unless she does this, and she accomplishes all other parts of her mission, just in proportion as she fulfils this, her first and greatest duty.

II. In the second place, the paramount importance of this duty appears from the kind of knowledge which is necessary to make men the true and worthy disciples of Christ. It will not be denied that the Church is bound to teach what God has revealed in his word. If, then, we would understand the nature of the duty Christ has enjoined upon his Church, we must consider that system of truth which he has commanded her to communicate to all nations. It comprehends a knowledge of the being and attributes of God, and of his relation to the world. These, however, are the profoundest themes of human thought; the most difficult subjects to be rightly comprehended, and yet absolutely essential to all true religion. The God, moreover, whom we are to make known, is revealed as the Father, Son, and Holy Spirit. He must be received and worshipped as such, by every man who becomes a Christian. This cannot be done without knowledge, and this knowledge can only be communicated by teaching. Even in a Christian country, it requires early and long-continued instruction, to imbue the mind with any correct apprehension of the nature of God, as he is revealed in the Bible. Among heathen nations, the task must be an hundred fold more

difficult. The pagan mind is prepossessed with false conceptions of the divine Being: the terms by which he is designated, are all associated with degraded ideas of his nature. The very medium of instruction has to be created. A proposition which, to our minds, and in our sense of the words employed, expresses truth, must of necessity convey error to the minds of those who attach a different meaning to the words we use. What is God to the mind of a heathen? What is law? What is sin? What is virtue? Not what we mean by these terms, but something altogether different. Without a miracle, correct knowledge can be communicated to such minds only by a long process of explanations or corrections. The heathen have a great deal to unlearn, before they can learn anything aright. Their minds must be emptied of the foul and deformed images with which they are filled, before it is possible that the forms of purity and truth can enter and dwell there.

The same remarks are applicable to what the Bible teaches concerning man; his origin, his apostacy, his present state, his future destiny. No man can be a Christian without a competent knowledge of these subjects. They are, however, subjects in themselves of great difficulty; the prepossessions of the heathen are opposed to the Scriptural representations on these topics; all their previous opinions and convictions must be renounced, before the truth concerning the nature and condition of man can be communicated to their minds.

Again, to be Christians, men must understand the plan of salvation; they must know Jesus Christ, the constitution of his person, and the nature of his work; they must know how we are made partakers of the redemption purchased by Christ, and the nature and office of the Holy Spirit.

Again, to be Christians, men must know the law of God, that perfect rule of duty which unfolds the obligations which we owe to him as creatures, as sinners, and as the subjects of redemption. But the heathen, alas, have been taught to call evil good, and good evil, to put sweet for bitter, and bitter for sweet. Their moral perceptions are darkened, and their moral sensibilities hardened; so that the acquisition of correct knowledge on their part of the pure law of God, must be a tedious and gradual operation.

Such is a meagre outline of the knowledge which the Church is bound to communicate, and without which the nations cannot be saved. We have no adequate conception of the magnitude or difficulty of the task. We forget that we have been slowly acquiring this knowledge all our lives; that our mothers gave us our first lessons in this divine science before we could speak; that from our infancy it has been constantly inculcated in the family, in the sanctuary, and in the school-room; that this heavenly light has always beamed around us, and upon us, from the Bible, from the institutions of the country, and from innumerable other sources. Can the heathen, then, learn it in a day? Because the English language is

familiar to us, can it be taught to foreigners in an hour? If we undertake the work of making disciples of all nations, we ought to understand what it is we have to do. It is no work of miracle or magic. As far as we are concerned, it is a sober, rational enterprise. We undertake to change the opinions and convictions of all the inhabitants of the world on the whole department of religious and moral truth, the widest domain of human knowledge. This is the work which Christ has assigned to his Church. And it is to be accomplished by the ordinary process of teaching; not by inspiration, nor by miraculous interference of any kind. It is, indeed a stupendous work, and no man can address himself to it in a proper spirit, who does not so regard it. It would be comparatively a small matter to bring all nations to speak our language, and to adopt the civil and social institutions of our country. Stupendous as is the work assigned us, we cannot flinch from it. It must be done, and we must do it.

There is another aspect of this subject which must not be overlooked. The system of truth of which we have spoken cannot be taught in abstract propositions, as though it were a mere philosophy. It must be taught by the Church, just as God has taught it in his word; in history, in types, in allegories, in prophecies, in psalms, in didactic assertions, in exhortations, warnings, and precepts. No man can understand the truths of the Bible, without understanding the Bible itself. He must know the history of the creation, of the fall, and of God's dealings with his ancient people. He must be acquainted with the Mosaic institutions, and with the experience of the saints, as recorded in the Psalms. He must know the history of Christ, as predicted by the prophets, and as recorded by the Evangelists. He must hear Christ's own words, and read for himself what the apostles have delivered. If we teach Christianity, we must teach the Bible, and the whole Bible. We must convey the truth to others in the very facts and forms in which God has communicated it to us. The two are absolutely inseparable; and woe to those who would attempt to divide them. Who would undertake to tell men, in their own way, and in their own forms, what they think the Bible means, by popular discourse or otherwise, instead of teaching the Bible itself. Let us, then, Christian brethren, calmly look our work distinctly in the face. The precise, definite task which Christ has enjoined upon his Church is, to teach the Bible, and the whole Bible, to every creature under heaven.

It never could have entered into the mind of any man, that this work could be accomplished in any other way than by a regular process of education, were it not for some vague impression, that the work of the Holy Spirit in some way supersedes the necessity of the ordinary methods of instruction. This is a fatal delusion. The Bible teaches us, that the Spirit operates with and by the truth upon the hearts of men. As far as we know, either from scripture, or observation, he never operates on the minds of adults in any

other way. The knowledge of the truth is therefore a preliminary condition to the experience of this divine influence. This knowledge the Spirit does not communicate. He has revealed it in the Word. It is the business of the Church to make it known. The office of the Church and that of the Spirit are therefore perfectly distinct. Both are necessary. Neither supersedes the other. The Church teaches the truth; the Spirit gives that truth effect. He opens the mind to perceive the excellence of the things of God; he applies them to the conscience; he writes them upon the heart. But the truth must be known, before it is thus effectually applied to the sanctification and salvation of the soul. It is therefore in perfect consistency with the doctrine of the Spirit's influence, that we assert the absolute necessity of knowledge, and therefore of instruction.

III. A third argument in support of the doctrine, that the great duty of the Church is to teach, is drawn from the fact, that the Church, from the beginning of the world, has, by Divine appointment, been an educational institute. This is, and ever has been her distinctive character. She is indeed an association for the worship of God, and for the cure of souls, but she is peculiarly and distinctively an organization for maintaining and promoting the truth.

To the ancient Church were committed the oracles of God, not only to be preserved and transmitted, but to be taught to the people. The whole ritual service was a mode of teaching. The morning and evening sacrifice was a daily lesson on sin and atonement. Every rite was the visible form of some religious truth. Every festival was a commemoration and a prophecy. The Sabbath was a perpetual annunciation of the creation of the world, and of the being of a personal God. There were thus daily, monthly, and yearly services, all designed for the instruction of the people. The sabbatical year, and the year of jubilee were prolonged periods for setting forth the great truths of morals and redemption. Besides all this, there was a distinct order of men, one-twelfth of the whole population, set apart for this purpose. The priests were devoted to the service of the Temple, the august school of God, and the Levites scattered over the whole land. Into this system the synagogues were incorporated, where the Scriptures were read and expounded to the people. It must also be borne in mind that the whole literature of the Hebrews was religious. Their only histories were the record of God's dealings with his church; their poetry was devotional or didactic; their fictions were divine parables; their orators, inspired prophets. We cannot conceive of a set of institutions better adapted to imbue a whole nation with religious knowledge than those ordained of God under the old dispensation.

Another very instructive fact is this: when God designed to extend the offer of salvation beyond the limits of Judea, he subjected the surrounding nations for three centuries to a course of preliminary education. Two hundred and eighty years before Christ, the Scriptures, or at least the Pentateuch, were translated into Greek, the

language of the civilized world. Jews were congregated in every city of the Roman empire. Synagogues were everywhere established, in which the true God was worshipped and his word expounded. Hundreds and thousands of devout proselytes were gathered from among the heathen, and instructed out of the law and the prophets, and taught to look for the salvation that was to come out of Zion. A broad foundation was thus silently and laboriously laid for the Christian Church in every part of the civilized world. It was the special mission of the apostles to go over the Roman empire, and, selecting those points where the ground had been thus previously prepared, to establish churches as centres of light to the surrounding regions. They always, when they entered a city, went first to the synagogue, and there endeavoured to convince the Jews and proselytes that Jesus was the Christ: and that there was no other name given under heaven whereby men must be saved. Sometimes the whole assembly with their elders believed, and became a Christian church. At others, only a portion embraced the Gospel. Those the apostles separated and organized into a new church or Christian synagogue.

We are apt to forget all this, and to think the work of the apostles was analogous to that of our modern missionaries. It was, however, essentially different. The apostles preached in a great measure to the worshippers of Jehovah, to men whose hearts and consciences had been educated under his word and institutions; to men who had comparatively little to unlearn; whose general views of the nature of religion were correct, and who were in earnest expectation of the salvation which the apostles preached, and with whom they could communicate in a competent language. We need not remark on the different character and condition of the people among whom the modern messengers of the Gospel are called to labour; men whose minds are dark, degraded, and inaccessible, having no ideas in common with us, and no terms of correct religious import. Our missionaries have to do the long preparatory work, which the apostles found done to their hands. We should therefore commit a fatal error, if we should infer from the itinerant character of the apostles' labours, that our missionaries should pass in like manner from city to city, abiding only a few months at any one place. It would be most unreasonable to expect that this mode of operating would now be attended with a success analogous to that which followed similar labours of the apostles, under circumstances essentially different. The great fact, however, is undeniable and most instructive, that God did prepare the way for the apostles, by subjecting the population of the chief cities of the Roman empire, for nearly three centuries, to a preliminary process of religious culture.

As then God made the Church under the old dispensation an educational institute; as he prepared the way for the dissemination of the Gospel, by previously causing Judaism to be extensively diffused, so also in the organization of the Christian Church, he gave it a dis-

inctive educational character. Christ appointed a set of men as teachers; he made provision for their being continued; he promised to be with them in all ages, and to give them by his Spirit the qualifications for their work. When the apostles went forth, it was in the character of teachers. They everywhere established churches, which were schools presided over by διδασκαλοι. Aptness to teach was made an essential requisite for the office of a Presbyter. Ministers were commanded to give attendance to reading, to exhortation, to doctrine or instruction, that their profiting might appear unto all. In support of the doctrine that the great business of the Church is to teach, that this is the divinely appointed means by which she is to make disciples; we appeal, therefore, not to this or that particular passage of Scripture, but to the whole design or organization of the Church as laid down in the word of God.

IV. What God has thus clearly taught in his word, he has not less impressively taught by his providence. If the history of the Church teaches any one lesson more distinctly than any other, it is, that just in proportion as she has been faithful as a teacher, she has been successful in promoting the Redeemer's kingdom; and just in proportion as she has failed in teaching, she failed in everything pure and good.

In proof of this point we appeal, in the first instance, to the contrast between the Romish and Protestant portions of Christendom. The characteristic difference between the Popish and Protestant churches is, that the former is a ritual, and the latter a teaching church. In the former, the minister is a priest, in the latter, he is an instructor. The functions of the Romish priesthood are the offering of sacrifices, the administration of rites, and the absolution of penitents. Public worship in the Romish church is conducted in a language which the people do not understand, and consists largely in ceremonies which they do not comprehend. The Scriptures are a sealed book among them, and the necessity of knowledge to faith or holiness, is expressly denied. The consequence is, that under the dead uniformity of outward show, there is in the Romish church a mass of ignorance, heresy, irreligion, superstition, immorality, such as probably never existed within the pale of any Christian communion on earth.

On the other hand, among Protestants, the minister is a teacher. He leads indeed in the worship of the sanctuary, and he administers the sacraments, but his great official business is to minister in word and doctrine. The sacraments in his hands are not magic rites, but methods of instruction, as well as seals of the covenant. It is in Protestant countries, accordingly, we find knowledge and religion in a far higher state than in any other portions of the world.

Again, if we compare different Protestant countries, we shall find that religion flourishes uniformly and everywhere exactly in proportion as the Church performs her duty as a teacher. In England, notwithstanding the abundant provision made for the support of the

clergy, yet from the enormous extent of many of the parishes, and from the predominance of the liturgical element in the constitution of the established church, a large part of the population have been left uninstructed ; and were it not for the exertions of other denominations, would be in a state little better than heathenism. In Scotland, on the other hand, religion is more generally diffused, and has a stronger hold on the mass of the people, than in any other country in the world. The reason is that the church of Scotland has, from the beginning, been pre-eminently a teaching church. Notwithstanding the trammels of an establishment and patronage under which she has acted, she understood her vocation ; she recognised her duty to teach the people, and the whole people, Christianity as a system of doctrines and duties, and she has therefore succeeded in making Scotland the most religious country in the world.

It matters not, however, where we look, wherever we find a teaching church, there we find religion prosperous, and wherever we find a ritual, an indolent, or a ranting, or merely declaiming church, there we find religion degenerated either into superstition or fanaticism.

As a final appeal on this subject, we refer to the history of missions. There are only three methods by which Christianity has ever been established among heathen nations. The first is that adopted by the Apostles, who established churches in various important places, where the ground had been long under a process of preparatory culture, which churches became centres of radiation for the surrounding people. From such centres the Gospel was extended in ever widening circles, until their circumferences met, and encompassed the whole Roman world.

The second method is that in which, by force or fraud, a people has been brought to submit to Christian rites, and to an external compliance with the forms of Christian worship. Thus the Franks were converted under Clovis, and the Saxons under Charlemagne ; and thus was Christianity introduced into Mexico and Peru, and by the Jesuits into Paraguay, China, and the Indies. The characteristic of this method is, that it is conversion without instruction. It implies no change of opinions, no change of heart, no change of life. It is simply a change of name and external ceremonies. In some cases, this nominal conversion is followed, sooner or later, by instruction, and a real reception of the Gospel is the ultimate result. The Saxons, who long remained baptized heathen, are now the stamina of the Lutheran and Reformed churches. In other cases instruction does not follow, and then the consequence is, that the people remain Christians only in name ; or, when the external pressure is removed, they relapse into heathenism. The Indians of Mexico and Peru are no more Christians now than they were in the days of Cortez and Pizarro ; and the once flourishing missions of the Jesuits, with their thousands, and even millions of converts, have perished, without leaving a trace behind them.

The third method of propagating the Gospel is a process of education ; that is, actually teaching the people, so that they come to know God, and Jesus Christ, his Son, and the way of salvation through him. Unless God works miracles, unless he subverts all the revealed or known methods of his operation, this is the only means by which the nations can be converted. This is the method which all Protestant churches have been forced to adopt, and it is the only one that has ever been successful. No instance can be produced of the establishment of the Gospel in a heathen land, by any other means. This was the course pursued by the faithful Moravians in Greenland, in the West Indies, and in this country. They uniformly established permanent missions, and laboriously taught the people. This was the method adopted by Elliot and Brainerd. To this mode of procedure, after many experiments and failures, the missionaries were obliged to resort in Tahiti, the Sandwich Islands, in India, and South Africa.

It is a very humble and self-denying work thus to teach the first principles of the oracles of God ; it is a very slow process ; there is no eclat about it ; it is very trying to the faith of the missionaries and to the patience of the churches. But it is God's appointment. It is as much a law of his gracious dispensations that the minds of men must be imbued with the divine knowledge before the Spirit quickens them into life, as it is a law of his providence that the seed must first be properly deposited in the earth before, by his rain and sun, he calls forth the beautiful and bountiful harvest. No man expects to raise a crop of wheat by casting seed broadcast in swamps, forests, and jungles ; and just as little reason have we to expect a harvest of souls, or the secure and permanent establishment of the Gospel in heathen lands, by any such short and easy method of disseminating truth. God will not depart from his wise ordinations to gratify either our ease or love of excitement. If we would bring our sheaves to his garner we must go forth with tears, and patient labour, bearing the precious seed of truth.

This is the true apostolic method. The apostles converted the world by teaching. They established churches at Jerusalem, at Antioch, at Ephesus, and at Rome, just as we are now labouring to establish churches at Lodiāna, Furrukhabad, Agra, and Allahabad. The only difference is, that the apostles found the ground cleared, broken up, and prepared for the reception of the seed, while our poor missionaries, with but a small portion of their strength or grace, have to go into the jungles and forests, and clear the ground as well as sow the seed. The same God, however, who wrought effectually in the apostles, is mighty in the weaker messengers whom he has sent to do this harder work. In both cases the excellency of the power is of God, and not of man. But do not let us add to all the other trials and discouragements of our missionaries, the heavy burden of our impatience. Let us not forget that the work to be

done is, of necessity, in its first stages a very slow work—that the harvest does not follow immediately after seed-time.

That teaching, then, is the great vocation of the Church; that by no other means can she make disciples of all nations, is evident, 1. From the express command of Christ, in the commission given to his disciples. 2. From the nature of that system of doctrines, the knowledge and cordial belief of which are essential to salvation. 3. From the nature, design, and constitution of the Church, as revealed in the Scriptures, and 4. From the whole history of the Church, and especially from the whole history of missions.

It may, however, be asked, *what is meant by TEACHING?* What is this educational process which is so necessary to the propagation of the Gospel? We answer, it is that process by which men are brought really to know what the Bible reveals. The end to be attained, is the actual communication of this divine knowledge. There are, of course, different methods of instruction, some better adapted to one class of learners, and some to another; no one of which should be neglected. The principal agencies which God has put into our hands for this purpose, are the pulpit, the school-room, and the press. All these are employed in Christian countries, and all must be used among the heathen. The danger is, that a disproportionate importance be given to one of these methods of instruction, to the neglect of the others. The great temptation is to overvalue the first. This arises from several sources.

1. In the first place, we are apt to attach to the word preaching, as used in the Bible, the sense which it now has in common life. We mean by preaching, the public and authoritative enunciation of the Gospel; whereas, in the Bible, the word comprehends all methods of communicating divine truth. When Paul says, "It pleased God, by the foolishness of preaching, to save them that believe," he does not mean that the public oral proclamation of the Gospel is the only method of saving sinners; but that God had determined to save men by the Gospel, and not by the wisdom of this world. Human wisdom is entirely inadequate to that end, as the world by wisdom knew not God, and therefore God determined to save them by the Gospel, which Paul calls the true, or hidden wisdom. Any method by which that wisdom is communicated, comes within the compass of that foolishness of preaching of which Paul speaks. The parent, the teacher, the author, are all preachers in the Scriptural sense of the word, so far as they are engaged in holding forth the word of life. The power is in the truth, not in the channel or method of communication. It is this transferring to the Bible the modern restricted meaning of the word *preaching*, which has led many good men to undervalue other methods of instruction. They suppose that all the Scriptures say about preaching, is to be understood of the oral enunciation of the Gospel, whereas it relates to the inculcation of divine truth, in any and all ways by which it can be conveyed to the human mind.

2. But secondly, we do not make due allowance for the difference between the state of the heathen, and that of our own people. Because the majority of persons in a Christian land are prepared, in a good degree, to understand a public discourse, we are apt to take it for granted that this method of instruction is equally adapted to the heathen. A moment's reflection, however, is sufficient to correct this mistake. A certain degree of previous knowledge is requisite, to enable us to profit by public discourses; and we accordingly find, the world over, that the effect of public preaching is just in proportion to the previous religious training of the hearers.

3. In the third place, as we know from Scripture and experience, that many single sentences of the word of God contain truth enough to save the soul, and as the Spirit of God does sometimes make one such sentence fasten on the conscience, and from that single germ, by his inward teaching, evolve enough of the system of truth to enable the sinner to receive Christ, to the saving of the soul, it is very natural for us to be anxious to scatter the truth as rapidly and as widely as possible. And this is a good and sufficient reason why, even in heathen countries, the public proclamation of the Gospel should never be neglected, but on the contrary, should be as assiduously employed as possible: we know not but God may give some one truth saving power in some poor sinner's heart. Of the seed sown on the wayside, among the rocks or thorns, it is possible that some one grain, here and there, may take root and bring forth fruit. But no harvest is ever raised in that way. Neither has any heathen nation ever been converted by the itinerant proclamation of the Gospel. To raise grain enough to feed our families, or to sustain a nation, we must plough and harrow, as well as sow; and to save souls enough to found a church, or to convert a nation, we must slowly and laboriously indoctrinate the people in the knowledge of the Bible.

The mistake to which we have referred, is one into which the missionaries themselves almost uniformly fall, at the beginning; and those new to the work, are apt to think that their more experienced brethren rely too little on preaching, and too much on the slower methods of instruction. A missionary from Ceylon told me that soon after his arrival in that field, he ventured to suggest his doubts on this subject to the oldest, and certainly one of the ablest and most devoted of his brethren. That elder brother was then ill, lying on his bed, opposite an open window. He said to his doubting brother, "From that window, you can cast your eye over a number of villages, embowered in trees: as I lie here, I can in my mind go from house to house through all those villages, and tell you the names and character of every family. In a course of years I visited them so often, I so often conversed with them, and preached to them, that I know them all, and know them intimately; yet I never saw any fruit from all that labour. Their minds were so darkened, their moral feelings so degraded, that the truth could gain no access,

and made no impression. We were literally forced to adopt the method of regular teaching; and you see the result. A Christian nation is rising up around us." Another missionary from the same field, who had been twenty-five years on the ground, expressed his firm conviction that if God would continue to bless their labours for the next five-and-twenty years as he had hitherto done, the whole Tamul people would be as thoroughly Christianized as any nation in Europe.

Let it, however, be distinctly understood, that we advocate no exclusive method of instruction. The business of the Church is to teach, and to teach in all the ways by which the truth of God can be conveyed to the understanding; but that work must be accomplished.

We have endeavoured to show that teaching is the great duty of the Church, and how she ought to teach; the only other question is, *WHAT is she to teach?* Is she to teach secular knowledge? The proper answer to this question undoubtedly is, that the Church is bound to teach the Bible, and other things, only so far as they are necessary or important to the right understanding of the Bible. This exception, however, covers the whole field of human knowledge. The Bible is a wonderful book. It brings everything within its sweep. Its truths radiate in every direction, and become implicated with all other truth, so that no form of knowledge—nothing which serves to illustrate the nature of God, the constitution of the universe, or the powers of the human soul, fails to do homage and render service to the book of God. We cannot teach the doctrines of creation and providence, without teaching the true theory of the universe, and the proper office of the laws of nature; we cannot teach the laws of God, without teaching Moral Philosophy; we cannot teach the doctrines of sin and regeneration, without teaching the nature and faculties of the soul. Christianity, as the highest form of knowledge, comprehends all forms of truth.

Besides this, every false religion has underlying and sustaining it, a false theory concerning God, concerning the world, and concerning the human soul. If you destroy these false theories, you destroy the religion. The Hindu religion cannot stand without the Hindu astronomy and cosmogony. Science undermines the pillars of heathenism, and frightens its votaries from its tottering walls. The native population of Calcutta is beginning to quake, under the silent operation of Dr. Duff's school in that great city. They feel the ground trembling beneath their feet, and they are well aware if the truth in any form is taught, the whole system of error must soon crumble into dust. On the other hand, the true religion necessarily supposes a true theory concerning God, the universe, and the soul; so that you cannot teach the Bible, without teaching what is commonly called human science. All knowledge comes from God, and leads to God. We must remember that ignorance is error, and not merely the absence of knowledge. The mind is never empty. If it has not right views, it has wrong views. If it has not right appre-

hensions concerning God, the universe, and itself, it has wrong ones. And all error is hostile to the truth. It is right, therefore, to pull up these noxious weeds, that the seeds of divine truth may the better take root and grow.

While, therefore, the Church is mindful that her vocation is to teach the Bible, she cannot forget that the Bible is the friend of all truth, and the enemy of all error. The Church is the light of the world. She has the right to subsidize all departments of knowledge, those principalities and powers, and force them to do homage to him, to whom everything that has power must be made subservient. She has always acted under the consciousness that knowledge is her natural ally. She is mother of all the universities of Europe. Harvard, Yale, Nassau Hall, and a numerous progeny besides, are all her children. She knows she is most effectually fulfilling her vocation, and honouring her Divine Master, when she is most effectually bringing men to know Him, from whom all knowledge flows, and to whom all truth leads.

It is, Christian brethren, an infelicity incident to the prominent exhibition of any one truth, that other not less important truths are, for the moment, cast into the shade. Because we have insisted on the importance of communicating a knowledge of the truth, it may seem as though we forget that the truth is powerless, without the demonstration of the Spirit. Must we ever undulate between these two cardinal points? Because the Spirit alone can give the truth effect, must we do nothing? Or because the Spirit operates only with, and by the truth, are we simply to teach, and forget our dependence upon God? Cannot we unite these two great doctrines in our faith and practice? Cannot we believe that it is the office of the Church to teach, and the prerogative of the Spirit to give that teaching effect? Cannot we be at once diligent and dependent, doing all things commanded, and yet relying exclusively on the power of God for success? In his commission to his Church, Christ says: "Go teach, and lo! I am with you always, to give your teaching effect." Here, then, is at once our duty and our hope.

ARTICLE VI.

THE HISTORICAL ARGUMENT FOR CHURCH EDUCATION.*

BY THE CORRESPONDING SECRETARY OF THE BOARD.

THERE have been at least two notable periods in the history of the world, when education has been summoned to undermine the religion of Christ.

* A part of the Annual Report of the Board of Education of the Presbyterian Church, for 1848.

Shortly after the establishment of Christianity in the Roman empire under Constantine, JULIAN THE APOSTATE ascended the throne. Among the measures of presumptuous impiety, devised to arrest the progress of the Gospel, the Emperor prohibited Christians from teaching in public schools. Gibbon, an historian not partial to religion, thus describes the policy of Julian :

“As soon as the resignation of the more obstinate teachers had established the unrivalled dominion of the Pagan sophists, Julian invited the rising generation to resort with freedom to the public schools, in a just confidence that their tender minds would receive the impressions of literature and idolatry. . . . If the greatest part of the Christian youth should be deterred by their own principles, or by those of their parents, from accepting this dangerous mode of instruction, they must, at the same time, relinquish the benefits of a liberal education. Julian had reason to expect that in the space of a few years, the Church would relapse into its primeval simplicity ; and that the theologians who possessed an adequate share of the learning and eloquence of the age, would be succeeded by a generation of blind and ignorant fanatics, incapable of defending the truth of their own principles, or of exposing the various follies of polytheism.”*

The crafty plan of Julian, to make education subsidiary to the triumphs of Paganism, was characteristic of the man who defied God by undertaking to rebuild His holy temple. The Apostate not only attempted to build up what God designed should never rise, but he attempted to pull down what God designed should never fall.

Between eleven and twelve centuries later, Christianity appeared upon the earth with a Reformation that renewed its ancient glories. This great religious movement, sustained by the Spirit and the Providence of God, went from nation to nation with a rapidity and success that confounded the impiety of the age. In less than forty years, the Reformation was in the ascendant, or hopefully advancing in almost every nation on the continent of Europe. At this crisis THE JESUITS, like the magicians of old, attempted with their enchantments what the people of God had achieved through the truth. They made use of the tremendous power of Papal education to regain their lost pre-eminence. The Emperor of Germany, coinciding with the plans of Loyola, expressed his conviction that “the only means of propping the decaying cause of Catholicism in Germany, was to give the rising generation pious Catholic teachers.” According to Ranke, in his history of the Popes,

“The Jesuits laboured at the improvement of the *universities*, and in a short time they had among them teachers who might claim to be ranked as the restorers of classical learning. They devoted an equal assiduity to the direction of the *Latin schools*. It was one of their principal maxims that *the character and conduct of the man were mainly determined by the first impressions he received*. They

* Gibbon's *Decline and Fall*, chap. xxiii.

chose persons who, when they had once undertaken this subordinate branch of teaching, were willing to devote their lives to it. Schools for the poor, and modes of instruction suited to children, and also catechising, followed, which satisfied the mental wants of the learners by well-connected questions and concise answers. The whole course of instruction was given entirely in that enthusiastic, devout spirit, which had characterized the Jesuits from their earliest institution. The children who frequented the Jesuits' schools were soon remarkable for the firmness with which they rejected the viands on fast-days, while their parents partook of them without scruple. It was once more regarded as an honour to wear the rosary; while relics, which no man had dared for years to exhibit publicly, began once more to be held in reverence. The sentiments, of which these acts were demonstrations, thus carefully instilled in schools, were disseminated through the whole population by means of preaching and the confessional."

"Such were the steps by which Catholicism, after its conquest might have been deemed accomplished, arose in renovated strength. The greatest changes took place without noise, without attracting the serious observation of contemporaries, *without finding mention in the works of historians*, as if such were the inevitable course of events."

The power of education, so fatally wielded against the Reformation in Germany and elsewhere, is well understood by the Man of Sin, who, from that time forward, has vigorously employed the same agency to sustain himself on the throne of his usurpation.

OUR OWN COUNTRY is, perhaps, in danger of adding a third period to the preceding two, in which education has assumed the attitude of opposing the interests of evangelical religion. No such purpose has doubtless been deliberately entertained by the community at large; yet the exclusion of sound religious instruction from our public schools—which is a characteristic of the times—must necessarily operate against the cause of Christianity. The experiment is one of peculiar hazard, both to the Church and to the State. Mere intellectual elevation has never yet, in any age, or in any land, commanded the resources necessary to secure and perpetuate the well being of society. The determination to dishonour religion, and to cast it out from our institutions of learning, has only lately manifested itself in a form indicating uncompromising hostility to the teaching of evangelical churches. Such a state of things, however, now exists unhappily to a great extent. A few illustrations of this remark may not be out of place.

The Secretary of the Board of Education of Massachusetts uses the following language:

"To prevent the school from being converted into an engine of religious proselytism—to debar successive teachers in the same school from successively inculcating hostile religious creeds; until the children, in their simple-mindedness, shall be alienated not only from creeds but from religion itself—the Statute of 1826 specially provided that 'no school book should be used in any of the public schools, calculated to favour any particular religious sect or tenet.'"—*Report of 1838*, p. 61.

One of the ablest periodicals of New England—published in Connecticut—thus testifies to the present condition of religious education in New England generally, and in Connecticut in particular:

"This plan [of 'avoiding religious teaching altogether'] is no new plan. It has been practised essentially in the common schools of New England for thirty or forty years. In a few, perhaps, the Catechism has been taught, though we have known no such case within thirty years. . . . So that we may say that the plan of giving no direct religious instruction has, in its essential features, been practised generally in the schools of New England for thirty years.*"

The quotations that follow, refer to the State of New York :

"It is very true that the government has assumed only the intellectual education of the children of the State, and has left their moral and religious education to be given at the fireside, at the places of public worship, and at those institutions which the piety of individuals may establish for that purpose."—*Report for 1842*, p. 138.

"On the principle of what may be termed *absolute non-intervention*, we may remove all the apparent difficulties which surround the subject under consideration. In the theory of the common school law, it is fully and entirely maintained ; and in the administration of that law, it is sacredly observed. No officer, among the thousands having charge of our common schools, thinks of interposing by any authoritative directions, respecting the nature or extent of moral or religious instruction to be given in the schools."—*Do.* p. 139.

"No school shall be entitled to a portion of the school moneys, in which the religious sectarian doctrine or tenet of any particular Christian or other religious sect shall be taught, inculcated or practised. But nothing herein contained shall authorize the Board of Education to exclude the Holy Scriptures, without note or comment, or any selections therefrom, from any of the schools provided for by this act—but it shall not be competent for the said Board of Education to decide *what version*, if any, of the Holy Scriptures without note or comment, shall be used in any of the said schools—provided, that nothing herein contained, shall be so construed as to violate the rights of conscience as secured by the Constitution of this State and of the United States."—*Laws of 1844, Sect. 13.*

Evidence to almost any extent might be adduced to show that, as a general thing, State education does not inculcate the doctrines of Christianity. Even where the statute contains no express prohibition of evangelical instruction, the practical operation of a system under political management, overlooks religion almost as a matter of course. Those States, which have framed their school system more recently, follow New England and New York in the mode of administration ; so that education, as supported by law in this country, is practically defined to exclude the doctrines of the Word of God from the public schools.

This state of things cannot be endured any longer. The Presbyterian Church in the United States is compelled in self-defence to adopt measures for the education of her youth under her own superintendence. The principles which should guide a Church in arranging and carrying into operation a scheme of public instruction, should be derived from the Scriptures. Great evils have accrued from the secularizing spirit infused into education through the worldly policy of the State. Bible principles must be maintained faithfully and fearlessly. Some of these scriptural principles may be briefly stated as the basis of the historical argument for religious education.

* New Englander, April, 1848, p. 246.

BIBLE VIEW OF EDUCATION.

The Scriptures, which give light on all departments of human duty, do not leave unnoticed that peculiar providential arrangement by which the destinies of one generation are connected with the character and conduct of the preceding. Revelation furnishes many instructions of grace and truth to unfold and enforce the obligations of the Church in the great work of training the human soul.

1. One of the principles of education, enjoined in the Bible, is that *children, as God's creatures, must be trained for His glory.*

As the Providence of God gives existence to children, so the word of God directs that they shall be brought up "in the nurture and admonition of the Lord." The entrance of a soul into the world involves the most solemn destinies of this life and of that which is to come. The whole nature, moral, intellectual, and physical, is to be carefully cultivated and watched over, so as to secure a symmetrical development. A system of education that leaves out of view the "godly upbringing" of the rising generation, forsakes the scriptural basis. "The fear of the Lord is the beginning of wisdom"—is the true end of all knowledge and attainment.

The amount of religious instruction, to be employed in a system of education, must be determined with a wise reference to all the duties of life. Christianity does not overlook the highest mental acquisitions. In accomplishing the great purposes of education, it aims at providing thorough religious and secular instruction from the elementary to the highest departments of knowledge. Whilst the Bible does not depreciate mental proficiency, it insists upon attention to moral and religious truth. If any part of daily knowledge may be omitted with impunity, it cannot be that part which relates to the knowledge of God. The charter of the Church is the Bible; her children are immortal. The scheme of grace, which brings salvation to men, magnifies religion as a necessary ingredient, and the best ingredient, in every plan of education.

2. Another principle of education, derived from the word of God, is that *religious instruction should be begun early.*

The intellectual nature must not be allowed to anticipate the moral; but religious truth must shine forth and mingle its rays with the early dawn of the mind. Advancement in knowledge of any kind greatly depends upon early cultivation. But the condition of our moral nature is such as to require in a special manner the illuminating, preventive, and quickening influences of religion. "Train up a *child* in the way he should go, and when he is old, he will not depart from it." The fulfilment of the promise depends upon an early beginning, even in childhood; and if the work is postponed, there is no promise of success. In the same spirit our blessed Lord left to his Church the injunction: "Feed my *lambs*." "Suffer *little children* to come unto me, and forbid them not; for of such is the

kingdom of heaven." The divine love and care of the rising generation are signally illustrated in the positive provisions to instil early into the youthful mind the principles of piety and truth. In direct conflict with this divine method is the general system of State instruction in this country. The wisdom of the world arraigns itself against the wisdom of God.

3. It is a scriptural principle that religious instruction should be *perseveringly* inculcated.

The obligation to discharge the duty, and the hope of discharging it successfully, require Christian assiduity and fidelity. Every wise opportunity is to be embraced, in order to unfold to children the truths and duties of our holy religion. "*Thou shalt teach them diligently to thy children, when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up.*" Religious instruction cannot properly be limited to the household or to the sanctuary. The spirit of the precept contemplates every agency that is brought to bear upon education. The school occupies a much higher place among the means of culture at the present time than it did among the Jews. It is in *some* respects the most important of all the instrumentalities that work out the destinies of the young. It, therefore, needs to be pervaded by the principle of religion. Home, the school, and the church should be all employed according to their respective opportunities in inculcating religious truth.

4. Another scriptural principle of education is that *the Bible is the great text-book of human instruction.*

An intellectual and moral education is as incomplete without the word of God, as an education in the languages is incomplete without grammar, or in mathematics without arithmetic. The great principles of human duty, the rules for two worlds, the axioms of endless life, are stated with more perspicuity, impressiveness and attraction in the sacred pages of revelation than anywhere else. The Scriptures having been expressly given for the intellectual and moral elevation of mankind, their study should by all means form a part of daily Christian instruction. The duties of this life—industry, justice, benevolence, obedience to parents, truth, chastity, temperance, cannot be authoritatively inculcated except in connexion with the teachings and sanctions of the Bible. And those high duties of "repentance towards God, and faith in the Lord Jesus Christ," are the peculiar treasures of the sacred oracles. "From a child thou hast known the Scriptures" is one of the glories of household and of public education.

There is a wonderful adaptation in the Bible to the human soul. Dr. Rush, in a very able "Defence of the Use of the Bible in Schools," written in 1798, well remarks: "The interesting events and characters, recorded and described in the Old and New Testaments, are accommodated above all others to seize upon all the faculties of the minds of children. The understanding, the memory, the imagination, the passions, the moral powers, are all occasionally ad-

dressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them, is to be devoid of every principle of pleasure that exists in a sound mind." The religious influences of the Bible, as a practical study, commend it as the text-book of Christianity, in our schools, academies and colleges.

5. A system of Scriptural education must be *administered practically upon the principles of the covenant.*

The children of the Church have been baptized in the name of the Father, Son, and Holy Ghost. They are recognised by the standards of the Presbyterian Church as her youthful members. The covenant obligations of their parents, assumed in the fear of the Lord, give an increased practical solemnity to the whole work of education. It is true indeed that all the children in our congregations are not baptized children; but it is also true that the Church should see that all her youth, of whatever class or condition, in all her families, are brought as far as possible, under the power of godly training.

Christian education, in its mode of administration, (1) possesses a *tender concern for the souls of children.* It is directly antagonistic to the system which regards the youth of our land simply in their relations to human society. The faithful instructor values his rights and privileges as a Christian, in displaying an affectionate solicitude for the spiritual welfare of those with whom Providence has so closely and influentially associated him. (2.) *A pious example* is a precious auxiliary, provided in the Bible, to the work of instruction. Parents, schoolmasters and ministers are called upon to exemplify what they teach. (3.) *Prayer* with, and for, the children identifies itself with the successful prosecution of education. The Holy Spirit can alone give such efficiency to the use of means as shall secure the blessings of a sanctified intellectual and religious culture. (4.) *Faith in God for His blessing* is required as a steady principle in the hearts of those who have to do with youth. Whilst faith may look upward for a rich and speedy reward, it is also her province to abide patiently God's time and method of dispensing His favours. The results of education, like "the full corn in the ear," are gradual in their progress. Nevertheless the promise is sure to those who faithfully discharge the duties of the precept: "Train up a child in the way he should go, and when he is old, he will not depart from it." (5.) *An aim to promote the glory of God* belongs to the vocation of those who train the human soul. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." The high office of educating immortal spirits for the duties of this life and the life to come, demands a holy consecration to the service of Him "who filleth all in all."

These principles, derived from the word of God, are believed to be safe and authoritative guides to the Presbyterian Church, in establishing her system of education.

Nor let it be said that these principles, whilst they may serve to

direct Christian *parents* in the training of their children, assume too high ground for *public schools*. For, in the first place, parents surrender their children to the instruction of others, simply because they cannot so well attend to the duty themselves. In committing their children, therefore, to others, parents are bound to secure the inculcation of the same truths that would be taught at home, were it in their power to engage personally in education. *Secondly*, the principles of education are not, and cannot be, changed by the transfer of children from home to the school. Teachers are as much under obligations to act upon Bible principles as parents themselves. Education, by whomsoever conducted, must take revelation as its standard. *Thirdly*, the public school has too important an influence on the character to be occupied with secularities to the exclusion of religion. "If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent impressions are communicated, the hours spent in school are such. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily common instruction."

The principles of the word of God for the regulation of education have a general application to all places and all institutions for the instruction of youth; whether to the family school or the public school, to the primary school or the college, to Scotland or the United States, to this age or to past or future ages.

THE HISTORICAL ARGUMENT.

In confirmation of the truth and practicability of conducting education on Bible principles, the Board beg leave to refer the Assembly to *the general practice of the Church*. The historical statements that follow will not only serve to place in their true light the present relations of the Presbyterian Church to this whole subject, but will also tend to confirm the wisdom of our measures, and to excite to persevering efforts in maintaining the high position we now occupy.

THE PRIMITIVE CHURCH.

Christianity, in its pure form, has never been inattentive to education. The circumstances of its early history presented many obstacles to the prosecution of this work on an extensive scale, and in a systematic manner; yet there was a gradual development of religious zeal in its behalf. The idea of public education was by no means a new one. The schools connected with the Jewish synagogues had been instituted for the purpose of educating youth in the knowledge of the law, and of giving public expositions of its doctrines and precepts. The Gentiles also had their schools and academies. It is certain that the Christian Church, which was modelled after the

Jewish synagogue, did not omit its wise measures for the promotion of the knowledge of God. In favourable localities schools were set up simultaneously with the regular administration of the ordinances of the Gospel.

"There is no doubt," says Mosheim, "that the children of Christians were carefully trained up from their infancy, and were early put to reading the sacred books, and learning the principles of religion. For this purpose, *schools were erected everywhere from the beginning*. From these schools for children we must distinguish those seminaries of the early Christians, erected extensively in the larger cities, at which adults, and especially such as aspired to be public teachers, were instructed and educated in all branches of learning, both human and divine."^{*}

The plurality of presbyters in the early Church gives support to a very common opinion that a part of them were engaged in giving instruction. Various texts of scripture seem to intimate that the office of teacher was a distinct and separate office, provided by divine appointment.[†] The Swiss, French, and Scotch churches entertained this opinion, and adopted it in their public standards.[‡] So did the Westminster divines.[§] Dr. Owen, in referring to this view, remarks:

"I acknowledge that this seems to have been the way and practice of the churches after the Apostles; for *they had ordinary catechists and teachers in assemblies like schools*, that were not called to the whole work of the ministry."^{||}

Schools for catechumens were among the prominent institutions of the primitive age. Their chief aim was to impart a knowledge of the Scriptures; but it was necessary of course to teach reading, grammar, and other branches of secular learning. The catechetical schools were the ancient day-schools of the Church. The necessity for such institutions was the more imperative from the fact that education throughout the Roman empire was subservient to the advancement of Paganism.

"Education, as originally designed, was more or less intimately allied with the ancient religion. The grammarians, the poets, the orators, the philosophers of Greece and Rome, were the writers whose works were explained and instilled into the youthful mind. The vital principle, as Julian asserted, in the writings of Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isocrates, Lysias, was the *worship of the gods*. Some of these writers had dedicated themselves to Mercury, and others to the Muses. *Mercury and the Muses were the tutelary deities of the Pagan schools*."[¶]

* Mosheim's Eccles. Hist., Vol. I. p. 98.

† 1 Cor. xii. 28; Eph. iv. 11, 12; Rom. xii. 7.

‡ The Scotch Book of Discipline says, "The office of Doctor or Catechiser is one of the two ordinary and perpetual functions that travel in the word." "They are such properly who teach in schools, colleges, or universities."

§ The Westminster Divines say, "The Scripture doth hold out the name and title of teacher as well as of the pastor." "A teacher, or doctor is of most excellent use in schools and universities, as of old in the schools of the prophets."—*Book of Discipline*. "As the Christian Church seems to have been modelled after the synagogue, we may presume that the office of Teacher was not materially different in the primitive Church from that of Scribe, Doctor, or Teacher in the Jewish."—*Howe on Theol. Ed.*, p. 62.

|| Owen's Works, Vol. XX. p. 468.

¶ Milman's History, p. 356.

Under such circumstances, Christianity naturally paid early attention to the care of the rising generation. So far as the power of the Church extended in those days of opposition to her authority, schools were established to educate her youth in the knowledge of the Scriptures, and to "bring them up in the nurture and admonition of the Lord." In process of time, these institutions became numerous, and many of the higher class were provided with libraries. Sometimes the schools were taught in the churches, or adjoining buildings.* The edict of the Emperor Julian, prohibiting Christians from teaching in schools, proves that this great department of effort, had, at that period, extensively engaged the attention of the Church, and moreover, that the instructions of Christian teachers differed widely from those of Pagans.

These statements serve to give a specimen of the spirit that existed in the primitive Church, feeling its way under the guidance of religion towards the godly education of youth. The value of such instructions became, of course, impaired as Christianity degenerated, but their origin was undoubtedly in the great commission, "Go, TEACH ALL NATIONS." This commission includes the training of the young, as well as the general proclamation of the word of life.

THE MIDDLE AGES.

It is interesting to catch glimpses of the great idea of Christian education, even in more corrupt periods of the Church. For example, the Sixth Council of the Church, held at Constantinople, A. D. 680, enacts :

"Let the Presbyters have schools in country towns and villages, and if any of the faithful wish to have their children instructed, they must not be refused. Let not the Presbyters exact any reward, or take anything, unless the parents make them a charitable present, by way of a voluntary offering."

Under the Emperor Charlemagne, a new impulse was given to the cause of learning and education. Bishops were ordered to "set up schools to teach both grammar and the knowledge of the Scriptures." Here the old idea of Christian institutions is still visible. The Council of Toul, held in Lorraine, makes a similar decree :

"That schools of the Holy Scriptures and human learning be erected, *in order that the fruits of both kinds of learning, divine and human, may increase in the Church of God.*"

During the long, dark night of the middle ages, the Church, with her monasteries and holy places, was still the depository of learning. She guarded the relics of sacred lore, "even though she slept over them while guarding them." Without entering into the details of this period, the Board cannot but recur to the fact that the establish-

* Bingham says : "I take notice of schools in this place, because we find them sometimes kept in churches, or buildings adjoining to the church. Socrates speaks of the schools of grammar and rhetoric, which it seems were then taught in some apartment belonging to the Church."—*Antiquities*, Book 8, Chap. 7.

ment, on the island of Iona, of the Culdees (ancient Presbyterians of Scotland), exerted a most extensive influence in behalf of Christian literature and education. The conventual schools were succeeded by the universities, which gradually arose in the Providence of God to sustain the cause of learning, preparatory to the Reformation. The idea of dissociating religion and learning had, of course, little scope during those ages in which the Church was almost the exclusive patron of literature and science.

THE REFORMATION.

The Reformation which restored to the Church the true doctrines of the word of God, aroused likewise a new zeal for Christian instruction. The Bible being the great standard of Protestantism, a principal aim of the Reformers was to make the people acquainted with divine truth, and to raise up teachers to expound it. For this purpose, institutions of learning were necessary. Luther, Zuingli, Farel, Melancthon, Calvin, Beza, Knox, and other Reformers, had an agency, more or less extensive, in advancing both religion and general knowledge. The old Universities were reformed into institutions for the promotion of religion; and the opportunities of public instruction were gradually multiplied in different countries.

GENEVA.

Measures for Christian education seem to have been first matured into system and order at *Geneva*. Calvin—great in the Church of God—was great in the Republic of Geneva. The very year in which he entered the city, 1536, was signalized by the establishment of a school.* On his return to Geneva from Strasburg, in 1541, this great Reformer resumed his arduous duties of Theological Professor, and of counsellor in matters civil and ecclesiastical. "One of the cares necessarily connected with the establishment of a church, was the founding of a good institution of learning. For this purpose, Calvin secured the services of two eminent instructors."† Other schools were from time to time put into operation to meet the wants of the community. Calvin also aimed at higher institutions for the more mature preparation of educated youth for the service of Church and State. He proposed in 1556 to establish a large Gymnasium, [or College] and an Academy [or University]. The poverty of the little State, and the disturbed condition of its public affairs, occasioned much delay. The Gymnasium was founded in 1558, and the Academy in 1559. These institutions were controlled by the clergy, who selected the rector, professors, and teachers, and presented them to the Council for their sanction. The teachers were supported by the State, and instruction was given to all who chose to avail themselves of it. From the intimate theocratic union of Church and

* Henry's Life of Calvin, Vol. I. p. 173.

† Henry, Vol. II. p. 27. The instructors were Corderius and Castellio.

State in Geneva, every school and institution of learning was "parochial" in the highest sense of that word.

The little Republic of Geneva thus presented in 1559, nearly three centuries ago, a complete educational system, consisting of common schools, a grammar school, a college, and a university—sustained, in part at least, at the public expense—and in which religion was taught in connexion with secular learning.

This account of Genevan institutions is confirmed by the testimony of one of our celebrated American historians :

"We boast of our common schools. Calvin was the father of popular education, the inventor of the system of free schools."^{*}

The glory, however, of Calvin's plans, was not merely that they were wisely and freely adapted to all the people, but that they aimed at instructing them in the knowledge of divine things, as the best preparation for time and eternity.

SCOTLAND.

John Knox, the great reformer of Scotland, was providentially driven from that kingdom in 1554, and took refuge in Geneva in 1556. Returning to his native land in 1559, with the highest estimate of Calvin's character and measures, he was forward in devising a plan of Christian education, very similar to the system he had seen in operation in the Genevan Republic.[†]

The first Book of Discipline, framed by John Knox and his worthy coadjutors, and presented to the first General Assembly of the Church of Scotland, held in 1560, contemplated two great agencies to advance the kingdom of Christ. These were churches and schools. The professed object of education was "the godly upbringing of the youth of this realm."[‡] The First Book of Policy recommends that

^{*} Bancroft.

[†] Knox was pastor of the English Presbyterian church at Geneva, was intimate with Calvin, and was no doubt consulted, as a colleague in the church, about the plans of education which Calvin was at that time maturing. Knox arrived in Geneva in 1556, which was the very year that Calvin publicly brought forward his plan for a Gymnasium and Academy. The high opinion Knox had of Calvin and Geneva may be inferred from the following extract of one of his letters, written from Geneva to England, to his friend Mr. Locke. "In my heart I could have wished, yea, and cannot cease to wish that it might please God to guide and conduct yourself to this place, where, I neither fear nor shame to say, is the most perfect school of Christ that ever was in the earth since the days of the Apostles. In other places, I confess Christ to be truly preached; but manners and religion, to be so sincerely reformed, I have not yet seen in any place beside."—*McCrie's Life of Knox*, p. 129. An intimate friendship existed between Knox and Calvin until the death of the latter in 1564. Do. p. 94.

[‡] The following extract shows the general aim proposed by the Kirk:

"The youth-head and tender children shall be nourished and brought up in vertue, in presence of their friends, by whose good attendance many inconveniences may be avoyded, in which the youth commonly fall. The rich and potent many not be suffered to spend their youth in vain idleness, as heretofore they have done. But they must be exhorted to dedicate their sonnes, by training them up in good exercises, to the profite of the kirk and common wealth, and that they must do of their own expence, because they are able. The children of the poor must be supported and sustained on the charge of the kirk, tryall being taken, whether the spirit of

there be a schoolmaster "able, at least, to teach the grammar and Latin tongue, in every parish where there is a town of any reputation; in landward [or interior] parishes, the reader or minister is directed to take care of the youth of the parish, to instruct them in the rudiments, particularly in the Catechism of Geneva." Dr. McCrie, in his *Life of Knox*, thus describes the plans of the Reformers:

"The compilers of the First Book of Discipline paid particular attention to the state of education. They required that a school should be erected in every parish, for the instruction of the youth in the principles of religion, grammar and the Latin tongue. They proposed that a college should be erected in every 'notable town,' in which logic and rhetoric should be learned along with the learned languages. Their regulations for the three national universities discover an enlightened regard to the interest of literature."*

The Reformers encountered many difficulties from the nobles and landholders, who were unwilling to bear the expenses of the new system. The Kirk, however, persevered in completing her education scheme. Among the Articles sent by the General Assembly in 1565 to the Queen's Majesty, and ratified, was

"That none be permitted to have charge of Schools, Colleges, or Universities, or yet privately or publicly to instruct the youth, but such as shall be tryed by the superintendents or visitors of the Church, sound and able in doctrine, and admitted by them to their charges;" and also that certain funds that are mentioned, "be applied to the sustentation of the poor, and uphold of schools in the towns and other places where they lie."

In 1595, every Presbytery was enjoined to see to "the visitation and reformation of grammar schools in towns, and to deal with the magistrates for augmenting the salaries of the masters." Although the first statute, establishing parochial schools *by law* and specifically enjoining their support, was not passed in Parliament till 1633, yet the system had been during this interval in successful and extensive operation throughout Scotland, under the care of the Church.† The

docility be found in them or not. And for this purpose, most discreet, grave, and learned men, be appointed to visit schools, for the tryal of their exercise, profit, and continuance. A certain time must be appointed to reading and learning of the Catechism; and a certain time to the Grammar and Latin tongue; and a certain time to the art of Philosophie, and the other tongues; and a certain time to that studie in which they intend chiefly to travel, for the profite of the common wealth; which time being expired, we meane in every course, the children should either proceed to further knowledge, or else they must be set to some handicraft, or to some other profitable exercise; providing alwaies that first they have farther knowledge of Christian religion, to wit, the knowledge of God's law and commandments; the use and office of the same; the chief articles of the beleefe; the right form to pray unto God; the number, use, and effects of the sacraments; the true knowledge of Christ Jesus, of his offices and nature; and such other points, without the knowledge whereof, neither any man deserves to be called a Christian, neither ought any to be admitted to the participation of the Lord's table; and, therefore, their principles ought and must be learned in the youth-head."

* Page 218.

† For example, Dr. McCrie, in his *Life of Melville*, says; "The record of the Synod of that part of the diocese of St. Andrew's quiklyeth benorth Forth, contains a report of the visitation of parishes, in the years 1611 and 1618. This report affords per-

law of 1633 was confirmed and amended in 1646, making additional provisions for "a commodious house for a schoole, and a stipend to the schoolmaster" in each parish. On the failure of the heritors (or landholders) to provide a school or salary, the *Presbytery* was authorized to "nominate twelve honest men within the bounds, who shall have power to establish a schoole, modifie a stipend for the schoolmaster and set down a stent for the heritors, which shall be as valid as if done by themselves." This act, which was rescinded at the Restoration, was re-enacted in 1696, and forms the basis of the present system. All the previous acts were finally concentrated by the British Parliament in the Act of 43 Geo. III. Legal provisions now exist for a school-house in every parish of Scotland, for the salary of a schoolmaster, and for his dwelling-house and garden. The minister and heritors elect the schoolmaster and determine the branches of literary studies according to the wants of each parish; every schoolmaster, so elected, is to carry an extract of his election to the Presbytery, who shall thereupon take trial of his sufficiency for the office in respect of religion and the branches of literature before fixed upon; and their judgment as to his qualifications shall not be reviewed, or suspended, by any court, civil or ecclesiastical. The schoolmaster is required to sign the Confession of Faith before he enters upon the duties of his office. The Presbytery regulates the vacations, and is competent to receive complaints against the schoolmaster, and pass such sentence as they may think proper, which decision is final. In case the heritors neglect to appoint a schoolmaster within four months after a vacancy, the Presbytery may proceed to fill the vacancy, according to ancient practice.

These parish schools were framed to co-operate with the Church in training up immortal beings to glorify God upon the earth. This is the key to the whole education system of Scotland, as projected by the Reformers, and as still in practical operation. The knowledge of Christ is early and thoroughly incorporated with all the plans for youthful instruction, "from the highlands to the lowlands," and "from eastern coast to western."

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

ENGLAND.

Public education in England has never occupied a very high rank. But the Church, at the Reformation, took various wise measures for

haps one of the best means of ascertaining the exact state of schools within a short time before the first legislative enactment on this subject. It appears that the parishes which had, were *double in number* of those which had not schools. When they were wanting, the visitors ordered them to be set up; and where provision for the master was defective, they made arrangements for remedying the evil." Two-thirds of the parishes, therefore, had schools in operation before provision was made by law for their support in 1688, and some years before the settlement of New England by the Pilgrims, in 1620. See note, p. 65.

the religious instruction of children. In 1548, Calvin wrote to Somerset, the Protector, recommending, that a summary of doctrines, and a catechism for the use of children, be published. "It becomes you," he said, "to be fully persuaded that the Church of God cannot be built up *without a catechism.*" "King Edward's Catechism" was composed soon after, and then Nowell's (both "Calvinistic.") The Church of England, in her first Liturgy of 1549, required children to be confirmed "so soon as they can say in their vulgar tongue the articles of the faith,* the Lord's prayer, the ten commandments," and a very short catechism.

Among the injunctions proclaimed by Queen Elizabeth in 1559, were the following :

XXXIX. "That every schoolmaster and teacher shall teach the Grammar set forth by King Henry VIII. of noble memory, and continued to the time of Edward VI., and none other." [Usually known by Lily's Grammar.]

XL. "That no man shall take upon him to teach, but such as shall be allowed by the ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion."

XLI. "That all teachers of children shall stir and move them to love and do reverence to God's true religion, now truly set forth by public authority."

XLII. "That they shall accustom their scholars reverently to learn such sentences of Scriptures, as shall be most expedient to induce them to all godliness."†

In 1561, the Bishops, at their session at Lambeth, agreed "that beside the catechisme for children which are to be confirmed, an other summewhat longer may be devised for communicants, and *the thirde in Laten for scholes.*"‡ This catechism was undertaken by Dean Nowell, and finished in 1562, but not published until 1570. It was "published again," says Strype, "in 1572, and in Greek and Latin in 1573, and so from time to time had many impressions, and was *used a long time in all the schools, even down to our days,*"§ or the end of the seventeenth century.

* The Articles of the faith are supposed to mean here nothing more than the "Creed," which word was substituted at the revision in 1662.—*Liturgia Britannica*, p. 254.

† Cardwell's Documentary Annals, Vol. I. p. 194, 5.

‡ Cardwell's Annals, Vol. I. p. 265.

§ Strype's Parker, Vol. II. p. 18.

"A catechism for the use of those who enjoyed the benefit of a liberal education, had been much wanted. In 1547, the Catechism of Erasmus had been ordered to be used in Winchester College and elsewhere. In 1553, the Catechism of King Edward, usually ascribed to Bishop Poinet, was directed by royal authority to be used in all the schools. But other compilations obtained from the continent, such as the smaller and larger catechism of Calvin, first published in Latin in the years 1538 and 1545, and afterwards republished in various forms and languages; and the more popular Catechism of the Helvetic Reformers, such as *Œcolampadius* (1545), and more especially Bullinger (1559), had been adopted by many teachers, and occasioned many complaints as regards a uniform system of religious instruction. Even in the year 1578, when the deficiency had been corrected by the publication of Dean Nowell's Catechisms, and the exclusive use of them had been enjoined in the canons of 1571, the *Catechisms of Calvin and Bullinger* were still ordered by statute to be used, as well as others, in the *University of Oxford.*"—*Cardwell's Annals*, Vol. I. p. 266.

The following are among "Articles to be inquired upon," issued by Archbishop Whitgift in 1583, and again 1585.

"You shall inquire whether any schoolmaster of suspected religion, or that is not licensed to teach by the bishop or ordinary, doth teach in any public or private place in this diocese."*

VIII. "Whether doth any one in your pariah teach children publicly, or in any man's house privately; is such licensed by the ordinary; is he known to resort to public service, and to be of sound religion; doth he teach the catechism to his schollars, which was set out for that purpose; and doth he train up his schollars in knowledge of true religion now established, and in obedience to the prince or no?"†

These requirements and injunctions prove that the English Church provided scriptural instruction, according to her own standards, for youth in schools. Her system of education, to the extent of its provisions, was evidently upon the same basis as that of the other Reformed churches.

FRANCE.

The hostility of the Government of France, which afflicted the Reformed Church with a series of persecutions, operated very unfavourably upon the establishment of a regular system of education. The aim, however, of the French Church was similar to that of Scotland. Her provisions for education were made under her own superintendence. Calvin, who drew up her Confession of Faith, had a great influence in the arrangement of her whole ecclesiastical affairs.

The following are extracts from the Ecclesiastical Discipline of the Reformed Church of France, adopted in 1559.

Art. 1. The churches shall consider it their imperative duty to establish schools, and shall take order for the instruction of their youth.

2. The regent and schoolmasters shall sign the Confession of Faith and the Ecclesiastical Discipline, and the towns and churches shall receive none without the consent of the consistory of the place.

5. In every church the scholars shall be specially examined on the word of God under the direction of the Pastors, and at such times as may be convenient.

The National Synod or General Assembly of the Church, frequently enjoined upon the churches attention to education. Thus in 1572,

"The deputies of every province are charged to advise and press their respective provinces to *look carefully to the education of their youth, and see to it that schools of learning be erected*, and scholastic exercises, as propositions and declamations,

* Cardwell, Vol. I. p. 404.

† Cardwell, Vol. II. p. 7.

The power of the ordinary (or judge who has jurisdiction in matters ecclesiastical) in granting license to schoolmasters, had been declared in the injunctions of Queen Elizabeth, No. 40; in the canons of 1603; in the statutes 28 Eliz. c. 1, and 1 James I. c. 4; but the further power of requiring such schoolmasters to subscribe a declaration of conformity to the Liturgy of the Church of England was given for the first time in the famous Act of Uniformity, 13 and 14 Charles II. c. 4, A. D. 1662.—*Cardwell*, Vol. II. p. 274.

be performed, that so their youth may be trained up and prepared for the service of God, and of His Church in the holy ministry."

The French Church not only established schools but colleges and universities. The universities were five in number—at Montauban, Montpellier, Nismes, Saumur and Sedan. As an evidence that education had made considerable progress in the Reformed Church of France, one of the stipulations in the Edict of Nantes was that the Government should annually grant about twelve or thirteen thousand livres to their universities, and one hundred crowns to each of the provincial academies, or colleges.

At the Revocation of the Edict of Nantes, the universities of the Protestants were suppressed, and their whole public system both of religion and education was broken up.

HOLLAND.

The education system of Holland was early established upon religious principles, and was placed under the care of the Church.

"By the synodical assemblies of the Church of Holland it is directed that the consistories in every congregation, shall provide good schoolmasters, who shall be able not only to instruct children in reading, writing, grammar, and the liberal sciences, but also to teach them the catechism, and the first principles of religion. Every schoolmaster was to be obliged to subscribe the Confession of Faith of the Belgic churches, or the Heidelberg Catechism. With regard to instructing children in the catechism, a threefold attention to it is solemnly enjoined in that church, viz. First, *Domestic*, by *Parents*; second, *Scholastic*, by *Schoolmasters*; and Third, *Ecclesiastic*, by *Pastors*, assisted by other members of their consistories; and all whose duty it is to inspect, are 'admonished to make this an object of their very first care.' It is further provided, that no person shall be appointed to the charge of any school who is not a member in full communion with the Reformed Belgic Church, and who shall not previously have subscribed the Confession of Faith and Catechism of the Church, and solemnly promised to instruct the children committed to his care in the principles contained in the standards of the Church. More than this;—it is enjoined, that every schoolmaster shall employ two half days in every week, not only in hearing the children repeat, but in assisting them to understand the catechism. And to insure fidelity in these teachers, it is made the duty of the pastors and elders of each church, frequently to visit the schools; to encourage and direct the teachers in the proper method of catechising; to examine the children 'with mild severity,' and to excite them to industry and piety, by holy exhortation, by seasonable commendations, and by little appropriate rewards."*

The present education system of Holland, although it has departed, like the Church of Holland, from the standards of the Reformation, still preserves religious instruction among its provisions for the young.†

* Dr. Miller's Report, 1840.

† "While the necessity for religious instruction in schools has been strongly felt, it has been made to stop short of the point at which, becoming doctrinal, the subjects taught could interfere with the views of any sect. Bible stories are made the means of moral and religious teaching in the schools, and the doctrinal instruction is given by the pastors of the churches on days appointed for the purpose, and usually not in the school-room."—*Bache's Report*, p. 207.

GERMANY.—PRUSSIA.—THE LUTHERAN CHURCH.

The interest in education, which characterised the other Reformed Churches, displayed itself also in the Lutheran Church. Luther, as Professor at Wittenburg, was himself conspicuous in advancing the cause of learning as well as religion.* Some incipient measures to promote general education were taken in Prussia at an early period. In 1540, visitors were appointed to inspect town schools; in 1545, a Board was created on church and school matters; and in 1573, a committee, consisting of the parish clergyman and magistrates, were appointed to superintend schools. The chief public enactment, however, on this subject, was a decree issued in 1717, by Frederick William, enjoining upon parents to send their children to school, providing for the payment of teachers, for the education of poor children, and for catechetical instruction by the parish clergyman.† The following account of the schools in the Lutheran Church is given by Dr. Mosheim, one of its ministers, who flourished about 1750.

“The young are not only required to be *taught carefully the first principles of religion in the schools*, but are publicly trained and advanced in knowledge by the catechetical labours of the ministers. And hence in nearly all the provinces, little books, commonly called *Catechisms*, are drawn up by public authority, in which the chief points of religious faith and practice are explained by questions and answers. These the *schoolmasters and ministers* follow, as guides in their instructions. But as *Luther* left a neat little book of this sort, in which the first elements of religion and morality are nervously and lucidly explained, the instruction of young children throughout the Church very properly commences with this; and the provincial catechisms are merely expositions and amplifications of *Luther's Shorter Catechism*, which is one of our symbolical books.”‡

In 1763, Frederick the Great made various regulations on the subject of schools. Among them was one requiring children to remain at school until they made satisfactory attainment in the knowledge of Christian doctrine; and another requiring catechetical instruction for one hour, besides Sunday teaching. Lessons were also to be given in the Bible. Previous statutes were reduced to order and new ones made in 1817. These constitute the basis of the present system. Now, all children between the ages of seven and fourteen are required to go to school. Each parish has in general an elementary school. When the inhabitants are of different religious persuasions, each denomination has its own school; and if not, provision is made for the religious instruction of the children by their own pastors.§

The schools of the Lutheran Church in Saxony are conducted on

* “The school which Frederick had founded, and into which Luther had introduced the Word of Life, was the centre of that wide-spreading revolution which regenerated the Church. The Bible was the supreme authority at Wittenburg, and there its doctrines were heard on all sides.”—*D'Aubigné's Reformation*, III. 121.

† Bache's Report, p. 221-2.

‡ Mosheim's Ecclesiastical History, III. 148-9.

§ Bache's Report, p. 223, 8.

the same general principles. The books used for religious instruction are the Bible, Luther's Catechism, and the Hymn Book.*

THE CONGREGATIONAL CHURCHES OF NEW ENGLAND.

In New England, education was originally pervaded by a strong religious spirit. The Puritans exalted God, both in Church and State. Their government, like that of Geneva, savoured of the theocratic character of the ancient Jewish institutions. Of course, education which was placed under the direction of the State, retained all the peculiarities of the Church.†

The Puritans, many of whom had been educated at Oxford and Cambridge, and who as a body were remarkable for their intelligence and learning, were of course acquainted with the educational measures which had been in operation for more than half a century in Scotland, and in other Reformed Churches. The outline of the plan they established, embraced parochial schools, academies or grammar schools, and a university. This was the substance of Calvin's plan of 1556 at Geneva, and Knox's plan of 1560 in the General Assembly of the kirk of Scotland—a plan, which the Puritans followed, not merely in its formal outlines, but in the prominence given to religion. The preamble to one of the earliest statutes of Massachusetts on grammar and other schools, in 1654, is as follows :

"It being one chief project of Sathan to keep men from the knowledge of the Scripture, as in former times keeping them in unknown tongues, so in these latter times by persuading from the use of tongues, so that at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers—to the end that learning may not be buried in the graves of our forefathers in Church and commonwealth, the Lord assisting our endeavours, &c., It is ordered," that a grammar school be set up in every town having one hundred householders, &c.

In the 3d section of the same statute, it is provided that "*heterodox schoolmasters shall not be allowed.*"

There can be no mistake as to the character of the educational system of men, whose statutes give such clear views of their intentions. The Scriptural idea is made boldly prominent, that learning is chiefly valuable in its relations to religion.

Another statute of Massachusetts, enacted in 1671, ordains,

"Forasmuch as it greatly concerns the welfare of this country that the youth be educated not only in good literature, but in sound doctrine, it be recommended to the serious consideration and special care of the overseers of the College, and the select men of the several towns, not to admit, or suffer any such to be continued in the office of teaching, educating, or instructing youth or children in the college or schools, that have manifested themselves unsound in the faith, or scandalous in their lives, and have not given satisfaction according to the rules of Christ."

* Bache's Report, p. 278.

† "The most perfect harmony subsisted between the legislature and the clergy. Like Moses and Aaron, they walked together in the most enduring friendship."—*Trumbull's Connecticut*, Vol. I. p. 288.

In the first constitution of HARVARD COLLEGE, established in 1642,* the objects proposed to be attained in its foundation are set forth to be "piety, morality, and learning." The following account of the course of studies in the college at Cambridge in old times, is taken from President Quincy's history :

"The students were practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretic observations on the language and logic of the sacred writings. They were carefully to attend God's ordinances, and be examined on their profiting; commonplacing the sermons, and repeating them publicly in the Hall. In every year and every week of the College course, every class was practised in the Bible and catechetical divinity."

In 1693, the Board of overseers, in making inquiries about the religious instruction in the College, were informed that "the Greek Catechism is recited by the Freshman class; Wollebius's Divinity and Ames' Medulla, by the other classes on Saturday."

When YALE COLLEGE was founded by Connecticut, in 1701, the petition set forth

"That from a sincere regard to, and zeal for, upholding the Protestant religion by a succession of learned and orthodox men, they proposed that a collegiate school should be erected in this colony, wherein youth should be instructed in all parts of learning, to qualify them for public employments in Church and State."

What was understood by the Puritan trustees to be included in "*all parts of learning*," may be inferred from their ordering that

"The Rector (President) shall take effectual care that the said students be weekly (at such seasons as he shall cause to appoint), caused *memorier* to recite the Assembly's Catechism in Latin, and Ames' Theological Theses (Medulla), of which, as also Ames' Cases of Conscience, he shall make, or cause to be made, from time to time, such explanations as may, through the blessing of God, be most conducive to their establishment in the principles of the Christian Protestant religion."†

The Assembly's Catechism—which a Synod of New England decided at Cambridge, in 1648, the year after it was formed, to be "very holy, orthodox, and judicious in all matters of faith," and which, as late as 1752, was ordered by the trustees of Yale College to be a test of qualification in Professors,‡ was generally circulated in New England, and formed a part of the instruction of youth at home, in school, and at College. So thoroughly identified was the Assembly's

* MASSACHUSETTS passed the first law about the college in 1636. A law for the support of schools was enacted later, in 1654. CONNECTICUT passed the first law for schools in 1648; and this is claimed by some to have been "the first common school law passed in the world!" See Hist. of Conn. by T. Dwight, Jr., p. 242. This claim is frequently put forth. But the Plymouth Colony taxed its inhabitants for schools before any other American colony. The precise date of this law is not ascertained. It appears that even the legal enactments of Scotland (which is quite a secondary question) antedate those of both Massachusetts and Connecticut, with the exception, perhaps, of the small Plymouth Colony. If there is any error here, its correction is invited.

† Trumbull's Connecticut, Vol. I. p. 475.

‡ Do. Vol. II. p. 817.

Catechism with Puritan elementary training, that it became a part of "*the New England Primer*."

Dr. Dwight, in writing about the duties of overseers of schools in Connecticut, as late as 1818, says :

"It is the duty of overseers to . . . superintend and direct the instruction of the children in religion, morals, and manners; . . . particularly to direct the daily reading of the Bible, by such children as are capable of it, and their weekly instruction in some approved Catechism."*

In short, there can be no doubt whatever, that the entire system of education in New England from common school to college was conducted, for several generations, on strictly religious principles.

PRESBYTERIAN CHURCH IN THE UNITED STATES.

The fathers of the Presbyterian Church in this country laboured under great disadvantages, compared with the New England Puritans, in regard to their measures of education. In the first place, there was a great want of homogeneousness in the population, where their congregations were located; their churches were for many years few and feeble, chiefly country churches, and located in the different States of New York, New Jersey, Pennsylvania, Delaware, and Maryland. The laws of the States, moreover, showed no favour to Presbyterians.

In the year 1739,† when the number of ministers was about fifty, the Synod of the Presbyterian Church took measures for a Synodical Academy. In 1743, the school was definitely established at New London, Pa.,‡ under the following regulations :

1. "That there be a school kept open, where all persons who please, will send their children and have them instructed *gratis* in the languages, philosophy, and divinity.

2. "In order to carry out this design, it is agreed that every congregation under our care, be applied to for yearly contributions, more or less, as they may afford, and as God may incline them to contribute, &c.

3. "Mr. Alison (a minister) is chosen master of such school"—(by the Synod, and Trustees appointed by do.)§

Here we have the model of just such academies as the General Assembly is now aiming to establish throughout the bounds of our Church. The Synod's academy was one in which religious and secular knowledge were united—under the instructions of a Christian teacher—superintended by the Church—and with provision for the

* Dwight's Travels, Vol. IV. p. 278.

† The first Presbytery in the United States was formed in 1705, and consisted of only seven ministers.

‡ This school was afterwards transferred to Newark, Del., and became the nucleus of the college at that place.

§ Records of the Synod of Philadelphia, pp. 174, 185. In writing to President Clap, of Yale College, in 1746, the Synod say, "It was agreed that the said school should be opened under the inspection of the Synod, where the languages, philosophy, and divinity should be taught gratis to all that should comply with the regulations of the school, being persons of good conduct and behaviour."—*Records*, p. 185.

education of the indigent. Previous to the establishment of this academy, the Log College of Tennent had been in operation on the same general principles. A number of other private schools were also in operation, which sustained a certain relation to the Synod, and which must have been conducted in a similar manner.*

In 1748, the present charter of the College of New Jersey, now located at Princeton, was granted by George II. to the Presbyterians who applied for it, viz.—“sundry of our loving subjects, well-disposed and public-spirited persons.” The charter recognises incidentally the religious aim of its founders,† who were the Tennents and friends of the old “Log College.” The connexion between the College and the Synod is witnessed by the fact that the Trustees, in 1751, petitioned the Synod to send agents abroad to Scotland to solicit benefactions,‡ and again petitioned in 1752 for “a public collection from all the congregations belonging to the Synod,”§ which was repeated in 1755,|| and in 1769.¶ In 1768, “a supplication was brought in [to the Synod] from the honourable board of trustees of the New Jersey college, praying assistance in supporting a Professor of Divinity,”** which was granted. John Blair was the Theological Professor at this time, having been appointed in 1767. In 1769, Dr. Witherspoon, who had arrived the preceding year, assumed the duties of Theological Professor; and there can be no doubt that his instructions were imbued, as at Harvard and Yale, with the doctrines of the “Assembly’s Catechism, Ames’ Medulla, and Wollebius’ Divinity.” Samuel S. Smith was appointed Professor of Theology in 1783, and Henry Kollock in 1803. When Dr. Kollock retired in 1806, no further appointment was made, as the subject of a Theological Seminary began to be agitated, and an institu-

* Records, p. 185.

† “And whereas by the fundamental concessions made at the first settlement of New Jersey by the Lord Berkley and Sir George Carteret, then proprietors thereof, . . . it was, among other things, conceded and agreed, that no freeman within the said province of New Jersey should at any time be molested, punished, disquieted, or called in question, for any difference in opinion or practice in matters of religious concernment, who do not actually disturb the civil peace of said province; but that all and every such person or persons, might from time to time, and at all times thereafter, freely and fully have and enjoy his and their judgments and consciences in matters of religion, throughout the said province,” &c. This allusion to the “fundamental concessions made at the first settlement of New Jersey,” seems to be prefixed to the charter as a reason why King George should grant such privileges to Presbyterians. The next section provides that persons of “every religious denomination” may receive an education at the College (and not be excluded as they were at Oxford and Cambridge), a provision in accordance with “the earnest desire of the said petitioners,” who, like all Presbyterians, have always opened their institutions, literary or theological, to persons of “every religious denomination.”

‡ Records, p. 248. In compliance with this petition, the Synod, in connexion with the Trustees, appointed two of its ablest ministers, Gilbert Tennent and Samuel Davies, to go abroad. The address which the Synod sent to the General Assembly of the Church of Scotland, shows that the institution was Presbyterian in its character, and that its aim was “to promote religion and learning in these provinces.”—Records, p. 256. The Assembly of the Church of Scotland ordered a national collection for Princeton College, which amounted to £2529 sterling, or about \$12,000.

§ Records, p. 267.

|| Do. p. 268.

¶ Do. p. 396.

** Do. pp. 386, 399.

tion of this character was soon after established. During all this time, the candidates for the ministry of the Presbyterian Church were educated at Princeton, this being indeed one of the primary objects of the College.

Among the most famous schools at the North, in operation during the last century, were those of the Rev. Samuel Blair, at Fagg's Manor, and of Dr. Finley, at Nottingham. The general character of the literary institutions of this period was decidedly religious.

At the South, where the churches were chiefly missionary churches, the Presbytery of Hanover, in Virginia, resolved in 1774, to establish two academies for the education of their youth; one in Prince Edward, and one in the Valley, near Lexington. These institutions, under the patronage of the Presbytery from the beginning, afterwards grew up into Hampden Sidney and Washington Colleges, and have ever been nurseries of piety and learning for the Presbyterian Church.*

The Presbyterians of North Carolina, principally Scotch-Irish, were always zealous for education. A number of flourishing academies were put in operation under their auspices, and taught by distinguished men, as Drs. Caldwell, Hall, M'Corkle, Wilson, &c. The earliest academy was commenced before the Revolution, in 1760.

"Almost invariably, as soon as a neighbourhood was settled, preparations were made for the preaching of the gospel by a regular, stated pastor; and wherever a pastor was located, in that congregation there was a classical school—as in Sugar Creek, Poplar Tent, Centre, Bethany, Buffalo, Thyatira, Grove, Wilmington, and the churches occupied by Patillo in Orange and Granville."†

Efforts were made to establish a college at Charlotte; and a charter was granted by the Colonial Legislature in 1770, and again in 1771, but it was both times revoked by the King and council.‡ The character of the early Presbyterian schools in North Carolina may be inferred from the fact that they educated many of the principal persons both in Church and State. More than *fifty* of the scholars in Dr. Caldwell's school in Guilford became ministers; *twenty* in Dr. Hall's, of Iredell; *twenty-five* in Dr. Wilson's, at Rocky River, &c. As corroborative of the evangelical character of these institutions, it may be added that nearly fifty years ago, in 1802, the Synod of North Carolina "enjoin on each Presbytery of which it is composed, to establish within its respective bounds, one or more grammar schools, except where such schools are already established."

In South Carolina, after the Revolution, the Presbyterians established at Winsboro a College, called Mount Zion College. This took

* Dr. Davidson's History of Kentucky, p. 89, &c. Liberty Hall, now Washington College, was originally under the care of Hanover Presbytery, and the other Academy too.

† Sketches of North Carolina, by the Rev. William H. Foote, p. 518.

‡ The cause of this opposition is explained, in the judgment of Mr. Foote, by a clause in the charters of the Newbern and Edenton Academies (the only two schools incorporated before the Presbyterian College), viz: "*Provided always, that no person shall be permitted to be master of said school but who is of the Established Church of England,*" &c.

the place of the Academy at Charlotte, and was a flourishing and useful institution. Dr. Waddell and other Presbyterian ministers were extensively useful as instructors in academies at the far South.

A few words about the commencement of efforts for education in the "*Great Valley of the West*," must have a place in this historical sketch. Before the Declaration of Independence in 1776, the Rev. John McMillan first visited the Valley of the Mississippi, "probably the first regularly ordained clergyman who had crossed the Alleghany Mountains to become permanently located in these western wilds."* In 1781, he opened a grammar school in his own log-cabin study, where some of the ablest men were educated for the pulpit and the bar. In 1790, the log-cabin grammar school was merged in the Canonsburg Academy, which subsequently became Jefferson College.* The great object of Father McMillan was to assist in educating young men for the ministry; and of course religion formed a part of the instructions in his academy.

The first grammar school in Kentucky, called the Transylvania Seminary, was established by Presbyterians, in 1785. It was first opened at the house of the Rev. David Rice, at or near Danville. In consequence of the election, by the trustees, of a doubtful character as instructor, the Presbytery of Transylvania determined to establish a grammar school and public seminary of their own. This was incorporated as "The Kentucky Academy," and was located at Pisgah. In 1798, the Presbyterians unfortunately again consented to put the institution beyond ecclesiastical control, and merged it into the "Transylvania University," at Lexington. The experience of Presbyterians in Kentucky is strongly in favour of the present measures of the Assembly.†

The first academy in Tennessee was established in 1788, by Dr. Samuel Doak, a Presbyterian minister; and became incorporated as Washington College in 1795.

During the whole of the last century, religion and education were in intimate and harmonious union, throughout the Presbyterian Church. This fact will further appear from the following resolutions passed, in 1766 and 1785, by the Synod of New York and Philadelphia, which was the highest judicatory of the Church until the formation of the General Assembly, and by the General Assembly in 1799. Particular attention is invited to these resolutions.

RESOLUTIONS OF 1766.

"Resolved, That special care be taken of the principles and characters of school-masters, that they teach the *Westminster Catechism* and *Psalms*; and that the ministers, church sessions, and foresaid committees (where they consistently can), visit the schools and see these things be done; and where schools are composed of different denominations, that said committees and sessions invite proper persons of said denominations, to join with them in such visitations."‡

* Oration by T. J. Bingham, Esq., p. 7.

† Dr. Davidson's History, chap. xii. This chapter contains an unanswerable argument in favour of the union of CHURCH and SCHOOL.

‡ Records of the Presbyterian Church, p. 359.

RESOLUTIONS OF 1785.

"Resolved, also, that it be enjoined on all our congregations to pay a special regard to the good education of children, as being intimately connected with the interests of morality and religion; and that, as schools under bad masters, and a careless management, are seminaries of vice rather than of virtue, the session, corporation or committee of every congregation, be required to endeavour to establish one or more schools in such place, or places, as shall be most convenient for the people; that they be particularly careful to procure able and virtuous teachers; that they make the erection and care of schools a part of their congregational business, and endeavour to induce the people to support them by contribution, being not only the most effectual, but, eventually, the cheapest way of supporting them; that the Presbyteries appoint particular members, or if possible, committees, to go into vacant congregations to promote similar institutions: that the corporation, session, or committee of the congregation, visit the school, or schools, at least once in three months, to inquire into the conduct of the master, and the improvement of the children, and to observe particularly his care to instruct them, at least one day in the week, in the principles of religion; that the Presbyteries in appointing ministers to supply vacant congregations, require it as an indispensable part of their duty, to visit at the same time the schools, and require at the next meeting of the Presbytery an account of their fidelity in this respect, and of the state of the schools; and that, in these schools effectual provision be made for the education of the children of the poor; and that, at the visitations of the schools, one or two of the most ingenious and virtuous of the poor children be annually selected, in order to give them a more perfect education, and thereby qualify these ingenious charity scholars, to become afterwards useful instructors in our congregational schools."*

ASSEMBLY'S RESOLUTIONS OF 1799.

"Above all that they (the ministers) be faithful in the duties of family visitation, and the catechetical instruction of children and youth. And that in order to aid these views, they endeavour to engage the sessions of the respective congregations, or other men most distinguished for intelligence and piety in them, to assume, as trustees, the superintendence and inspection of the schools established for the initiation and improvement of children in the elements of knowledge; to see that they be provided with teachers of grave and respectable characters; and that these teachers, among other objects of their duty, instruct their pupils in the principles of religion, which should be done as often as possible in the presence of one or more of the aforesaid trustees, under the deep conviction that the care and education of children, the example set before them, and the first impression made on their minds, are of the utmost importance to civil society as well as to the Church."†

These resolutions throw important light on the early state of education in this country, and confirm the general identity of views between our own and the other churches of the Reformation.

GENERAL CONCLUSION.

The general conclusion, derived from this historical review of the practice of the Christian Church in various ages and countries, may be summed up in the following particulars:

1. Education has always received its *impulse* from religion.
2. Education has been generally considered the *proper work of the Church*.
3. The *doctrines of the Bible* have been from time immemorial in-

* Records, p. 518.

† Minutes, p. 182.

culcated in connexion with secular knowledge, in the schools of Christian communities.

4. The scheme of banishing religion from public schools and institutions of learning, is an *experiment*, lately commenced in this country.

ARTICLE VII.

EDUCATION IN THE CONGREGATIONAL CHURCHES
IN ENGLAND.

THE Congregational Board of Education, formed in 1843, held its usual Anniversary Meeting in London, in 1851. A number of addresses were delivered by various speakers, from which we select the following paragraphs, as exhibiting the spirit and principles of our Congregational brethren in England. It is interesting to notice the identity of views, in many respects, between the Scotch Presbyterians and the English Dissenters.

The *Chairman*, SAMUEL MORLEY, ESQ., of the Annual Meeting of the Congregational Board of Education, held in Crosby Hall, London, 1851, spoke to the following effect:

"The special object of the organization was to stimulate this particular Denomination to increased effort in the work of education. The basis of our Association is, that education, to be worth anything, must be religious; and that, as such, it must be voluntary. We utterly repudiate, as a Denomination, the help of the State towards supporting the ministrations of the pulpit; and we equally repudiate that help towards the instructions of the school. For myself, I am prepared to go much further than this. I believe that it would be our wisdom, as a nation, to keep the Government utterly away from the mind of the people. Even if it were possible to separate religious and secular education,—which I believe it is not,—it would still be wise for us to say to the Government, 'Mind your own business, and leave to the people themselves the performance of that work which seems more properly to belong to them.' The subject of popular education never presented more interesting aspects than it does at the present moment.

"The difficulty with which we have to contend is twofold. First, the indifference of parents, and their indisposition to send their children to school; and, second, the expenses which have attended the support of the school arrangements. With respect to the first, my belief is, that the indifference manifested by the people,—and I speak of the great body of intelligent artisans—there is a lower class, with whom there is much difficulty also, but I do not now refer to them,—I believe that the indifference which exists among this class results from their utter revulsion from the sort of education which is frequently offered. We have found that in the schools to which we have sent really efficient teachers,—and we have now nearly eighty teachers fully and successfully occupied,—there is no lack of scholars. So far from the charge for educating being a difficulty, we have found that double, and even treble, the usual sum has been far more readily paid for a good education, than a small sum for that which was inferior; fully proving that the poor are fully able to appreciate a good article. The Board feels, therefore, most strongly, that it would be the most undesirable thing to pauperise the people in reference to this subject. Some persons are contending for a free education for the children of the poorer classes. I am prepared to

deny, on their behalf, any such right; and I would submit, that by far the more effectual method of raising their condition, would be to lessen the burden of taxation which presses upon the working-man. I would do so as a financial reformer. I have no wish to introduce into this meeting a purely political subject; but I believe what I am saying has a direct bearing on this matter. I would seek to lessen the expenses of Government, equalize the burden of taxation, and to reduce those charges which now press so heavily on the necessities of life, and thus enable the poorer part of the population to provide an education for their own children. And my belief is, that it would be better if the committees of schools did not interfere in the management of the education given, but leave that to an intelligent master or mistress, and judge of the results. Much might be done, also, if persons of influence in their respective neighbourhoods would interest themselves in the education of those poor people who live around them; occasionally visiting them, telling them of the blessings of education, and urging them to send their children to school. I believe that by this means the parent might be benefited and the children blessed. The Board of Education is pursuing something like the plan I have named. There are now under training between thirty and forty male and female teachers. We believe the great want of the day to be thorough earnest teachers. We are subjecting the teachers to a more lengthened training than is usual in other institutions. We believe that no one can be fitted for such a work in less than twelve months, especially where the previous education has not been of a very favourable character. We have met with extraordinary success hitherto in this particular branch of our work, and we are able to speak confidently, and say that we have sent out well-qualified teachers. My own opinion is, that those who desire to educate the people should do as a tradesman would do—make his goods acceptable on account of their quality. I would say to the educator, as I would to a baker; supply the best possible article in this neighbourhood. Then, where there is a school established, let all the friends of the poor unite in hearty sympathy, and seek to benefit the people; remembering that they, even the poorest, are travelling towards the same bourne as ourselves. We should seek to elevate them, by removing all depressing hindrances. I do not wish you to go to the people with a patronising air, but seek to make them independent, that, as poor men, they may be enabled to say, ‘I owe nobody and no Government anything in relation to this matter; but, by God’s blessing, I have been enabled to educate my own children.’ Now, that is just about the spirit in which we are pursuing our work; and I appeal to all the friends who are present, in some form to connect themselves with us. We are seeking to secure a larger constituency, and we should be glad if all who are able would come to assist us in this important work.”

The REV. JOHN CORBIN then made some remarks:

He said that “When the advocates of secular education talk about the connexion of ignorance and crime, and in the most extravagant manner represent their system as being about to shut up prisons, to empty our penitentiaries, and to disband our police; it is needful that the persons who listen to such folly should be told, that there are other causes in operation that produce crime far more than ignorance; that so far and so long as these causes are allowed to operate, no amount of education that can be given will prevent crime, and, least of all, that education which systematically and by law shuts out the sacred sanctions of religion from the minds of the instructed. But while, in self-defence, and for the purpose of removing wrong impressions, we do thus sometimes appear on the arena of controversy; still let us all bear in mind that our arguments will never be so effective as when flanked and sustained by corresponding actions. Let our motto be—controversy when needed, but action always; controversy for the few, but action for all. The Board is engaged in a great work, and that as good as it is great.”

The REV. JOHN KELLY, of Liverpool, was the next speaker :

"We of this Board, connected with the Congregational body, advocate, as is well known, the union of religion with secular education. Now I know that it is not difficult to put this matter in a ridiculous light; and some of these gentlemen are very fond of doing so. With thoughtless persons such clap-traps, for they are nothing more, are wonderfully successful. They ask us, Is it necessary to teach religion in order to understand arithmetic? Cannot a child be taught to read without learning a sectarian dogma? But are they not aware that this way of putting it may be turned against themselves? They of course profess to teach morals; and I would ask them, Is it necessary to teach morality, in order to make a child understand that two and two make four? Are they so blind, that they cannot see that the very kind of objection which they urge against the religious, is the very objection which stands with equal strength against the moral instruction for which they contend, and for which, indeed, with their views, they must contend, to be consistent with themselves, or to give their scheme the least chance of going down with others? But this way of talking overlooks altogether one of the main reasons why we deem religion so important. The truth is, that what is the desideratum with us, and what is all but universally acknowledged as a desideratum, is not so much the amount of moral and religious instruction which may be directly communicated to the young in these schools, as the religious spirit which ought to be infused into the work of education; and the guarantee which religious men furnish, that nothing shall be even indirectly taught, unfriendly to what is by far the most momentous subject which can engage the attention of men. I hold, that education, in any proper sense of that term, cannot exist apart from the exercise of a right religious and moral influence on the minds of the people. And the moment that you dissociate the two, and help to foster the idea that education and religion are different things, you put a stigma on the latter, and you do what in you lies to set religion at a discount. You shut out, at the same time, the best educators from taking part in the work. You will not get the men really best qualified for the service to undertake it on these conditions. A man under the influence of these religious principles will not be confined to any mere secular system of education; you take from him the very power to do his work effectually, if you put a stern negative on the very best influence which that man can exert, even on the general progress of his pupils. If it is said to him, on entering on the discharge of his duties, 'You are not to do this and that—you are not to exert any religious influence on the minds of the children placed under your care;' he will naturally say, 'I cannot do justice to my employment on these conditions—you tie up my hands,—you deprive me of the main element of my strength; I will go and seek a sphere for the exercise of my talents elsewhere.' You thus root out of these schools the very men who are ready to do the most effective service in training the minds of the young.

"Again, I have serious objections to the principle on which this secular system is based. It is nothing more nor less than the principle of communism. I know that some persons feel very sore at such a charge. If a man disclaim it, I accept his disclaimer at once. But now, I have to do at present with the principle avowed. It is affirmed, that it is the duty of the Government to educate the people, as it is the right of the people to be educated by the Government,—of course, these two things go together. They are correlatives. Now, if I understand this correctly, it self-evidently involves the principle of communism, whether its advocates acknowledge it or not. That a free people have a right to get education at the expense of the State, is an assertion which appears to me to proceed on the principle which the Red Republicans of France consistently carry out. If an attempt is made to vindicate it—if I am told that it arises from the fact, that in order to prevent crime in the community, education must be given, and that as the Government are appointed to watch over the community, it is their duty to impart education—I reply, very well; but every person must see, that if this argument is good for anything, it is good for a great deal more. Logically, you ought to reduce the principle in question to this general form,

that whatever contributes to prevent crime it is the duty of the Government to furnish to the people at the public expense. Just see where this will carry you. To say nothing of the ample protection which it throws over religious establishments, look at its further bearings. If the want of education is a cause of crime, it is not the only cause by a great deal. The want of employment is also a cause, so is the want of food, and so are many other things. And when they tell me that on this principle the people have a right to education, I say you cannot stop there. If it be a right at all on such grounds, it is a right to employment, a right to food, a right to comfortable house accommodations, and a right to many things else, involving the whole question of communism. I stand here a most determined enemy to that principle. I know none more destructive to the independence and happiness of the humbler classes themselves. I know none more sweeping in its operations against everything that is good and noble in our land; and therefore I hold that these gentlemen may be unwittingly, but are in reality, taking up ground involving consequences of a very serious and solemn kind,—consequences from which, if fairly put before them, they would instinctively shrink.”

THE REV. GEORGE SMITH addressed the meeting as follows :

“I have arrived at the conclusion, that whatever it may be right for other parties to attempt or to accept, we, as a denomination of Protestant Dissenters, can accept and work no other plan or scheme of education, as a whole, but that which is now under our consideration. The operations of the Board commend themselves to my judgment by the unencumbered simplicity and distinctness of its great principles, by the scriptural religious character of its education, and by the advantages which have already resulted from its operations. There is nothing absolutely new in the principles which lie at the foundation of this Institution. In undertaking to give a religious education to the people, we follow the example of the great and good men who were the fathers of our nonconformity: Dr. Owen, Dr. Watts, Dr. Doddridge—names honoured in the annals of enlightened Protestant dissent—names never to be forgotten, but to be handed down from age to age, till the end of time:—these men, in days of darkness and danger, of trial and persecution, laid the basis of religious education, intended for the people, and given in connexion with our churches. We, their descendants, are only acting in harmony with the principles thus expounded and enforced, when we seek to educate the people, or rather endeavour to assist the people in educating themselves—not merely in secular knowledge, but in the fear of Almighty God, in the great verities of the Christian faith, in the things most surely believed among us. In contemplating the possibility of a purely secular education it occurs to me, as an insurmountable objection to its adoption, that it would be necessarily partial and imperfect. Education must embrace the whole nature of a child, and have some respect to his entire being in time and eternity. It is, therefore, partly physical, partly mental, and partly moral. It is now recognised as a fact, in all well-conducted educational establishments, that while they attend to mental cultivation, they must also have regard to the development of the physical power of the pupils. We do not want a race of sickly, puny children, with all the delicacy of hot-house exotics, but we want a band of strong earnest youths, trained to encounter the difficulties of life, and fitted, by the education they receive, to discharge the active duties of citizens and men. These, then, are two of the parts of education which would be left incomplete if the work terminated here, for we are to educate the heart and the spirit for heaven and for God. I feel that in pursuing this noble object in a Christian spirit, we, as Dissenters, can accept no aid whatever from the Government.

“With regard to certain schemes of secular education, which propose to ignore religious teaching, and yet to enforce a strict morality, I must be permitted to say, that I cannot see how moral principles can be taught in a Christian country apart from the inculcation of the religion of Jesus Christ. If I am told to adopt general principles only, in stating and enforcing truth, I ask, are those principles to be deduced from the Bible, and to be drawn thence by chil-

dren in a study of the Holy Scriptures, in the English language and the Protestant version? If so, this involves injustice to Roman Catholics, who disbelieve our version of the Bible. If even another version of the Christian Scriptures could be made, which should meet the views both of Papists and Protestants, still the compulsory use of it would be unjust to the Jew; and far be it from me to coerce the conscience even of a Jew, or of any other man. But the fact is, that we cannot teach morality without religion. The Bible is the manifestation of God's will, a revelation of His truth, and is the only complete and consistent rule of morality. If we adopt the ethics of moralists, who have no respect for revelation, we shall find that an act which one man eulogises as a virtue, another condemns as a vice. Hence the imperative necessity of an ultimate standard of appeal, and in its absence we shall have all sorts of errors, and no certain holy principles of truth inculcated on the youthful mind. Even if we could invent or discover some perfect code of morals apart from the Bible, we could have no powerful constraining motive by which to appeal to the child. We must not say anything concerning the will of God as the fountain rule of virtue, but must draw our arguments for morality from some other source. To be consistent, the teacher must not speak of the love of Jesus, or the hope of eternal glory; of future punishment, or of the Holy Spirit helping the infirmities even of a little child, by teaching it to pray aright in the name of our Saviour. All this must be kept out of sight, and the children must be sent to seek the living among the dead. But in the schools established by this Board, the open Bible is placed in the hands of the pupils, and the blessing of heaven is prayerfully invoked on the instruction of earth.

"An objection brought to our operations appears to me worthless. We are said to be sectarian; this is incorrect. We are denominational, but not bigoted, exclusive, or persecuting. Other bodies of professing Christians have their schools stamped with a peculiar character, and why should not the Congregationalists? Beside, the objection, if it proves anything, proves too much. Our missions at home, in Ireland, and in the colonies, are all denominational. Our chapel-building efforts and our academical institutions are of this order. Why, then, should we be found fault with for carrying out the same principle into the vital department of juvenile education? This Board is not aiming to cover the land with schools, and to monopolise the power and privilege of educating the people; but is rather endeavouring to assist our churches to take a fair share in the important work, and thus to perfect our machinery of Christian benevolence in the separate neighbourhoods in which they are planted."

[The Congregationalists in England, as appears by the preceding extracts, are deeply and earnestly enlisted in behalf of religious or denominational education. May the blessing of Heaven attend their zealous efforts!—Ed.]

ARTICLE VIII.

THE COLLEGE A RELIGIOUS INSTITUTION.

BY THE REV. GEORGE JUNKIN, D.D.*

GENTLEMEN OF THE BOARD OF TRUSTEES,
FRIENDS AND FELLOW-CITIZENS:

MORE than eighteen centuries ago, the Great Teacher uttered these memorable words, "My kingdom is not of this world." Such language might long since have led the human intellect to a clear and

* An address delivered February, 22d, 1849, on the occasion of the author's Inauguration as PRESIDENT OF WASHINGTON COLLEGE, VIRGINIA.

definite judgment on the great problem of Church and State. And yet, the problem is but very partially solved. Oceans of blood have been shed in the discussion all over Europe and Asia, and the question is still unsettled. What mean the death-fires of the ten general persecutions, during the first three centuries? For what noble end did cruel Nero, and bloody Domitian, and ambitious Trajan, and pious Antoninus, and fierce Severus, and ferocious Maximinus, and unrelenting Decius, and amiable Vespasian, and "the good Aurelius," and the monster Dioclesian, steep the imperial purple in the richest blood of the empire, and set the colour in the tears of mourning millions? Did not all these persecutions arise out of the assumption of the pagan and modern Erastian idea, that the civil government has dominion also in matters of religion? And did not the Church herself, when, in the fourth century, the State coveted her embrace whom it formerly persecuted, forgetting her Master's doctrine, willingly consent to the unholy alliance, and thus fall from the sublime independence of her virgin purity?

But the Church was not the only sufferer by this violation of her Master's precept. Civil society, too, experienced many evils; for in little more than three centuries, it lost its independence, and the Church became mistress of the world, and the ruling spirit of despotism. Hence, many long and bloody persecutions of the true, by the corrupt, secularized Church. Here, too, we find the cause of most of the wars that desolated Europe for ages; especially the bitter and sanguinary controversy concerning the right of investiture; and the most humiliating spectacle, in our own day, of ecclesiastical benefices exposed to public sale by various of the nobility of England.

But we Americans, it is often said, understand this perplexed subject much better than it is understood in the old world. It may be so: and if not, we must be slow to learn; for our fathers crossed the flood for the glorious privilege of worshipping God without molestation here in the wilderness. Still, it may well be questioned, whether even we have fully worked out the problem. To test this matter, let me propose a question very appropriate on this occasion. The inauguration of a President of a College, is it a religious, or a civil ceremony? Does it belong to the State, or to the Church?

If, my friends, you hesitate, as I perceive you do, in view of this inquiry, you feel at once, that the boundary line is not yet clearly defined, between the kingdom which is, and the kingdom which is not of this world. We have not yet—at least popularly, whatever the law may have done—decided, whether a college be a civil, or a religious institution. And this is the precise point to which I ask your attention, on this day of the auspices. Shall I not have your most kind indulgence, in this present attempt to feel my way along an untrodden path? And should any misstep betray my feet into the toils of error, shall I not obtain your forgiveness, both for the error and the temerity which may have occasioned it?

In this confidence, let us proceed, and let us begin with the very

term *inauguration* itself. It is borrowed from the ancient Romans. Numa Pompilius, seven hundred years before the Christian era, instituted the order of priests called *augurs*. Here we see the blending of the civil and religious powers: in other words, here is the investiture of the religious officers by the civil authority—the same which caused such tumult and bloodshed in the eleventh century and onward. But when in office, the functions of the augurs were confessedly religious. They were both priests to offer sacrifices, and prophets to foretell coming events and utter divine oracles. No great enterprise could be undertaken, until and unless the augurs pronounced a favourable omen. And, “as the favourable signs were known to the augurs alone, their scruples were a pretext for the government to put off an inconvenient assembly.” Thus, virtually, they could prorogue parliament, arrest an army, and prevent an election. And thus, these priests were a necessary adjunct of introduction into civil office; and hence our ceremony of inauguration. Beyond question, it lies within the province of religious, rather than of civil affairs; and their intermixture among the Romans was a Church and State union. If a College, with us, were a civil institution—an affair of government—then the inauguration of a President, through a religious ceremony, would be under civil control, and involve the idea of a Church and State union. But, inasmuch as our highest legal authorities have decided (as will hereafter appear), that a College is not a civil institution—a governmental affair—such inauguration is a *religious*, and not a *civil* ceremony.

Let us now proceed to examine this subject upon the broad grounds of immutable morality. And, first, we lay down the doctrine, that man is under a twofold dispensation; the human race is under a dispensation of law—of pure, original, simple law: it is also under a dispensation of remedial law. A brief analysis of the functions of each, will furnish the data upon which our solution depends.

By law we mean, a *rule of duty*, accompanied with a penal sanction. Were our question more general, did it cover any part of physics, a wider definition might be requisite; we might say, “law is a mode of existence, or an order of sequence.” But, as it lies wholly within the sphere of morals, the entire ground is covered when we say, law is a rule of duty, attended by a penal sanction.

A rule of duty implies the relation of ruler and ruled. There must be an intelligent, moral being, clothed with authority, to prescribe to another intelligent, moral being, what he shall do, and what he shall not do. The latter is the subject, or person ruled over; the former is the sovereign, or ruler. In the premises, the latter is man, the former, God. The will of our Creator, made known to us for the purpose, is law to us. No higher obligation can be conceived; no deeper foundation of morals can be laid. All attempts to pass beyond the Supreme Lord, and to find a basis for moral obligation in the nature of things, is vain. Is there a nature of things independent of the Author of things? Who gave its nature to the universe?

The nature of all things in general, and of every particular thing, is the sum of those qualities with which the Creator has invested each and all. These are common ideas. Everywhere, men consider the will of the sovereign made known to the subjects, as law. "The will of the legislature," says Chancellor Kent, "is the supreme law of the land, and demands perfect obedience." Men often question the wisdom of a law, but never its reality and obligation; unless it contravene a superior authority. If a legislative body violate the constitution under which they act, their will is not law; and there is a recuperative energy in our system to declare its nullity. But, within the appropriate sphere, the sovereign's will is law.

Penal sanction is a necessary adjunct of law, and springs, really, from the benevolence of the legislator. It is the specification of punishment—of suffering, attached to the violation of precept, and is a prophylactic remedy against crime. The rationale of it—which also exhibits its benevolent character—is this: it appeals to self-love, in the shape of fear, for the purpose of enforcing obedience. Lest respect and love to the lawgiver might not be adequate to secure obedience, it is strengthened by the *fear* of evil—of punishment, which is love to self.

Such are the common elements of moral laws: they characterize all legislation, human and divine; and in regard to both, it holds good, that man is under a dispensation of simple law. But a dispensation of law, where its subjects have transgressed, is necessarily a dispensation of wrath: and, that this is the condition of the human race, is everywhere admitted. The world's history is proof of it; and the revelations of God abundantly confirm the mournful truth. Hence is apparent, the necessity of some means to check the flood of vice and consequent misery, which must otherwise soon desolate the earth. Therefore, it has been common with writers on ethics, to call civil government, a necessary evil. "Had we never apostatized," says one, "from our primitive innocence, nor transgressed the laws of our Creator, there would have been no use for government. If the impulse of conscience were uniform and sufficiently forcible, mankind would need no other law than the law of the Supreme Being, and no other governor than him, who is the *Prince of the kings of the earth*. An habitual and invariable disposition in all men, without defect, to *do justice and love mercy*, would have excluded the necessity of human rules for their direction, or human sanctions for their terror. Government, then, like dress, is a badge of lost innocence; and as our shame makes the one, so, our wickedness makes the other necessary."* These words of truth and soberness, we are pleased to borrow from that profound thinker and energetic actor, to whom history has awarded the honour of having laid the foundations of that Institution, whose interests have assembled us together to-day.

If, then, the depravity of man render civil government necessary, the question may arise, whether it be remedial. And if by remedial

* Rev. William Graham's Essay on Government, p. 4.

were meant, an *abatement* merely, of some of the evils of this life—the checking of violence, injustice and oppression, the protection of the virtuous, and the encouragement of every good work, it must be apparent, that, in this sense, civil government is a valuable *remedy*. But this is not the sense in which we use the term. When we speak of a remedial dispensation, we mean, one which dries up the *fountains*, as well as the *streams* of corruption; one which does not merely repress, and thereby conceal, but which cures the moral maladies of man. What then, if it be not remedial in this higher sense, are the functions of civil government?

In the first place, we answer, negatively, that to create moral laws and obligations, is not one of them. It has no power over moral principles, but to apply them in particular cases. In other words, God's moral constitution overlooks and controls all the movements of man's legislation and administration. Whatever moral principles are contained in human laws, are derived from the divine. In matters of indifference—things neither right nor wrong of themselves—human legislation has free scope; but in matters of essential morality and religion, it has no power. "But, in the name of reason," says Mr. Graham again, "what has civil government to do with religious principles, or preachers either? If man transgress the laws by overt acts, let them be punished, without any regard to their religious principles, or the office they sustain. Actions, not opinions, are the immediate objects of human laws, and God alone is the judge of the religious principles of men, and to him they are accountable for their opinions, not to civil governors." This doctrine is universally received, at least in theory, over all this broad land.

In replying positively, we would say, that the whole functions of civil government may be summed up in a word—the *administration of justice*. If the generally received opinion be correct, that government is the creature of necessity—that it grows out of the disposition of man to oppress his fellows, then it must be evident, that to administer justice, is its main end. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men." To preserve the right to life, liberty, and the pursuit of happiness, then, the American people have declared to be the end of government: that is, civil government is the agency which society appoints for the protection and guardianship of persons, property, and freedom. This it does, not by prescribing in detail the duties of citizens, but by defining infractions of natural right, and affixing to them appropriate penalties, and inflicting the same by physical force. Nor let it be supposed, that the right to institute government, has its origin in the wrongs of humanity. Right cannot have its foundation in wrong: we mean this only, that the *occasion* and *necessity* then call for it. The *right*, and the *duty* have their proper basis in our social constitution, which is

given to us by the Creator, so that in reality, man is created with the law of society in his very being, and the necessary result of this, is civil government, which is, therefore, an ordinance of God. "By me kings reign and princes decree justice." The Son of God is the Governor among the nations; it is by his authority, that "princes rule, and nobles, even all the judges of the earth." "For there is no power but of God; the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, an avenger to execute wrath upon him that doeth evil." To punish wickedness by physical force, to vindicate the justice of law, to protect virtue and innocence, to secure life, liberty, and the pursuit of happiness;—these are the great functions of civil government. Its purview is limited to time: it has nothing to do with the destinies of eternity, except referring to them, for the purpose of strengthening the terrors of justice.

Quite different from these, are the functions of the law remedial; or that system by which all the evils incident to the former, upon its violation, are proposed to be remedied. The grand and formal object of its enactment, revelation and administration, is to dry up all the fountains of corruption in the human heart, and so, in human society; to rescue man from all penal evil and restore him to perfect purity and holiness, under the dominion of the law he had broken.

In order to this, it is clear, that the penal requirements of the law, to which this is a remedy, must be complied with. The divine attribute of justice must be vindicated, in the face of the moral universe. To meet this, the remedial law presents us with the great and fundamental doctrines of the Christian atonement; the Mediator renders perfect satisfaction for lost men, to the claims of immutable justice.

There must also be, a thorough enlightenment of conscience in the knowledge of his legal and moral relations, that man may be placed under its controlling influence, as an absolute rule, to whose authority he will always bow, and whose dictates he will always obey.

But now, in order to accomplish this, it is plain, there must be a thorough revolution in his moral feelings. All corrupt bias must be removed, and the soul's affections made to conform to the rectitude of his primitive perfection. In other words, the law of love must be reinstated, in all its original power and supreme dominion over the whole man.

These must be provided for in the remedial law, or it is falsely so called: the head must be enlightened, the heart purified, the sins pardoned. Accordingly, when we open *the book*, the only book which contains the remedial law, we find, that the great business of those to whom its practical administration is committed, is *teaching*. "Ye are the light of the world." "Go and teach all nations." "Go ye into all the world and preach the gospel to every creature." With-

out fear of contradiction from any quarter, therefore, we affirm **TEACHING**, to be the leading, the all-important function of the Church.

But teaching implies ignorance on the one hand, and knowledge on the other. Whence comes this knowledge? How is this darkness, which covers the earth, to be removed? Darkness cannot be the cause of light, though night precedes day. Ignorance cannot teach itself. Did ever an ignorant, depraved, and barbarous race of men, civilize, and reform, and enlighten itself, without any influence external to itself? If this anomaly nowhere appear on the surface of history, what, we ask, is the purifying, elevating, illuminating power? And the only true response is, **THE GREAT TEACHER**. Whence should truth descend to enlighten, purify, and elevate man, but from her own eternal source—the bosom of God? Whence comes light, but from the orb of day?

To the head, therefore, of the remedial dispensation, must we look for this knowledge. “God is light, and in him is no darkness at all.” And the depository of this light is the sacred volume. “The commandment is a lamp, and the law is light.” Now these lively oracles have been intrusted to the visible Church, with the King’s injunction, to spread the light abroad. The question then very naturally arises, who are the Church? Who are meant in the language, “Ye are the light of the world”? What is that agency, to which is intrusted, the momentous work of enlightening the world? Which of all the sects into which Christendom is divided, has received and holds this important commission?

To these, I answer, no one in particular, but all in general, who hold the Head. All men and women throughout the world, who receive and hold the doctrines of the Bible, and submit themselves to the laws therein contained, together with their children—“For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.” These, whatever be their sectional or denominational distinctions, and however sundered by geographical lines, and kept apart, physically, by national boundaries, all these, are the one Church visible, to which the Bible has been intrusted, and which the King in Zion holds responsible for *teaching* the world.

We delay not a moment on the question of method; and but a moment, on the question of official relations. This is unnecessary, for the obvious reason, that there is nearly a unanimous agreement in reference to official teachers. All sections of the Church find it necessary, to elevate some individuals to this special duty, and to enjoin it upon them, to give themselves wholly to these things. A ministry, the Church always has had, and always will have. “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night.” Now, by this agency, every private member becomes a real teacher; for it is a plain truth, that what a man does by another, he does himself; he who supports a teacher, does himself teach. Thus, the entire mass of religious society carries out, and

accomplishes her grand functions ; and, if properly adjusted, there is no part idle.

It may be alleged, in opposition, that government and discipline are very important items in religious society, and therefore, teaching is not after all so pre-eminent. We admit and maintain, the high importance of these ; but we also contend, that they are, nevertheless, subsidiary and subordinate to the master function of teaching. The government of religious societies, is merely the application of their rules to their members for the regulation of their conduct ; and discipline is the same application, for the correction, or reclamation of offenders. There can be neither, where there is no law ; and, consequently, to teach the laws of the society, is the first step towards government. And in this very act, there is necessarily involved an exercise of government ; for the teacher must have control over the taught, in the very matter of communicating instruction.

Moreover, the punishments within the sphere of religious society, improperly so called, are wholly of a moral nature. Admonition, reproof, suspension, expulsion—these are all entirely distinct and separate from temporal pains and penalties. No church has any power to inflict corporeal, or pecuniary punishments. The severest censure is nothing more than a simple declaration, that the individual, having violated the rules of the society, is no longer a member of it. All church censures are *disciplinary* ; none are *penal*. Every movement in this great school of instruction, is for edification—none for destruction.

Once more—the positive institutions of the religious society, have the same general end in view. The two sacraments are an embodiment, in significant symbols, of the two leading doctrines—regeneration and atonement. And how beautifully simple, and how efficiently practical, this method of teaching ! This water in baptism, how strikingly it holds up to view, life and purity, as the work of the gracious Spirit ! This distribution of bread and wine, how forcibly it impresses the mind, with the grand conception of redemption by blood ! Thus, all the energies of this great society, concentrate in the one object—the communication of the grand doctrines of Christianity to the minds of men, as the chief means of counteracting the evils of the fall, and of restoring them to a state of purity and felicity.

Mark now the particular functions of the State, and of the Church. The sum of the one, is the administration of justice : the sum of the other, is the teaching of truth. To the one, belongs the punishment of crime, by the infliction of physical evil—of pain : to the other, the reformation of the criminal, by teaching him the way of life, as exhibited in the love of God revealed in the Bible. The former checks evil with evil : the latter overcomes evil with good. The dispensation of simple law, is a dispensation of wrath : that of remedial law, is a dispensation of mercy. *Pœna* belongs to the one : *Pœnitentia* to the other. The one protects innocence, virtue, and life, by appeals to slavish fear : the other, by all-conquering love.

We search in vain within the Bible, or in the book of true philosophy without it, for any evidence, that teaching was ever committed, by the Creator, to the civil magistrate, as one of the functions of his office: we cannot search at all for such evidence, as to the Church; for the light flashes forth everywhere, and carries the conviction intuitively, to every rational mind, that the Church is the light of the world—the teacher of mankind. Therefore, a college is a religious, and not a civil institution.

This *a priori* argument, we shall sustain, by full and ample proof historical: previous to which, however, let me present the argument authoritative, by quotations from the highest law authorities of this nation and the world.

“Lay corporations,” says Chancellor Kent, “are again divided into eleemosynary and civil. An eleemosynary corporation is a private charity, constituted for the perpetual distribution of the alms and bounty of the founder. In this class are ranked, hospitals for the relief of poor, sick, and impotent persons, and colleges and academies established for the promotion of learning and piety, and endowed with property by public and private donations.”—“The uses may, in a certain sense, be called public, but the corporations are private, equally as if the franchises were vested in a single person. A hospital, founded by a private benefactor, is in point of law, a private corporation, though dedicated by its charter to general charity. A college, founded and endowed in the same manner, is a private charity, though from its general and beneficent objects, it may acquire the character of a public institution.”—“If the founder be private, the corporation is private, however extensive the uses may be to which it is devoted by the founder, or by the nature of the institution.”*

A college, then, is not a civil, or governmental affair; nor a public corporation, but a private, charitable institution.

In the case of *Dartmouth College vs. Woodward*, Judge Marshall delivers the opinion of the court; all the Judges, except Duval, assenting. He sustains the same doctrine; indeed the Chancellor cites the case. We select a passage or two: “From the fact, then, that a charter of incorporation has been granted, nothing can be inferred, which changes the character of the institution, or transfers to the government any new power over it. Neither, in reason, can the incorporating act change the character of a private, eleemosynary institution.” Again: “A corporation’s immortality, no more confers on it political power, or a political character, than immortality would confer such power, or character, on a natural person. It is no more a State instrument, than a natural person, exercising the same powers, would be. If, then, a natural person, employed by individuals in the education of youth, or for the government of a seminary, in which youth is educated, would not become a public officer, or be considered as a member of the civil government, how is it, that this artificial being, created by

* Com. II. 274-5.

law for the purpose of being employed by the same individuals, for the same purposes, should become a part of the civil government of the country?"*

Judge Story gives a separate, but concurring opinion. "But private and particular corporations for charity," says he, "founded and endowed by private persons, are subject to the private government of those who erect them, and are to be visited by them, or their heirs, or such persons as they may appoint." "The authorities are full to prove, that a college is a private charity."† And, as to the founders, who have the right of visitation, he quotes Blackstone, thus: "But in eleemosynary foundations, such as colleges and hospitals, where there is an endowment of lands, the law distinguishes and makes two species of foundation, the one *fundatio incipiens* or the incorporation, in which sense, the king is the general founder of all colleges and hospitals; the other *fundatio perficiens*, or the donation of it, in which sense, the first gift of the revenues is the foundation, and he who gives them is, in law, the founder; and it is in this last sense, we generally call a man the founder of a college or hospital."

With equal strength and clearness, Judge Washington gives a separate yet concurring opinion. We forbear, however, further extracts. The law has for ever settled the question, and decided, that a college is not a civil institution—it is not a governmental instrument—it is not a political engine—but it is an eleemosynary, or charitable institution, "for the promotion of learning and piety." It is a private concern, and the visitatorial powers vest in the first contributors who founded it, or in those to whom they may and shall have intrusted the same; and, though not an ecclesiastical, yet being truly and legally recognised as "established for the promotion of learning and piety"—i. e., as religious, it falls clearly within the functions of the remedial law.

We now proceed with the historical argument. Chancellor Kent says, that "Corporations or colleges for the advancement of learning, were entirely unknown to the ancients; and they are the fruits of modern invention. But in the times of the latter emperors, the professors in the different sciences began to be allowed regular salaries from the government, and to become objects of public regulation and discipline. By the close of the third century, these literary establishments, and particularly the schools at Rome, Constantinople, Alexandria, and Berytus, began to assume the appearance of public institutions. Privileges and honours were bestowed upon the professors and students, and they were subjected to visitation and inspection, by the civil and ecclesiastical powers."‡ This language implies the undoubted historical fact, that schools did exist from the earliest ages of Christianity; not, indeed, under state patronage, but, in despite of state persecution, under the protection of religious society. The four schools named were unquestionably religious institutions,

* Wheaton, IV. 544.

† Wheaton, IV. 557, 565.

‡ Com. II. 269.

nurtured by the Church, and watered with its richest blood. At Alexandria, for example, the father of Origen was executed, his property confiscated, and his widow and children left destitute. This, however, did not damp the spirit of the son, and prevent him from using the most vigorous efforts to promote the influence of the school, over which, at the early age of eighteen, he was appointed teacher, by Demetrius, Bishop of the Church; and history attests the abundant success of his efforts.

Mosheim condenses much matter into small compass. "The Christians," says he, "took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were everywhere erected for this purpose, even from the very commencement of the Christian Church." We must not, however, confound the schools designed only for children, with the gymnasia, or academies of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning and of sacred erudition. We may, undoubtedly, attribute to the Apostles themselves and their injunctions to their disciples, the excellent establishments in which the youth, destined to the holy ministry, received an education suited to the solemn office they were to undertake. St. John erected a school of this kind, at Ephesus, and one of the same nature was founded by Polycarp, at Smyrna. But none of these were in greater repute than that which was established at Alexandria, which was commonly called, the *catechetical school*, and is generally supposed to have been erected by St. Mark.*

Neander speaks nearly to the same purport: "But a peculiar institution of the Alexandrian Church—I mean the *Alexandrian Catechetical School*." Again: "We find, then, originally, at Alexandria, only one person appointed as a catechist by the bishop, whose business it was to communicate religious instruction to the heathens, as well as to instruct the children of the place in their religion. Origen was the first, who, as catechist, divided with another person the duties of this calling, which had become too much for him, while he was prosecuting, at the same time, his learned labours in theology, and on that account, he formed his catechumens into two classes. But although, in other places, the catechist might not need to possess very high spiritual qualities and peculiar knowledge, the case was different at Alexandria, where they often had to instruct men of a literary and philosophical cast of mind, who had already investigated a variety of systems, in order to find a system of religious truth adapted to their wants, and where they were often obliged to converse with such men, on religious subjects and philosophical matters which are connected with them."†

As it was at Alexandria, so was it in all other places of importance.

* Vol. I. 100.

† Church Hist. 836, 837.

Wherever there was a Church, a catechist soon became necessary, and the pastor appointed one. This catechist taught the ignorant adult heathen and the children of the Church. Here begins the history of the schoolmaster and of schools. Never did the world, until it was Christianized, conceive the idea of teaching all the children, and never was there a truehearted Church of God, which did not feel it incumbent upon itself to teach all the world. Moreover, wherever there were large churches, as in cities, and a number of youth desirous of preparing for the ministry, there some catechetical schools rose to the eminence of an academy, qualified to teach the requisite philosophy and science. In the four cities named, these Christian schools were real colleges, not chartered and fostered, but crushed and persecuted by the civil powers. Thus, the Church of God, during the first three hundred years of the Christian era, wrote the history of her literature and the charters of her colleges in her own blood. Nor was it until after the light of her science and the blood of her martyrs had extinguished the baleful fires of pagan persecution, and the tottering throne of the Cæsars had felt its need of support from a purer religion, that the Christian schools of Alexandria and Rome, of Constantinople and Berytus, of Cesarea and Antioch, of Ephesus and Smyrna, were patronised by the government. Now, a point, material to this discussion, is the fact, that the schools, academies, and colleges, which the pagan emperors persecuted, and the Christian emperors patronised, existed, long before the battle of *Rubra Saxa*, and the edict of Constantine, A. D. 325, which declared Christianity the religion of the empire. It was not the civil government that created the schools; it was the Church, that, in the face of persecution, reared aloft these beacon lights to guide the nations through the darkness of time. And so hath it been ever since. Let the voice of history be heard.

The union of Church and State must necessarily be followed, by a controlling influence of government, in matters of literature and science, as well as of religion: still, the schools of learning belonged, of right, to the Church, as really as did the ordinances of religion; and governmental interference became as disastrous in the end to the one, as to the other. Learning suffered equally with religion, in the unhallowed alliance. For the schools of the Church, now aided variously, and, of course, trammelled, by the government, sunk into slothfulness, and experienced all that paralysing influence, which a religious establishment necessarily produces. In consequence of this supineness, there must have been a total loss of letters, but for the necessity of some little knowledge of them, in conducting her worship. "This state of general ignorance," says Hallam, "lasted, with no very sensible difference, on a superficial view, for about five centuries, during which, every sort of knowledge was almost wholly confined to the ecclesiastical order. But among them, though instances of gross ignorance were exceedingly frequent, the necessity of preserving the Latin language, in which the Scriptures, the canons, and

other authorities of the Church, and the regular liturgies, were written, and in which alone the correspondence of their well-organized hierarchy could be conducted, kept flowing, in the worst seasons, a slender, but living stream."* The secularized clergy, now too indolent to cultivate the sciences not indispensable to their daily routine of services, conceived a disgust toward them. "A prepossession against secular learning," says Hallam, "had taken hold of those ecclesiastics who gave tone to the rest. If, however, the prejudices of the clergy stood in the way of what we more esteem than they did, the study of philological literature, it is never to be forgotten, that, but for them, the records of that literature would have perished—all grammatical learning would have been laid aside." Even Hume admits the Church to have been the depository of learning in the days of Alfred. "The monasteries," says he, "were destroyed by the ravages of the Danes, the monks butchered or dispersed, their libraries burnt; and thus, the only seats of erudition in those ages were totally subverted. Alfred himself complains, that, on his accession, he knew not one person, south of the Thames, who could so much as interpret the Latin service, and very few in the northern parts, who had even reached that pitch of erudition."

But we are not prepared to admit the secularization of learning, any more than of religion, to have been universal. History stares us in the face, and inquires, Whither fled religion and her schools, when the sun of science descended to its nadir, as Hallam says, in the seventh century? When the dead pall of secularization fell upon the Christian seminaries, which the blood of martyred millions had nurtured during the first three centuries, did Christian schools cease from the earth? By no means. Two streams from the original fountains of light, flowed westward. Dr. Smyth has presented clear evidence of the plantation of gospel institutions in Scotland and Ireland, near the beginning of the third century. "The Scots, says Buchanan, were taught Christianity, by the disciples of the Apostle John, and many churches of the Britons, fearing the cruelty of Domitian, took their journey into Scotland." "In the year A. D. 563, the celebrated abbey, or rather theological college, was founded in Scotland, by Columba, at Iona, which continued to flourish for many ages, as the light of the western world, and to supply with ministers of the Gospel, both Scotland and England."† To this corresponds the testimony of Mosheim. "If," says he, "we except some poor remains of learning which were yet to be found at Rome, and in certain cities of Italy, the sciences seem to have abandoned the continent, and fixed their residence in Britain and Ireland. Those, therefore, of the Latin writers, who were distinguished by their learning and genius, were all, a few French and Italians excepted, either British or Scotch; such as Alcuin, Bede, Egbert, Clemens, Dungallus, Acca, and others."‡ It was from this pure source, that a ray of light was thrown

* Hallam's *Liter.* I. 26.

† Smyth's *Hist. Pres. and Prelacy*, p. 482, 3.

‡ Mosh. I. 487.

into the darkness of a corrupt and secularized church, and thus the Christian seminaries in Britain and Ireland, lent their force toward reviving learning in the empire of Charlemagne. Alcuin, his preceptor, and the projector of all the improvements in learning which signalized and immortalized his reign, was a Briton. From the same source also, it can be shown, the rays diverged which penetrated the valley of the Rhine; and missionaries from the Scotch, English, and Irish schools, kindled up the lights of religion, of literature, and science, amid the forests of Germany.

Parallel to this, beamed forth another ray from Asia Minor, through Thrace, Illyricum, the valleys of the Adige, and the Po, into Piedmont and the higher Alps. After burning in the fires of Papal persecution for more than a hundred and fifty years, during which they supported their own churches and schools, independent of the civil government, the Paulicians of Western Asia carried their Bibles, their schools, and their religion to the confines of Gaul; where their descendants and successors, the Waldenses, have quite recently experienced severe sufferings, from that anti-Christian power, which seems naturally inherent in an established church. The history of the Waldenses, during the dark ages, is the history of light. They maintained their own schools, and educated their own ministry, from the seventh century onward; and they would have left histories of their literature, had not their books perished with themselves in the same flames of persecution, by whose lights, almost alone, we trace their history.

But it is time we should inquire, what agency religion, religious men, and the Church had in the revival of letters, the resurrection of philosophy and science, in the eleventh century, and onward. Yet, it will not be at all practicable, within our limits, to enter upon details. And, happily for our purpose, it is not necessary; because, no one can glance his eye over that history, without the conviction flashing upon his mind, that the colleges and universities, as well as the Episcopal and Cathedral schools, were religious institutions, as really as the bishoprics themselves. The histories of the four great universities, Bologna and Paris, Oxford and Cambridge, with their various colleges, demonstrate their existence and high success, long before they enjoyed chartered privileges; and, that they were built up chiefly by men bearing various offices in the Church. Correspondent to this indubitable fact, Blackstone tells us, that the right of visitation over the English universities and colleges was claimed "by the Popish clergy, under whose direction they were, as *ecclesiastical*, or, at least, as *clerical* corporations." And this question was only settled after the Reformation, when the canon law, and its counterpart, the Justinian code, contrary to the strenuous efforts of the clergy, were finally repudiated. Its ultimate adjustment took place, by the triumph of the common law, when, in the celebrated case of *Phillips vs. Bury*, the House of Lords, on final appeal, sustained the opinion of Chief Justice Holt. Since that time, a college has been held and deemed

a lay corporation, private and eleemosynary; subject to visitation according to its own statutes. But it is to establish the religious origin of these institutions, these facts of history are cited. All these colleges were called into being, under the direct influence of religion; they are a result of charity—often misguided, indeed, but still within the compass of the great commission, “Go and teach all nations.”

We come now to our own Hesperian clime. What says the voice of history in young America. Did the Mayflower contain the religion, the literature, and the science which make up a college? Did she drop these seeds on the rock-bound coast of New England, in the bleak December of 1620? Who founded Harvard College, and procured a charter in 1638? Who founded Yale in 1700? Who founded Nassau Hall in 1746? Who founded Brown University in 1764? Who founded Dartmouth in 1769? Who founded Liberty Hall Academy, now Washington College, in 1774? Who founded Dickinson in 1783? Hampden Sidney in 1788? Randolph Macon in 1830? Emory and Henry in 1839? The same inquiry might be raised, in reference to the ninety-eight others, whose names and dates lie before me; and some fifty others, which Christianity has called into being, since this list was made out, nine years ago. If any person will take the trouble to ascertain a full detail of the facts, we venture the prediction, that he will not find ten, out of some hundred and fifty American colleges, which did not first light the torch of their science with rays from the Sun of Righteousness, converged to a focus in the lens of Christian charity. Of all the principles which nature and grace combined, have implanted in the human bosom, love to a world buried in the darkness of sin, alone operates with an energy sufficient to open the dark chambers of the soul to the light of day. Religion alone has power to awaken the spirit of man to a consciousness of his own spiritual nature, and therefore, of his immortal destiny. Until a burning thirst for immortality is enkindled within the human spirit, how should it be nerved for those gigantic efforts, which are indispensable to its own capacious enlargement? Let youth entertain the conception, that their souls are only modifications of matter, and fall asleep with the body, to awake no more, and what hold have you on them? But, let religion implant in their minds, the deep conviction of their immortal nature; let them learn the higher metaphysics of the Bible; let them know the law of their interminable progression toward the perfection of God, and the felicities of everlasting communion with all that is glorious and holy in an endless heaven; or of all that is fearful in the terrible reverse—and you at once wake up the energies of the immortal mind to efforts correspondent to its immortal destinies.

Let us for a moment, my friends, glance at facts analogous to the foregoing, now passing under our own eye. Who, at this hour, are the lights of science and literature to the Pagan world? Look to the mission schools and colleges at Serampore, at Calcutta, in Ceylon,

at Madras, at Tanjore, at Allahabad, in the Isles of the great Pacific, over the whole earth, and tell me, whence come the lights of science? Who subdued the language of China? Who are now grappling with her literature, and upon the eve of throwing open her doors to the lights of European—of Christian science? Again I say, *Let the voice of history be heard.*

But this religious principle, so vital to literature and common to man everywhere, can, nevertheless, be found practically efficient for the highest good only where the Bible throws its light into the soul. Will any Hallam or Guizot solve for us, the historical problem of the five centuries, from A. D. 1000 to A. D. 1500? Wherefore, were five hundred years necessary to bring about such a change upon the intellect of Europe? Fifty years have done more for the Hottentots and the Sandwich Islanders, than five hundred did for the people of France and Germany. Why so slow, the mental movements? They had the religious principle—they had it in powerful action. They had mighty intellects. They had Christianity, in some sort. Who will solve this problem? Why so slow?

Ah! here is the answer. The Bible was absent—practically absent from the university, the college, the school:—absent from the church and the monastery:—absent from the family and the closet. And how, pray, could they have light without the sun? How can darkness be expelled without light? But, lo! the monk of Erfurth, anointed of God for this very work, unchains the Bible. The eyelids of the morning lift up themselves, and a flood of light pours in upon the dark masses. The world's intellect is resuscitated:—learning is sanctified:—literature and science are once more baptized in the blood of Calvary: and all, all take their appropriate position at the feet of Him, who teacheth as never man taught.

Thus, my friends, our problem is solved; our task is accomplished. The ceremonies of to-day:—the essential nature of a dispensation of pure law on the one hand, and of remedial law on the other—the distinctive functions of civil society and government, and of religious society and government:—the highest legal authorities of the world:—and the loud voice of history for eighteen centuries, all proclaim, that teaching belongs to society, not in its civil, but in its religious aspect—that it is the peculiar province of the Church, and not of the State—that a college is not a public, a civil, a political, but a private, a charitable, a religious institution.

One objection, it may be proper to notice before we draw to a close. We may be asked, where is your authority to confer degrees? Is not this given by the civil power?

I answer—No! That power which it never had, it never could communicate. And, if the preceding discussion is not a total failure, such a power cannot possibly, of *right*, vest in civil rulers. A college charter, as we have shown from Chief Justice Marshall, merely creates an immortal person to hold property, and transact business,

necessary to the carrying out of the system of instruction prescribed by the founders. A diploma is simply a certificate of scholarship; and is it the province of the civil magistrate to testify to scholarship? On the contrary, such testimonial, it is the natural and unalienable right of the teacher, or association of teachers, to confer. The history of degrees and their certificates, is lost in the distant mists of time. But, as far back as they can be traced, they were merely testimonials of ability to teach. And, during the union of Church and State, the emperor, or king, sometimes arrogated the power of authorizing them: but more commonly, by an equal usurpation, the Pope did it. But to suppose, that we have found their origin in the twelfth century, is as great an error, as to suppose this the origin of colleges. From the earliest periods of the Christian Church, she required aptness to teach, and scholarship in her public teachers; and the testimonials of these were her diplomas. Were the Church now to lower the standard of education for her ministry, the general standard must sink also. Were she to cease her requisition of classical literature, in a few years it would disappear from the college *curriculum* everywhere. To the great commission, "Go and teach all nations," the world is now indebted, as it was in the age to which Hallam and Hume refer, for classical literature and all its benefits.

This whole discussion, we close with two inferences, viz.:—First, that college government must, necessarily, be the same in substance, as church government. Accordingly, an inspection of all college laws and an inquiry into their application demonstrate, intuitively, their identity with the laws of religious society, and, of course, their ecclesiastical origin. Slight modifications are found; no two colleges have precisely the same formal expressions in their code: and yet, no two colleges have any substantial difference. The college code is one, and is the collected wisdom of eighteen centuries of experience, as is the course of studies. The moral substance of the former is not less immutable than the intellectual substance of the latter. No better system has ever yet been invented for training the intellect, than the ordinary college *curriculum*; and to set aside, or materially alter it, is to display folly, by scoffing at the wisdom of thirty generations; and the tendency is downward toward barbarism. No better system has ever been invented for training the moral faculties of youth, so associated, than the code of college laws; and equally disastrous consequences would follow any material innovation. One error we may delay here to correct, as to the nature of college government. The faculty are vested with parental authority. The civil law gives them no control over students, for the obvious reason, that it has none. But the parent, by sending his son to college, enters into a contract, and transfers his own authority to the Faculty; and by this delegated parental authority alone, they rule. Of course, a faculty is no more a court of law, than is a family. It is purely and simply, a court of conscience.

Our other inference is, that the Bible must occupy the fore-ground in every prosperous college. None that throws the word of God into the background, can secure the moral confidence of the community, or the blessing of Heaven. Religion there must be, and it must be prominent. Who expects a family, without a Bible and without religion, to rear up virtuous young men—men that fear God and keep his commandments—men that shrink from, and abhor profanity, Sabbath-breaking, idleness, and all other vices? Is there any man so unreasonable, as to expect a harvest of virtue, where none of the seeds have been sown—good fruit, where the tree has not been nurtured, or even planted? We have seen most abundantly, that nearly all colleges owe their being to the Christian religion, and the founder has the everlasting right of visitation and control. Unless the star of Bethlehem rule the ascendant, no college can draw around it wise men from the east or the west, the north or the south. All parents, even those who themselves have no peculiar love for religion and the pure morality which it produces, nevertheless, desire better things for their sons: and the chief inquiry always is, “What facilities and appliances have you for the protection of morals? Can you give me reasonable ground of assurance, that if I commit my son, my most precious treasure, to your watchful care and guardianship, half a parent’s vigilance will constantly throw its eyes around him; half a parent’s anxieties, will keep those eyes ever awake?” If satisfied here, all else is easily adjusted. Now, it is to the controlling power of religious truth, that all wise men look for purity of morals. “And let us with caution,” says our incomparable patriot, “indulge the supposition, that morality can be maintained without religion.” Here then, we plant our banner. To the tearful vigilance of that eye, which looked down from the cross and wept over the obduracy of Jerusalem, and which never slumbers nor sleeps, we commend our most sacred charge. On him we depend, after all our vigilance is exhausted, for their protection. Our chief weapon, in our warfare against crime and ignorance, is the sword of the Spirit—the word of God. Light in the understanding, honesty in the conscience, and love in the heart—these are the infallible safeguards of virtue: and these, we rejoice to know, are the gift of heaven, and will come in answer to prayer. By Divine grace, then, it is our unchangeable purpose to move onward, and, in all our conflicts with error and delusion, our watchword shall ever be—*The sword of the Lord, and of Washington!*

ARTICLE IX.

A SERMON ON THE DEATH OF DR. ALEXANDER.*

BY THE REV. JOHN HALL, D.D., TRENTON, N. J.

"Mark them which walk so as ye have us for an ensample."—PHILIPPIANS 3 : 17.

WHEN the apostle, in this as in several other places, seems to hold himself up as a pattern of the Christian character, we have no reason to be offended as if he had departed from the humility which is so essential a feature of that character. In the same sincerity with which he spoke of himself in his unconverted state as "the chief of sinners," he spoke of himself, after his conversion, as "less than the least of all saints." It is in this tone he characterizes himself whenever he speaks of his personal standing disconnected from the grace of God, which made him more than he was in himself. Just as when he speaks of his official rank in the church, he distinguishes between what he was by the force of providential circumstances and gracious endowments, and what he was, if judged according to his personal demerit and insufficiency; in the one case having the boldness to affirm that he "was not a whit behind the very chiefest apostles," and in the other honestly confessing "I am the least of the apostles, that am not meet to be called an apostle;" his own words defining the twofold character to be, in the one aspect, "though I be nothing," and in the other, "by the grace of God I am what I am;" "not I, but the grace of God which was with me."

To this general explanation it may be added, that in many instances in which the apostle presents himself as an example for imitation, it is done in reference to his general course, as one who having been convinced of the truth of Christianity, had openly and wholly renounced all unbelief, and adopted the whole creed of Christ, and all its institutions. As he had now ceased to be a Pharisee, and an Old Testament Jew merely, and was confessing Christ openly and unreservedly, baptizing in his name as a divine person, observing the Lord's supper, knowing nothing but Jesus Christ and him crucified as the foundation of his ministry, endeavouring in all things to make known and act according to the truth of the Gospel, in such respects Paul might, without the slightest presumption, appeal to his fellow-converts, to "be followers of him." This is the spirit of our immediate context, where, in connexion with the humblest acknowledgments that he had not "already attained, neither was already perfect," nor "counted himself to have apprehended," he avows his determination to renounce all confidence in the flesh, and in his natural advantages as a Jew, and to count all things but loss for the

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excellency of the knowledge of Christ Jesus his Lord; forgetting what was behind, to reach forward for the gracious prize, and to control his course in life by this principle. In all this there was no vanity, no presumption; no setting up of himself as a pattern of perfection; no violation of his own maxim that a Christian ought not to think of himself more highly than he ought to think; but, on the contrary, not a word more than every disciple of Christ, however humble in rank or character, ought to say, and does say in the very profession of his faith.

The text, therefore, gives us a warrant, even an injunction, to use the lives of consistent Christians as examples of the nature and influence of Christianity. "Mark them, [literally behold, notice them,] which walk so, as ye have us for an ensample." Such lives are the practical results of Christianity. They illustrate it, by showing in real life, how true faith looks and acts. The Bible gives the description of such a character; but particular biography furnishes the living instance and exemplification. The Bible enjoins such a life, but the biography shows that it is practicable, and how it is practicable for all believers, as well as chief apostles; practicable for persons like ourselves, and of our own time, as well as for those of the first ages, though they were of such as were inspired, and had seen Jesus Christ our Lord.

The text, considered in the proper scope of its exposition, instructs us also in the principle upon which all human examples of Christian faith are to be lawfully and practically used. They are not to be held up as themselves the objects of our praise and admiration. They are to be regarded as the works of divine grace; as specimens of what it is to walk according to the power of the Spirit of God, disposing and enabling men like ourselves to obey the Gospel. Hence they are to be used, not for eulogy, but for ensamples. We are not to celebrate, so much as to study them. There is a solemn responsibility connected with our "marking," them. The great end before us, in regard to such examples, should not be to gratify our friendship, or express our gratitude, or to pay our honours; but to mark their walk for our own imitation, to disprove the theory that a consistent Christian life is beyond our reach, and to stimulate us by all the encouragements that their living examples afford, to be followers of them.

One of the first and most important of our religious inquiries, is as to the nature of faith, the evidence of its existence, the signs of its genuineness. Verbal definitions on these points, even those that are given in the Scriptures, become much more intelligible and impressive when they are illustrated by living examples. The Epistle to the Hebrews defines faith in a single sentence; but follows the definition with a long chapter of historical references, covering the whole compass of the sacred records as then existing, from Abel to the latest of the prophets. The New Testament furnishes a supplement to those illustrations, in the parables of our Lord, and in many inci-

dents of the lives of the apostles and other disciples ; so that from the beginning of the Bible to the end, we are compassed about with a great cloud of witnesses. This is enough ; but still, in a matter of such fundamental consequence, we feel as if we could not have too numerous specimens of the varieties of form and manner in which faith is developed. We love to read the lives of men of God, who, like ourselves, have had no help from the invisible manifestations of miracles, from the sight of Christ, or from the experience of those who personally saw and heard the testimony of eye-witnesses. And even when we have all these in our libraries, we feel that we should understand the subject more clearly, if we could see men of our own day, men acting and conversing amongst ourselves, whom we can follow year after year, in their private as well as public "walk," and whom we can "mark" by our constant observation, to see what is the life of faith.

The venerable father whose departure has just occurred, would have been eighty years of age, had he lived until the 17th day of April, 1852. For more than three-fourths of that long period he may be said to have been in public life ; for as early as the age of nineteen [Oct. 1, 1791], he was licensed by the Presbytery of Lexington, Virginia, to preach as a candidate for the ministry. After four years of missionary employment in the wild regions of his native state, he was ordained [1795]. Two years afterwards he was elected President of Hampden Sidney College, in Prince Edward County, Virginia, where he served for about nine years, for most of which time he was the principal supply of three neighbouring congregations. For six years, from the year 1806, he was pastor of a church in Philadelphia, when (in May, 1812) the General Assembly called him to open their theological seminary in Princeton, as its first professor. He began his instructions in the same year. From that date till the hour of his decease (on the 22d of October, 1851), he was, by the very office he held, kept in a prominent position before the country ; an object of "mark" to a succession of pupils, whose aggregate number is over eighteen hundred, comprising men scattered over every part of the United States, and at most of the missionary stations abroad ; to the Church at large which had such an important stake in his character, and to the multitudes to whom he became known by his writings, and by the report of the great numbers of his pupils, who, as preachers, teachers, missionaries, officers of public institutions, and otherwise, carried his name and influence to a wide extent ; and by the report of the thousands who, during his forty years' residence in Princeton, were educated at the College there, and had such frequent opportunities of knowing him as a preacher of the Gospel, and a private Christian. He was known also, personally to a large number who have, in the course of his ministry of sixty years, heard him preach, and known his life. In many counties of Virginia, his native state, he is still familiarly remembered. In the city of Philadelphia he was well known, not only

by his preaching in his own pulpit, and by his introduction to the delegates of the whole Church then meeting annually in the General Assembly held in that city, but in the suburbs, where it was his custom to hold religious meetings; in his weekly catechizing of children; in his co-operation in the "Evangelical Society," for the diffusion of the truth amongst all classes, whether within or without the limits of any particular congregation; and in his connexion with the various enterprises of philanthropy in which that city then took the lead.

In thus casting a glance over the prominence of Dr. Alexander's public life, and recalling the wide-spread notoriety of his name in our own and other churches, it is a most profitable fact to state in connexion with such a review, that gathering up the testimony of all these classes of observers, his walk has been that of faith. From youth to old age his course has been that of consistent piety. His life has been that of those who walk as they have the apostles for an ensample. And the illustration, the instructive point of all this, strikes me as consisting, in showing us that the essence, the great quality of the true life of faith, lies now, as it ever has done, in a simple following of what is true and right in the sight of God. The ignorant, the weak-minded, may have a religious faith which is little more than credulity, an uninformed, undiscriminating confidence in what they have received by education or tradition; they may pass through their obscure and unobserved lives, from the cradle to the grave without a reproach, because their very circumstances have protected them; but where we see a man of the strongest and most sagacious order of intellect, a man of solid learning, and such extensive and varied knowledge, as to be proverbial for the treasures of his memory;—a man whose daily reading was in Hebrew, and Greek, and Latin,—a man who was at home in the mental sciences, and whose inquisitive mind penetrated into all kinds of knowledge, so as to be ready on every subject of conversation; when we see a man of this description, living, conversing, preaching, instructing, writing, with the same simplicity, and directness, and perseverance of faith as the obscurest and most illiterate of God's people,—when this faith becomes the pervading spirit and grand characteristic of the whole man, so as to modify and shape every other quality of his intellect and affections,—then we see that this was his true greatness—this was after all what made him so extraordinary a character. And the practical benefit of marking such a man is, to make us know that whilst the best grade of piety may subsist with the highest mental endowments and acquirements, as well as with the humblest, yet, after all, the true ensample of the piety of apostles and all saints lies in their simple credence of Divine truth, and a simple conformity of common life to Divine precepts.

Those who marked the character of Dr. Alexander's piety, must have noticed with what a direct and childlike docility he received whatever he found in the Scriptures. His excellent works, on the "Canon of Scripture," and "The Evidences of Christianity," show

that his faith in the Bible was founded on the deliberate conviction of his reason that it is altogether the Word of God. Convinced of this fact, after personal and careful scrutiny, he knew that he had nothing to do but to yield his mind, his judgment, his conduct, to the simple statements of revelation. It was not credulity, not a servile adoption of other men's conclusions, but the faith of evidence. He thus received the kingdom of God as a little child, and followed the revealed word just as it is, without presuming or desiring to interpose his own reason to qualify or vary the plain and palpable truth. His theology, accordingly, was purely scriptural; free from speculations; abhorring any statement or system that would stand in the wisdom of men; never seeking the notoriety of novel or peculiar views, or of making discoveries. This was his character, alike in the pulpit and in the Professor's chair. His views were, in the best sense, profound, thorough, the reverse of superficial; but they were simply Scriptural—the obvious Scripture. His whole dealing with theology was of this description. He never made Divine truth the theme of declamation; he never brought the arts of oratory or fine writing to set off the truth; he affected no tones or gestures, or artifices of any description, to give to that truth some extraneous and human embellishment. It was, as I conceive, the vivid, habitual consciousness and experience of the reality and solemnity of sacred truth, that brought him to, and kept him in that simplicity of mind, that destroyed the power of the temptation, which less humble minds do not resist, to turn theology, preaching, and all religion, into a department of the fine arts. I suppose that a mind thus led by grace into an habitual sense of Divine realities, cannot endure anything, either in opinion, expression, or spirit, that would seem ambitious of adding to the obvious and self-contained greatness of what God has said in the words of his own inspiration.

This trait was manifest in every part of his character. We must all remember that notwithstanding the great weight that has attached to the opinions of Dr. Alexander, not merely out of personal deference to him, but by the convictions which the grounds for his judgments produced, yet that all this power was the result of this very singleness and simplicity of his character. He used no management; he depended on no secret plans; he obtruded no opinions; he neither flattered nor threatened; he was silent and reserved, rather than forward; he listened with composure to the most opposite sentiments, and gave his own as if he were the last and least; but after him there was seldom any to rise; his free, direct, plain-spoken words came like the dispassionate verdict of a mind that had considered the point in all its lights, and that verdict seldom failed to secure concurrence.

This is true Christian power; a power, not of name or station, but of character and sound judgment; therefore one that can be marked as an ensample;—a power resulting from the simplicity of an intelligent faith, a habit of perpetual reference to the Bible standard, and accompanied by unaffected modesty and humility. It was one of the

remarkable qualities of this beloved man, that his humility continued unaffected by all the deference with which he was regarded. When he was at the age of nineteen licensed to preach, the Presbytery assigned him as the text for his trial sermon, Jeremiah 1 : 7 : "But the Lord said unto me, Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak." The manuscript of that sermon is extant, and it is highly characteristic of the whole life that followed that beginning, to find that though the selection of the text was so well calculated, and probably designed, to draw out some allusions to the candidate's youth, not a word of reference is made to himself. From that day onward we should search in vain, in his discourses, speeches, writings, or conversation, for egotistical mention of himself, or in the history of his life, for any seeking of publicity, or of self-advancement. He sought nothing. He kept himself waiting upon Providence. He was also the "child" to go where the Lord should send him, and speak what He should command. Who ever saw Dr. Alexander putting himself forward in any matter small or great? Who ever saw him strive for the floor in any ecclesiastical assembly, or aim to be a leader on any question of debate? Who ever found him making himself conspicuous, excepting as his very faithfulness and readiness to do whatever was required of him, made him so? In a word, who ever saw in him anything like a display of his own influence, or a disposition to employ it in any other way than in the modest expression, in the fewest words and calmest manner, of his own conclusions? In this plain, scriptural, unambitious cast of his religious character and views, we may find the secret of the excellence and universal acceptance of his preaching. For it was one of his apostolic marks, that his preaching was not only intelligible, but attractive to all classes of persons. Simple, direct, discriminating, sensible, aiming at the heart, with a wonderful knowledge of human nature in all its states and attitudes in relation to the truth, it was emphatically true that his speech and preaching were in demonstration of the Spirit and of power. And it deserves to be noted by all ministers and candidates, that one of the chief external means by which Dr. Alexander attained what are often called his inimitable excellencies as a preacher, was his spending several years both after licensure and ordination, in itinerant missionary service, preaching in the humblest and most destitute places, often in the open air, and adapting his language and manner to the minds that needed the plainest kind of instruction. It will be a good day for the ministry and the church, when the performance of a term of such itinerant service shall be exacted as part of the trials of every probationer before ordination.

It also deserves to be marked by us all, that from his earliest years as a Christian, he who reached such attainments of piety, was accustomed to pay constant attention to his own personal religion. Upon the details of his practice in this respect, no one can fully

enter ; for he was remarkable both for the privacy of his own religious exercises, and his avoidance of everything that bordered upon a relation of what is so sacred and personal, as a Christian's own self-examination and discipline. But it could not be concealed, that throughout his life, his preaching, his conversation, his favourite reading, were connected with a constant devotedness of his mind to personal piety, whilst the seasons of devout abstraction, and sometimes the involuntary changes of his countenance, and movements of his hands, evinced fixed habits of spiritual communion, and ejaculatory prayer.

Christians, and especially clergymen, of strong intellect, of studious habits, of scholastic attainments, often find their professional pursuits so absorbing to their taste, as to become their great temptation. They bury themselves in books—exhaust their minds in researches, which though they may be theological in their relations, are purely intellectual in their process. But I think no one who intimately knew Dr. Alexander, can think otherwise, than that profoundly as he studied the range of theological and philosophical science, his heart was in the Bible, and in experimental religion ; that *his* musings were not on the speculative theories of his own, or other men's minds, but on the revelations of the Divine Spirit, and the actual workings of the human heart, in its relations to God and inspired truth. One striking proof of the habitual culture of his own heart was, that it never seemed to cost him an effort, or produce a reaction, to come to the most serious and spiritual subjects or duties. He was not serious by turns or on occasions ; but could pass interchangeably from common to sacred topics, in that equable tone and manner which showed that the levities of time and of sense were habitually subordinate with him to the realities of Divine things. At the farthest possible remove from sanctimoniousness, or assumed seriousness—easily moved to the greatest enjoyment of cheerfulness, highly sensitive even to whatever is amusing or ludicrous, he never lost his dignity, nor gave a moment's encouragement to a hilarity inconsistent with Christian gravity. No one ever heard from his lips, in his most cheerful moments, what might not be properly repeated ; no one dared to say in his presence aught that bordered on irreverence for sacred language or sacred objects ; no one ever heard from him, when treating of sacred things, a sentence intended to create amusement, or attempting to excuse a jest under the plea of eccentricity. The substratum of godliness was too deep and firm, to allow of vagaries of this kind, which have too often disgraced eminent and even good men. In fact, I may here say, that whilst some of the best men have had foibles or peculiarities, which have in some degree detracted from the completeness or symmetry of their character, and disturbed the pleasure of our associations with their memory, I can, after the knowledge of a lifetime, recall no such exception as attaching to any of the characteristics of our departed father.

Apostolic example shows us faith in an active life of usefulness.

The apostles and first disciples did not rest in their Christian name, and offices, and privileges; it was not enough for them to know the truth; they gave themselves, according to their capacities and opportunities, to "the work of the Lord." We ought to "mark" this trait in those who walk according to their example; for we, too, like them, may find, if not the same, yet some ways of imitating them.

Our venerable father belonged to this apostolic class of believers. As a missionary, as a college president, as the occasional preacher or settled pastor of a congregation, as a teacher of theology, as a preacher of the Gospel through all the time of his professorship in Princeton and in the neighbouring and distant churches, he was assiduous in labour, seldom seeking relaxation or interrupted by ill health, always ready to give his services when he thought they would be seasonable. And when we speak of him in these several offices, we should have but a faint impression of his usefulness, if we conceive of him only as punctually performing the more public routine of his duties. In one department alone, the time of Dr. Alexander was occupied to an extent little known: it was that of an adviser. He was the pastor, not only of his congregations, but of his pupils in the seminary, and of many long after they had left it. His study door was ever open for those who sought his counsel, whether on spiritual or temporal concerns; and his correspondence with ministers, churches, church-institutions, on points on which his advice was requested, would form a great mass of evidence to his diligence, wisdom, and influence. In the designation of graduates for particular fields of labour, in suggesting ministers to churches and churches to ministers, in encouraging the proper persons for the work of foreign missionaries, in answering theological difficulties and questions of conscience, in superintending the financial interests of the seminary, especially as to its scholarships and other benevolent funds, in his co-operation in all the boards and institutions of the Church, Dr. Alexander did a work for the Church which alone would constitute him one of the most efficient ministers it has ever possessed. To this we must add his writings. These were all of a practical character. As he disliked the title of "*Polemic* theology," so he never showed any taste for controversy, either by his pen or lips. Strong as he was in the conviction of his own opinions as to what was essential or most scriptural and expedient in doctrine and in forms, he never was a bigot; he never insisted on universal and total conformity to every point as he saw it, as the orthodox standard; he was sometimes thought by the more ardent to be too moderate in his tone, or backward in his zeal in times of controversy; but it was that moderation which was necessary to balance and restrain the impetuosity of those who took narrower views of the questions in discussion. Besides the volumes on the "Canon" and "Evidences," both of which are received as standard text-books in a number of academies and colleges, the principal publications of Dr. Alexander are his *Essays on "Religious Experience," "A Compend of Bible Truth,"* a history of the

"American Colonization Society," "Biographical Sketches of the Founder and Principal Alumni of the Log College," a compilation of "Hymns," and a volume of "Sermons." Besides these, and some smaller books and tracts, he published a large number of articles in various religious periodicals, and so diligently did he make use of this means of doing good, and of keeping his mind in active exercise, that several of his writings were in the hands of different editors at the time of his decease. All these publications are of a practical and permanent kind, and are imbued with that spirit of benevolence which was so invariable a trait of their author's disposition. In vain shall the writings or discourses of this wise and good man be searched for terms of violence and rude denunciation, even against the abettors of the greatest errors. Though in his time, the Protestant and other controversies were strongly debated, and though his own mind was strong in its own sentiments, he never descended to those vulgar, or abusive, or personal modes of argument, which sometimes almost prejudice one against the right side of a discussion. His long possession of posts of authority and of instruction, never made him in an offensive sense, magisterial, or dictatorial, or dogmatical. He was, indeed, sometimes plain in his expressions, even to abruptness, but that his manner was justified to those to whom he thus expressed himself, is proved by the fact that innumerable as were the occasions on which he was called to give his opinions, and unreservedly as he gave them, when the occasion was proper, it is a thing almost, if not wholly unheard of, that he gave serious offence to any one.

It was in these ways that the life of this exemplary man teaches us, that true piety will lead to the employment of whatever talents or means we possess, in the promotion of what is good and true; that we should employ every channel of well-doing within our reach, and that so long as we have our faculties unimpaired, we should not be content to pass our time unprofitably. It shows us also that one may be diligent and prominent, and extensively useful, without the clamour of publicity, without departing from one's own sphere, and without making adversaries. So it was with the apostles. Their aim and delight was to have Christ preached "in any way;" they spoke and wrote; they did good to the ignorant and the poor, the learned and the great; they were considerate of the bodily as well as spiritual wants of men; they gave themselves no rest, they made no plea for idleness, or for declining the most humble services, from their age, their high office, their past labours, their great successes; let us mark them when we have seen and known who have walked so as they had them for an ensample. Let us add to this the encouragements of the blessing that may be expected to follow such employments, whatever may be the scale on which they are exercised. Those who are steadfast, unmovable, always abounding in the work of the Lord, may know that their labours will not be in vain in the Lord. The benefit, which have directly attended the example and influence of Dr. Alexander through his active life, and multiplied through those

whose minds he has trained and whose lives he has shaped, cannot be computed. They are known to have been eminently and divinely beneficial to individuals, to communities, and to the Church at large. Here, too, was the mark of an apostle; and when we see the Holy Ghost sealing such a life year after year, both by the personal graces bestowed and by the divinely wrought effects attending his instrumentality, how contemptible, how impious, sounds the theory that would denounce the ministry of such a man as unauthorized of God. One such case, even if it stood alone, has that Divine stamp of authenticity, which no hands or succession of hands of men can ever impart.

But what is the *end* of a life of faith? how may we expect a believer to meet death? what is the apostolic ensample on this point? Let Paul—"Paul the aged," Paul the most laborious apostle, the most abundant writer, answer: "Christ shall be magnified in my body, whether it be by life or by death; for to me to live is Christ, and to die is gain: having a desire to depart, and to be with Christ, which is far better." "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." Let the voice of other Scriptures tell us what we are to expect as the sealing testimony of a godly life: "Mark the perfect man and behold the upright; for the end of that man is peace." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." Where faith has been founded on an intelligent reception of the truth, and nurtured by a constant use of the same means of growth,—where the life has been a serious, uniform conformity to the truth thus received,—where Christ has been not only accepted in the first instance as the Lord our Righteousness, but depended on, looked to, and confided in, as the source of all grace and hope, there is reason to expect a calm, peaceful, solemn transition from time to eternity. The general characteristics of one's piety in life, may be expected to be seen in the closing scene.

All this was eminently exemplified in the departure of him whose life we have been contemplating. It was still *faith*,—simple, child-like faith, that guided and taught him at fourscore as at nineteen. His implicit belief in the assurances of the Scriptures, as to the immediate blessedness of the redeemed, the heavenly life and service, the guardianship of Christ and angels over the dying believer, had been so long cherished, that there can be no doubt he felt a familiarity with these unseen objects, that can only be attained by a long-continued habit of meditating upon them. As he advanced in age, he was conscious of his nearer approach to these scenes, and concentrated more and more of his thoughts upon them. Death became to his apprehension, indeed, the gate of heaven, and he could see his pious associates and friends descend to the grave with the

composure of one who believed that they were with Christ, and that he should soon rejoin them. Ten years ago, in his essay on "Religious Experience," he was led to refer to himself, when treating of the preparation for death, as follows :

"The writer confesses also, that in dwelling so long on this subject, he had some regard to his own edification, and preparation for death. As he knows from infallible evidence, that he will soon be required to put off this tabernacle, and to emigrate from this lower world, he was solicitous to acquire as much information as he was able from those who have gone before, what were the difficulties, sufferings, and encouragements, of pilgrims in this last stage of their journey. And, however it may be with others, he has derived instruction and encouragement, from the contemplation of such scenes as are here described. It appears to him supremely reasonable, that during the short time which remains of his life, he should be chiefly concerned in the meditation of the things of another world, and in making actual preparation for his own departure. He once supposed that the near approach of death would of itself be sufficient to arouse the mind, and impress upon it the reality and awful importance of eternal things: but he finds by sad experience, that however his judgment is convinced of the certainty of death, and its consequences, that nothing will bring these things to bear on the heart, but the illumination of the Holy Spirit. He wishes, therefore, to engage in such reading, meditation, and writing, as may have a tendency to fix his thoughts on the solemn scene before him, when he must close his eyes on the light of this world, and bid adieu to all friends and objects with which he has been conversant here. He is not of opinion, however, that the best way to make preparations for death, is to sit down and pore over the condition of our own souls, or to confine our exertions to those things which are directly connected with our own salvation. We are kept here to do our Master's work, and that relates to others as well as ourselves. It will not do to relinquish the proper work of our calling, upon the pretext of seeking our own salvation. Our own seeking will be entirely unavailing, without the aid and blessing of God, and this we may expect most confidently, when we are diligently engaged in doing his work, which is always the duties of our station and calling. Active duty must be performed as long as we have strength for the work; and like the Levites, we must attend around the tabernacle and altar, when we are too old for more laborious services."

Accordingly, when he found, but a few weeks since, and whilst yet in the unimpaired possession of his mental faculties, that the decline of his bodily strength was giving premonition that his end was drawing near, his whole manner and conversation indicated an entire readiness for the solemn event. He took a deliberate review of his whole case, and came to the conclusion that in all respects it was now the most proper time for him to die. He had attained a good old age, and had thus far been able to discharge his multiform duties without interruption; but he could not hope to be spared much longer from the disqualifications of fourscore. The Seminary was in such hands that he could now leave it without anxiety. There had been interval enough since the removal of his venerable colleague to make this second great bereavement less trying; the affairs of the institution were in a good and settled condition; he thought no man could expect to prolong his usefulness after the age of eighty: his prayers had been answered as to preservation from agonizing disease, and from mental imbecility; his large family were in health and comfort; for the first time in his long and active career, he

could now find nothing to make it desirable to delay his departure. With this conviction, and before he was confined to his chamber, he made every arrangement in view of his decease, and requested that what prayer should be made for him should not be for his recovery, but for the continuance of the Divine presence with him till the close. The intelligent scriptural character of his faith, was prominent to the last. There was no excitement, no ecstasy. He seemed ever, as a matter of principle, to avoid strong expressions of his feelings. He knew (as is fully stated in his volume on "Religious Experience,") how often physical causes produce what appears like spiritual rapture, even on a death-bed, and he loved to be alone, and rather silent and meditative, than to say much or to see many. But his testimony was sufficiently perfect and strong to prove the unbroken continuance of his faith. He said that he had "an assured belief"—that he had reviewed the plan of salvation, and assured himself of his acceptance of it; that he was in peace; that he had no fear of death; not that he did not feel that the transition so utterly unknown as to its mode and circumstances from this world to another, was in one sense awful, but that he could confide in the promise that Christ would guard the soul in its passage, and would do all well. But all this may be described in his own words, for his departure was a literal fulfilment of the prayer to be found at the close of his book on "Religious Experience," where it is given as "The Prayer of one who feels that he is approaching the borders of another world," which, after a humble confession of sin and unworthiness, and a profession of faith and corresponding petitions, thus concludes:

"O, most merciful God! Cast me not off in the time of old age; forsake me not when my strength declineth. Now, when I am old and gray-headed forsake me not; but let thy grace be sufficient for me; and enable me to bring forth fruit, even in old age. May my hoary head be found in the ways of righteousness! Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency and discouragement, in my declining years, and enable me to bear affliction with patience, fortitude, and perfect submission to thy holy will. Lift upon me perpetually the light of thy reconciled countenance, and cause me to rejoice in thy salvation, and in the hope of thy glory. May the peace that passeth all understanding be constantly diffused through my soul, so that my mind may remain calm through all the storms and vicissitudes of life.

"As, in the course of nature, I must be drawing near to my end, and as I know I must soon put off this tabernacle, I do humbly and earnestly beseech thee, O Father of mercies, to prepare me for this inevitable and solemn event. Fortify my mind against the terrors of death. Give me, if it please thee, an easy passage through the gate of death. Dissipate the dark clouds and mists which naturally hang over the grave, and lead me gently down into the gloomy valley. O my kind Shepherd, who hast tasted the bitterness of death for me, and who knowest how to sympathize with and succour the sheep of thy pasture, be thou present to guide, to support, and to comfort me. Illumine with beams of heavenly light the valley and shadow of death, so that I may fear no evil. When heart and flesh fails, be thou the strength of my heart, and my portion for ever. Let not my courage fail in the trying hour. Permit not the great adversary to harass my soul, in the last struggle, but make me a conqueror and more than a conqueror in this fearful conflict. I humbly ask that my reason may be continued to the last, and if it be thy will, that I may be so comforted and supported, that I may leave a testimony in favour of the reality of religion, and thy faithful-

ness in fulfilling thy gracious promises ; and that others of thy servants who may follow after, may be encouraged by my example, to commit themselves boldly to the guidance and keeping of the Shepherd of Israel."

I have no time to dwell upon the providential circumstances that made the departure of our venerated friend so remarkable a fulfilment of all that could have been desired. To one of his strong attachments to his brethren and pupils in the ministry, it must have been a great gratification to know, that while he was slowly withdrawing to his eternal rest and crown, he was surrounded, as it were, by hundreds of these affectionate and beloved friends. Not only the Seminary and the College were in full session at the time, but the Synod of eight Presbyteries, comprising more than one hundred and seventy members in attendance, by a blessed coincidence, that could only occur once in several years, was then assembled in Princeton. Their prayers were unceasing for him, until the announcement that he had fallen asleep in the early dawn of their second day's meeting, called for thanksgiving and praise to God for such a life and such a death. It did, indeed, seem as if God had summoned so many at that time to be witnesses of His grace to his dying servant, and to receive a salutary impression, to be transmitted to the churches there represented.

But, my brethren, let us beware how we allow our admiration and love to carry us away from what ought to be our first and main consideration, the *example* for us to remember, that we may be incited to imitation. This distinction, this pre-eminence, this influence may not be ours ; but all this faith may be. This peaceful dying—this glorious rest may be ours ; this simplicity, uniformity, perseverance in the humble walk of faith with God in Christ, is the privilege of every believer. Let us adopt the means—let us exercise the dependence—let us cultivate the grace, that were the great qualities to be marked in the ensample we have been considering, and even *we* shall attain to the fellowship of his faith and triumph. *Mark* them—*mark* them who walk so ; for they walk, not in their own strength, but in the strength of Christ ; they trusted in him and were helped ; He fulfilled all his promises to them ; He is, and ever will be the same to all who put their trust in him. This is religion, this is Christianity ; here is proof of the nature and reality of the Gospel doctrine, and Gospel promises, and Gospel life, which is better than a thousand volumes of arguments. We have it before us—we shall have to confront it among our privileges at the bar of Judgment.

ARTICLE X.

CONSIDERATIONS ON A CALL TO THE MINISTRY.

BY THE REV. MATTHEW B. HOPE, D.D., PROFESSOR IN THE COLLEGE OF N. J.

It is becoming more and more imperative, that the attention of the whole Church should be turned to the subject of the Christian ministry. The thoughtful Christian, can scarcely suppress the painful conviction, in view of the statistics of the rising ministry, as compared with the numbers who are crowding into other professions, that many of our pious, and liberally educated young men, are mistaking their duty, in regard to the great question of their professional life: and we need not say how deplorable, on every ground, such a mistake must be. It can scarcely fail to compromise their usefulness, and comfort through life, and their peace in death. In consequence of stumbling on questions of such momentous magnitude, at the threshold of life, men are, doubtless, often baffled in business, and kept under the rod of God all their lives, or perhaps, cut down in the freshness of manhood. It is a solemn thing to stand at the eventful point in life, where such momentous interests are hanging in the balance.

We, therefore, ask the attention of our readers, and especially of such as may be called either to examine the subject as a question of personal duty, or to counsel others in such cases, to some thoughts, suggested by much intercourse with young men preparing for the ministry.

I. The first point, is the *nature* of "a call to the ministry." Notwithstanding all the pains which have been taken to define, and distinguish the different kinds of "call"—extraordinary and ordinary, general and special, there is still great confusion resting on the subject. Indeed, we have thought that the very multiplication of these distinctions, has a tendency to confuse the mind: and as the subject admits of a perfectly simple exposition, without any reference to the forms of a 'call,' which are of no practical use, because they do not apply to ordinary cases at all, we shall omit them entirely.

A call to the ministry, then, is simply *an expression of the divine will, that a man should labour in the work of the ministry.* Let us explain. The chief end of every man's life should be to glorify and enjoy God. In the great scheme of creation and providence, God has fitted all his creatures, with perfect wisdom and goodness, for the accomplishment of this end. He has given them diversities of gifts, bodily, mental, and spiritual; and has assigned to them corresponding spheres, for the development and exercise of these gifts. One man is fitted for one sphere, and another for another. Now it is this designation of God to a particular class of duties, or mode of life, as revealed by his personal gifts to each individual, which constitutes, what is termed on that account, "his calling." Such is the

clear intuitive recognition even in the popular mind, of this truth, that God designates men to their work in life, primarily by the gifts which he imparts, that when a man undertakes to perform duties for which he is evidently unqualified, we express our conviction by saying, he has mistaken his "calling." Now this principle, or conscious inward conviction, thus wrought into the very structure of our language, is alike applicable, whatever the profession may be; whether in the Church or out of it. It implies that there is an expression of the divine purpose, or will, in the one case as well as the other. It is the interest of every man, as it is the imperative duty of the Christian, in view of his professed allegiance to Christ, to seek in the light of this guiding principle, his proper calling of God, as a lawyer or a physician, a merchant or mechanic, as truly and as earnestly, as if he were to be an office-bearer in the Church. The word of God is clear to this point, that all Christians, as well those who are devoted to secular duties, so called, as those devoted to sacred, should have but one object—the glory of God; and but one guide—the will of God. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

In reference to the offices of the Church of Christ, the same principles clearly obtain in the New Testament. In the striking and beautiful simile of the apostle, the Church is likened to the complex human body, in which the members not only differ from one another, while each is essential to the whole, but the office and function of each are determined by their fitness for the purpose. "Now ye are the body of Christ, and members in particular. And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12: 27–28.) "Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of faith: or ministry, let us wait on our ministering: or he that teacheth on teaching: or he that exhorteth on exhortation." (Rom. 12: 6–7.)

And these gifts are expressly referred (1 Cor. 12: 4) to the Holy Spirit as their author, and their express object is to qualify those who are so gifted for their respective duties. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man, to profit withal. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit," &c. These scriptures seem to settle these two points, as to the spiritual offices of the Church:—1. That individuals are designated to these functions, by the Spirit of God, which designation constitutes, essentially, the "call" to that office: and, 2. That the will of the Spirit, or in other words, the call to the office, is *expressed* in the peculiar fitness imparted by the corresponding gifts.

We must not allow ourselves to be confused by the distinction, often insisted upon in this connexion, that these were *extraordinary* endowments, and, therefore, no guide in ordinary cases. All the offices described in the passage we have quoted, were not extraordinary; nor were all the qualifications imparted in an extraordinary way. Among them are the ordinary and perpetual offices, designated "teachers," "helps," "governments;" and the "call" to the work of "ministering," of "teaching," of "exhorting," is expressly included. But it is the principle we are seeking after, and that principle is the same, whether the office and the gift are extraordinary, or otherwise. It matters not whether these qualifications are original endowments of nature, or the result of education, or the immediate inspiration of the Holy Ghost, so far as the present inquiry is concerned. They come equally from God in either case; and the object is the same in all. The mere fact of their possession, is the only important fact in the case; and it indicates the design of God with equal clearness, however they may have been imparted.

Accordingly, when the apostle is discussing this point, in his instructions to Timothy and Titus,* we hear nothing of mysterious convictions, and impulses, imparted by direct or extraordinary means. The question of a "call to the ministry," the evidences of which are here discussed formally, and with more fulness, than in any other portion of the New Testament, is treated as essentially a question of qualifications. We would especially recommend to young men to study this apostolic manual, in preference to any other discussion of the subject. We think it will be found, that there is no scriptural ground for the wide distinction, so commonly made between the ministry and other professions, in regard to the question of personal duty, and the importance or the mode of ascertaining the will of God. And the great evil of making such a distinction is, that, in the first place, young men who are eminently fitted to adorn the ministry, are deterred from examining its claims, under the impression, that a call to that office is a mysterious something, which puts the question of the ministry upon a different footing, from every other question of Christian duty; and, therefore, wholly overlook the obvious considerations, which in the light of reason and scripture guide us in all other cases, in determining upon the great questions of life and usefulness. And in the second place, it is to be feared that imaginative and enthusiastic, but weak-minded men, under the conviction that they have a special call, independently of any fitness for the work, press into the office, to the discredit of the ministry and the injury of religion.

II. If we have arrived at any clear conception of what the fundamental element of "a call to the ministry" is; and if it is,—not an extraordinary interposition of Providence, tantamount to an express voice from heaven, not a mysterious secret impulse, which leaves scarcely a possibility of mistake,—but simply an expression of the will of God, manifested in the fact that he has fitted every man for

* See 1 Tim. 3: 1-7; Titus 1: 5-17.

some specific sphere of duty, which is to be ascertained in the case of the ministry, just as the conscientious Christian ascertains any other duty:—if these things are so, then we are prepared to take up the next great inquiry, How one should proceed to *ascertain* what the will of the Lord concerning him is. We will suppose that he has found peace in believing, is rejoicing in the glorious relation of a child of God, and with the ardour of first love glowing in his heart, the inquiry breaks from his lips in the honesty of devotion, “Lord, what wilt thou have me to do?” He has no will but Christ’s, and his chief object is to glorify God, and enjoy him for ever. It is a matter of the very first importance to possess this honest, open frame of mind. Without this there is no security of divine guidance. If he has secret, selfish preferences,—lingering desires after the honours, or influence, or emoluments of the world, he should, first of all, go to the Cross, and there stay and commune with Christ, until his soul is filled with light and love, and all other objects have faded from his view. And there, in the very presence of Him who died for our sins, and lives for our justification, let his single inquiry be, how he can most glorify God. Whatever may be the result as to his future profession, the exercise will be profitable, and its influence will be felt throughout eternity. If, with the sweet and hallowed scenes of the Cross in view, he should be brought to the conclusion that God calls him into some other profession, he will labour in it, with aims, and feelings, and results, which will invest it with charms scarcely less captivating, and a glory scarcely less resplendent, than those of the ministry itself. O, if Christians were careful to seek communion, and “take sweet counsel” with Jesus, before deciding the great questions of life, the Church would not have to sit down in sackcloth and sorrow, to mourn over the deplorable lack of ministers, while other professions are crowded to suffocation, with her own gifted sons, pressing forward in the race of genius, for the distinctions of wealth and of power. And those, too, who should embark in secular callings,—as many unquestionably still would,—with sanctified aims and talents consecrated to the high objects of Christian duty, would spread a hallowed influence through all the walks of life, and contribute only less than the ministers of the altar, to the coming of the Redeemer’s kingdom.

Supposing, then, that the young Christian’s aim is single to the glory of God, and his honest desire is to know his duty, we need hardly remind him how necessary it is, to seek the guidance and aid of the Holy Spirit by *earnest, humble prayer*. This, indeed, is our only safe course in any of the difficulties and doubts of life. But, it is, if possible, more necessary in the case of the ministry, because the qualifications for the office are, in a peculiar sense, the gift of the Spirit; and his presence, to guide, strengthen, comfort, and bless, is indispensable to success. Indeed, we are persuaded that very few, even among devout and praying Christians, have full and adequate faith in the certainty with which God will lead by his Spirit

in the way they should go, all those who humbly wait upon him in believing prayer. He sheds light into the mind, which enables it to perceive the relations of things, and the force of reasons, which would otherwise be obscure and uncertain. There is nothing miraculous, or mysterious, or uncommon, in this. Commit thy way unto the Lord, and he will, by the ordinary influence of his Spirit, pouring light upon the common operations of the mind, make your path perfectly clear, and direct your steps with unerring safety.

But, in the second place, we are to use our *understanding and reason*, according to our best judgment of things, in deciding upon our duty. We are not to expect, either in answer to prayer, or otherwise, such an interposition of God, as will dispense with this. It is by shedding divine light upon our own mental operations, that He ordinarily guides us to the truth. On our part, therefore, while we may confidently expect the direction of God, it is as much an operation of reason and common sense, as the decision of any other question of duty. We are not to depend upon blind or unreasoning impulses. Our decision should rest upon clear and rational grounds.

The evidences of duty which the inquirer is to weigh, in the best exercise of his judgment, enlightened by the Spirit of truth, and on the broad principles of the Scriptures, are chiefly, in the first place, the circumstances in which Providence has placed him in relation to the demand for ministerial labour; and, 2dly, his qualifications for the work,—including natural endowments of body and mind,—the results of education and training,—and the gracious fruits of the Spirit.

1. The melancholy *fact* that “the harvest truly is great, and the labourers are few,” creates a presumption in favour of the ministry, which should arrest the mind and impress the heart, of every true son of the Church. Even in some parts of our own land, the destitution of ministers is appalling. Among the older and stronger churches, where the comforts of life are so great, this want is not so severely felt. And the existence of a considerable number of ministers who are unwilling, or unfit, to grapple with the difficulties and self-denials of weak churches, or frontier and destitute regions, and who, consequently, rush with eagerness to every opening that offers them a comfortable living, has produced the impression, to some extent, that the supply is excessive. And it may be true that of this class of ministers we have enough, and to spare. But, notwithstanding this apparent surplus in certain places, some of whom have already, and perhaps honourably and usefully, fulfilled their ministry, and others have evidently, from their entire unfitness for the work to be done, mistaken their calling; there are yet, even in our own favoured land, vast multitudes who have no ministry, and no means of grace, from any evangelical denomination, to break the force of the cry of destitution. We have recently passed, for example, through a strip of territory, near the middle of these United States, in some places nearly a hundred miles wide, and three hundred long,

comprising from fifty to one hundred thousand souls, where not a single Presbyterian Church exists, and we were told not an evangelical minister of any kind was to be found;—where well-grown youth had never heard a single Gospel sermon, and could only, with difficulty, be made to recognise the Bible, as a book containing a curious story about a flood of rain, which lasted forty days. And then, in our great West, it is no uncommon thing to have whole counties, and sometimes several of them, embraced in a single parish. And all this is in the very heart of this great continent,—in the future seat of power of this mighty nation, whose influence upon the destinies of the world no man can fully conceive. And the urgency of the case is still greater, when we reflect upon the immense rapidity with which the population of that rising empire is increasing; and the prodigious efforts which infidelity, and popery, and false religion, and delusion, in a thousand shapes, are making to gain the ascendancy over evangelical Christianity. No language can adequately describe the mighty issues which are pending upon the struggle between truth and error, which is now in progress upon the vast battlefield of this great continent. And it is hardly necessary to say, that the conduct and the result of the struggle, depends, under God, more upon the supply of able, well-trained, and devoted ministers of the Gospel, than upon all other causes combined.

And, to make the case, if need be, still more urgent, at the time we are penning this plea, the number of pious young men in our colleges, pursuing a course of liberal study with a view to the ministry, is not only failing to keep pace with the increasing demand of this rising empire, but is absolutely *on the decrease*. Surely, if there be any divine significance in history, the voice of God in facts like these, should speak to the hearts of consecrated young men, calling them, as with trumpet tones, to the field where the empires of light and darkness, of sin and holiness, of God and Satan, are preparing to rush into conflict for the destiny of the world.

And when we “lift up our eyes, and look upon the fields already white unto the harvest” *in foreign lands*,—where whole nations have been thrown upon the Church, nothing could be more preposterous than the idea that the supply of devoted ministers is excessive, when measured by the deficiency of the means of salvation. On the contrary, in view of the appalling destitutions of our perishing world, on the one hand, and of the clear scriptural testimony, on the other, that the salvation of men is to be effected through the foolishness of preaching, it appears to us indisputable that there is no position in which a young man, whose gifts and training point him to this office presumptively, can hope to do so much for the welfare of men, and the glory of God, as in the faithful discharge of the duties of the ministry.

2. The presumption on these grounds, would seem so strongly in favour of devoting his life to this work, that the main inquiry should force itself upon his attention, whether his *gifts and training* are not

such, as to indicate that God has designed him for a work of such magnitude and responsibility. It would be impossible to discuss in this article, as they deserve, those qualifications which may be regarded as constituting a presumptive call such as we have indicated. We will endeavour, however, to present a brief general view of those which are most essential.

(1.) The first, and most important, is **PIETY**. This, indeed, is not peculiar to the minister of religion; but while other professions may be successfully pursued without it, it is absolutely *indispensable* to his office. Unless his heart is wholly in his work, he cannot hope to be either useful or acceptable to others, to any great extent; and we can scarcely conceive of anything more wearisome and repulsive, than it must prove to himself. On the other hand, if he has drunk deeply into the Spirit of Christ, and if his life is sustained by constant communion with Christ, there is no possible employment, this side of heaven, so full of pure and elevated enjoyment.

But personal considerations, decisive as they are, are yet the least important of those involved in the question of ministerial piety. The last and bitterest curse which God inflicts upon his people, is to deliver them into the hands of an unconverted ministry. We cannot find language to express the whole strength of our convictions on this point.

It is obvious, however, that no young man should consider himself exempt from the service, on the score of deficient piety, without taking the alarm. It is a fearful thing to excuse oneself from the most useful, the most ennobling, the most Christ-like service, permitted to mortals, for the want of sufficient piety. Can any young man set up the objection before us, against the presumption we are discussing, without raising the question, not "Ought I to be a minister," but, "Am I a Christian?" What is it, we would affectionately ask, to be a Christian? Do not the very lowest terms of discipleship imply supreme devotion to Christ? What an apology to offer at the judgment-seat, for burying in the pursuits of earthly objects, talents which might have adorned the Church, and blessed the world, that he had no heart for the work of the ministry. We would kindly, but earnestly, submit to our young Christian readers, whether this is not dangerous ground to halt upon.

(2.) Next on the list of qualifications, we mention that assemblage of moral qualities, which command the confidence of men, and which go to form a character for **ENTERPRISE AND INFLUENCE**; without which, a minister is a useless encumbrance, if not a reproach to the Church. It is not every pious man, that is morally fitted for the ministry. There may be, even in the case of good men, such constitutional disqualifications, either moral or intellectual, or both,—and that too, without impeaching either their piety or their soundness of mind,—as would render it wholly inexpedient and improper to assume an office of such responsibility. The full success of the ministry, especially in this day, requires a character not only blameless and consistent, but strong and enterprising. There are many respectable

and valuable men who, on this ground, clearly have no call to the ministry.

The apostle describes these moral qualities so fully, that we need only transcribe the passage (1 Tim. iii. 2-7). It will both explain and commend itself. "A bishop, then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." Such, in a moral point of view, should be the minister of the Gospel; and yet there is here no exaggeration of requirement, no lifting of the standard above the reach of human attainment. The requisition is simple, moderate, and indispensable.

(3.) The next qualification in point of importance, is suitable mental endowments:—"APT TO TEACH."

The power of the Christian ministry, as a means in the hand of the Spirit, depends upon the ability to present with clearness and force, the great truths of salvation. To do this with a reasonable hope of success, requires good mental endowments. We know, indeed, that the Holy Spirit does sometimes employ the weakest agents, to confound the mighty, but even in the divine economy, both of the Old and New Testament Church, with all the advantages of inspiration and miracle, this was but the exception, and not the general rule. And in our day it would be utter presumption, and the extreme of folly, for any Church to neglect this qualification, in the supply of her regular ministry. The days of miracle are past, and we are now to act upon the best suggestions of wisdom and common sense. And while we admit and contend, that the spirit of Christ in the heart, is the first and indispensable qualification of a true ministry, yet the influence and usefulness of any Church, which teaches the truth, will be in proportion to the ability and learning of her ministry. There have been times and places where this qualification was less indispensable; but this age is too portentous, and this land too important, in the mighty conflict of truth and error, to justify any other than a highly gifted and well-trained ministry of Christianity.

In all common cases, among us, we are clear that no man should consider himself called to the ministry, whose mental endowments would not command the respect of intelligent men. The good which may be done by weak men, is at too great expense, if the standing and influence of the ministry at large, should be compromised in any degree. We are not insisting upon genius, so called, or towering intellect, as essential to a call to the ministry, but a *sound mind*, of competent vigour to handle the great themes of the Gospel. These

sober, substantial qualities of mind, are far more useful than the fitful powers of eccentric genius. It cannot be expected that every minister should possess the highest grade of *intellect*, but soberness and strength of mind, are indispensable. If the apostle had written exclusively for our day, he could not have set forth the qualifications of a ministry with more discrimination than he has done (Titus i. 9). "Holding fast the faithful word, as he hath been taught, *that he may be able by sound doctrine both to exhort and to convince the gainsayers.*" Nor has change of times diminished in the least, the force of the reasons which demand such a ministry. "For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching the things which they ought not, for filthy lucre's sake." At a time, and in a land where liberty tends to licentiousness, and infidelity and false religion stalk abroad, and impudently challenge the credentials and faith of the true believer, it were folly to entrust the defence and propagation of the Christian faith to others than men of clear, strong, well-trained, and well-furnished minds.

(4.) This suggests, in the fourth place, the remark, that a GOOD EDUCATION, or the opportunity of acquiring it, is, in general, an indispensable condition of a call to the ministry. This is not the place to argue this point. It has always been held as settled, by the Presbyterian Church. A well-educated ministry of religion, has always been the ordinance of heaven, from the earliest records of history to the present hour. The educational provisions of the tribe of Levi, the schools of the prophets, the scribes, and doctors of the law, among the Jews, the personal training which Christ gave his apostles, the celebrated schools of the early Church, and the universities and colleges of later and present ages, all of which were expressly founded and designed for the suitable education of ministers, and often in the face of almost incredible difficulties, bear a most remarkable and unbroken testimony, to the settled judgment of the Church on this point, in all its dispensations. The necessity for such a ministry is sufficiently apparent from the reasons already stated. And whatever may be the action of other denominations, the fixed policy of our own puts it out of the question to become a minister in her communion, except in very rare and peculiar cases, without a suitable training.

To strengthen her testimony still further on this point, as well as to remove the obstacles from the path of her sons, our Church has not only scattered throughout all her borders, institutions of learning; but she has a permanent and efficient organization, in her BOARD OF EDUCATION, for the express purpose of giving a thorough training, *gratuitously*, to those who are poor, but who, if educated, might be suitably qualified for the work. No young man is debarred from the privilege of preaching the Gospel, for the want of means to procure the necessary education. If the Presbytery, to which his church may belong, are satisfied, on full examination, and after a sufficient trial, of his capacity, if they believe that he has the requisite quali-

fications, and that it is his duty to prepare for the ministry, the Board of Education will, in every case, furnish the means; on a very limited and economical scale, it is true, but yet sufficient to enable him, with industry and devotion on his part, to acquire the necessary training.

While this admirable provision of our Church calls for lively and grateful joy, it gives us occasion to press with increased earnestness, the importance of a high standard of qualification in talents, education, and character, and to resist kindly, but firmly, all tendency on the part of unsuitable men to take advantage of such facilities. While it calls upon those of rich native gifts, who would otherwise have been exempt from the obligations of the ministry for want of the means to obtain an education, to examine the subject of duty in a new light, the effect should be, not to lower, but rather to elevate the standard of character; because it widens the range for the selection of suitable candidates.

While, therefore, this provision of our Church argues strongly her sense of the want of a great increase of ministers, it shows, at the same time, her determination, at all hazards and at great expense, to have a ministry of able and well-trained men.

We have now before us a brief and general view of the leading considerations, which go to decide the question of personal duty to the ministry. In view of such responsibilities, we should not wonder if the modest inquirer were disposed to shrink from giving an affirmative answer to the question, "Ought I to become a minister?" Humility is generally an accompaniment of true worth, and those who have the best gifts, are not unfrequently the least conscious of the fact. We should rather see one shrink, in view of such requirements, than boldly lay claim to their possession. It will, therefore, be a real relief to one who rightly appreciates his responsibility, to be told that a question of so much difficulty and delicacy does not rest wholly and finally upon his own decision. If, under an humble sense of his unworthiness and dependence, in the faith and love of his Master, his heart stills clings to the work, and he ventures to hope, that with the promised grace of Christ strengthening him, he could do more for his glory in this than any other calling, his next duty is to consult his minister, and ask through him the *judgment of the Presbytery*. After all, the question turns upon their decision; for the great Head of the Church has made their judgment authoritative and final. Here is the ultimate refuge, and to this he may fly with all the confidence of divine guidance, inspired by the repeated promises of Christ that he will be with his Church by his special presence, and so preside over their decisions on all questions pertaining to the welfare of his people. This is the true and complete relief, of which every sensitive and conscientious young man not only may, but ought to avail himself, in view of the solemn responsibilities of the question before us.

III. Before dismissing the subject, we wish to notice two or three points which are sometimes represented in a form which we cannot but think is liable to mislead the conscientious inquirer.

1. Among the evidences of a call to the ministry, it is common to insist upon a *strong pre-existing desire for the work*. Some, we fear, have been led to imagine, that if a man is really called of God to the ministry, he will have some secret, unaccountable, and irresistible impulse, leading him to seek that office; and, on the other hand, if his inclinations point to secular employments, or if they do not even bear down all his natural desires for such employments, including, of course, their rewards, so fascinating to the youthful fancy in the form of wealth, popularity, or power, it is a clear evidence that it is not his duty to become a minister. The whole question is made to turn, in effect, upon the secret spontaneous promptings of the heart under all the disadvantages of worldly seduction. This is delicate and dangerous ground. It is certainly true that no man ought to enter the ministry unless he can throw his heart into the work. He ought to sympathize fully with the estimate of the Apostle, "If any man desireth the office of a bishop, he desireth a good work." But the whole value of this desire, as an element of ministerial character, and an evidence of a "call," depends upon its nature and object. Perhaps our meaning may be rendered clear by the following remarks: 1. The mere desire to become a minister is, in itself, no evidence of a call. Many persons have this desire strongly, who are wholly unfit, and clearly uncalled. It sometimes exists without any assignable cause; not unfrequently it dates back to childhood, and springs from early associations; and more frequently, perhaps, it is the kindling of the youthful fancy with the fire of ambition. Such a desire is manifestly of no account, in settling the question before us. 2. A candidate for the ministry should, undoubtedly, have an intelligent and high appreciation of the ministry as "a good work;" such a feeling as would lead him to engage in and pursue it with delight when once assured that God has fitted him for it. He should desire it, not as a means of influence, or emolument, or reputation; but as a means of glorifying God and saving souls. The true desire is that which springs from the love of God in the heart, and seeks the glory of God in the salvation of men. It is evident, however, that these are substantially the feelings which any pious man might well be supposed to have. Whether this desire really points to the ministry, must depend so entirely on other considerations, such as the motive from which it springs, and the qualifications or gifts with which it is found united, that its value in determining the question before us, must be very subordinate at best. 3. The absence of this strong desire to be a minister, prior to and independent of a rational conviction of duty, can never be safely accepted as conclusive evidence, in any case, that God has not called him to preach the Gospel. We cannot see but the opposite belief is precisely akin to the more common form of religious fatalism, which

alleges the necessity and the unfailing efficacy of the call of the Holy Spirit, as a reason for neglecting the necessary means for making our calling and election sure. In the one case the effect is to throw off all personal responsibility in the matter of our general disciplinship to Christ, on the ground of an alleged intrinsic efficiency necessarily inhering in the divine call, while, in the other case, the same thing is done, and for the same reason, in the matter of our special call to a particular form of obedience. If there be any difference in regard to the justifiableness of the two, it would seem to be in favour of the first, as involving all the difficulties of the latter, and a great deal besides.

And besides, the principles on which we are commenting are contradicted by experience and history, as palpably as by this analysis of their grounds. Did not Moses, and Jonah, and Jeremiah evince great reluctance to accept the call to their specific ministry, and yet were they not really called? We can see no reason why a man may not be deficient in his spirit of obedience and love with reference to the ministry, as well as any other Christian duty. To suppose otherwise, would be to make a man's zeal the measure of God's claims, and to cancel every duty which he has not the heart to perform. And above all, in a country like this, where the avenues to wealth, and distinction, and power are open to almost any young man of respectable abilities, and especially of cultivated mind, and where the ministry is pre-eminently a work of unrewarded toil, often of pinching want, and sometimes of bitter reproach; who that knows the human heart would be willing to rest the question of duty, upon the existence of a strong innate impulse, an ardent, invincible desire, irrespective of a well-ascertained and solemn sense of duty?

2. Again—this topic has an incidental application to other parties than the young men themselves, which we may be pardoned for touching upon as we pass. Some, otherwise judicious and sensible persons, seem to suppose, that if God calls a man to the ministry, it will be so clear as scarcely to need inquiry on his part, and that all who are really called, will be shut up to a sense of their duty, whether they will or not. Hence we have known pious parents conscientiously to abstain from saying a word on the subject, to a gifted and promising son, although they were intensely desirous that he should become a minister. An excellent clergyman once said in our hearing, that he thought no young man should be allowed to enter the ministry, who could be kept out of it. Surely this must be a mistake. Why may not a young man mistake or decline a plain duty in regard to this point, as well as any other. God can, indeed, make a man willing in the day of his power, but so he can in regard to repentance, or faith, or any other duty. But does this furnish a guarantee that no one will be left to neglect any duty to which God really calls him? Is not such an opinion, we repeat, of the essence of fatalism? And if it is evidently untrue in its application to common duties, what is there to make the ministry an exception? We admit, indeed, that

there ought to be no *undue* or *improper* influences exerted, to lead any young man into the ministry, contrary to his own sense of fitness or duty. We should deprecate and deplore anything of this kind. But why may not a judicious, experienced, and pious parent counsel his son, whom a thousand temptations and allurements may beset, on this, as well as any other subject? Why may he not represent to him the claims of the Master upon his *talents*, just as much as upon his heart; and especially in a case, where unholy desires or worldly pursuits are so liable to mislead him? To urge him contrary to his own conscientious convictions, would be wrong; but to lay the whole subject clearly before him, and see that it is duly considered, to counsel and to pray with him on this most momentous of all questions of life and usefulness, is no more than duty demands of every pious and judicious parent.

In point of fact, is there not every reason to believe, that many men do bury their talents in the earth, or appropriate them to their own personal emolument, who, under a clear and just view of duty, might and should have devoted them to the service of Christ and the salvation of souls, in the work of the ministry. Otherwise, would not our Lord's parable of the talents be without meaning or force? There is such a thing as finding our skirts stained with the blood of the slain, because we neglected to warn them of their danger at the mouth of the Lord.

3. There is another thing which appears to mislead some inquirers :—we mean an indefinite impression that the office of the ministry is something so awfully sacred, that if a man should err in assuming its functions, however conscientiously he may have acted, he would thereby incur far more guilt, and far more danger, than if he should decline the office altogether, even in disregard of a possible call to the work. The case of Uzzah, who was smitten with instant death, for giving an unwarranted touch to the ark of the Lord, is frequently quoted, to illustrate the guilt and danger of entering the ministry uncalled. And the passage (Hebrews v. 4), “No man taketh this honour unto himself, but he that is called of God, as was Aaron,” is often cited, as though its primary and proper application were to the subject before us. Now, we need hardly say that neither of these passages can have any other than a remote relation, and that only by way of accommodation, to the ministry of the Gospel. And, indeed, the analogy between the positive ceremonies of the theocratic economy, which were guarded, for obvious reasons, by the severest penalties, and even the analogy of the ancient priesthood, with the office and duties of a minister of the New Testament,—a simple teacher and ruler in the Church,—is so extremely remote, that the circumstances of the one can scarcely be used to illustrate the other, even by way of accommodation, without great danger of misapprehension. And, in point of fact, the result of the impression made by these very passages thus applied, we have reason to believe, has been to cause some young men of unusual religious sensibility, though

gifted with great but modest worth, to shrink from the very thought of entering the ministry, lest they should incur the presumptuous guilt and punishment, of placing unhallowed hands upon the ark of the Lord. We think this peculiar and extreme fear of presumption is exaggerated on the one hand, and that it should embrace equally the danger of erring on the other side of the question. The call of Moses or Jonah strikes us as furnishing a much closer analogy to that of the ministry, than the case of Aaron or Uzzah; and disobedience like theirs, we fully believe, is a much more frequent cause of divine displeasure and chastisement, than the unauthorized assumption of the duties of the gospel ministry.

We are very far from meaning to say, that a man may not incur the anger of God, by pressing presumptuously and uncalled into the ministry; and still more by assuming its duties in the spirit of self-confidence and vain-glory; or, more emphatically still, with ambitious and worldly views. On the contrary, we can scarcely find language to express our sense of the guilt and danger of such a course. Such a minister can expect nothing but the frowns of God upon his person and his work: and that, instead of walking in the light of the Divine countenance, and blessing the Church by his labours, his heart will be hardened, his mind darkened, his plans thwarted, and his hopes blasted, under the displeasure of God. But, the same thing may befall him, if he is a child of God, out of the ministry as well as in it. And he may expect that God will leave him in darkness, and confound his projects, and meet him with chastisement, or perhaps overwhelm him with afflictions, or even cut him down in the flower of his life, just as certainly, if he runs away from his duty, as if he should assume the office uncalled. And in view of the allurements to wealth and distinction in other professions, we cannot but think there is far more danger of the former, than of the latter mistake,—especially in the case of young men of brilliant gifts.

4. It may be asked, perhaps, whether the views now presented would not make it the duty of every pious young man, of good mind, and of suitable education, to enter the ministry. We answer, by no means. Our object has been, as we have stated already, not to shut up every such young man to the necessity of becoming a minister of the Gospel, but to lay the question of obligation before him in a form that would command his most serious and prayerful investigation. We have sought, first, to strip the subject of those adventitious considerations, which have withdrawn it from the same class with other questions of religious duty, and erected it into a class by itself, invested with a sacredness so awful as to be, in effect, almost repulsive. We believe that God “calls” many of the gifted sons of the Church to serve him in other professions and other spheres of life, as well as in the ministry of his Son; and that he will so make it appear, to those who truly seek his guidance in faith and prayer. In labouring to establish the claims of the ministry on the sanctified talents of the Church, upon the same footing with the varied and distracting ques-

tions of Christian life and Christian duty, we are very far from intending to drag down the office of the ministry, to the low level where personal ambition is engaged in clamorous and unholy strife for secular rewards. Our earnest prayer is, rather, that we may be instrumental in lifting some, at least, of our choice young men, from the low and selfish aims which now too often lead them into secular professions, and to place them by the side of those who are inquiring, in an humble and reverential spirit, at the mercy-seat, "Lord, what wilt thou have me to do?" We would not degrade the ministry from its lofty elevation, or abate, in the least jot, the spirituality of its requisitions; but we would have every youthful disciple of Christ to feel, that he is bound to carry the very same spirit of reverential devotion, and of humble, prayerful waiting upon God, into every walk of life, into which the providence of God may "call" him. We would not strip the ministry of its peculiar honour and dignity, above—far above,—every other vocation of human life; and still less would we seek to rob it of its sacredness: but we would have all to remember that they are not only, in an important sense, ministers of the grace of Christ to the impenitent and the perishing, whatever their profession may be, but kings and priests unto God for ever. It is not the ministry, but the *question of personal duty with reference to the ministry*, that we would set down upon the same level of Christian obligation, to be settled by the very same principles which should guide the disciple of Christ, in all the great questions of his life. With reference to the one and the other alike, we would have him to feel, that the one, sole, governing principle of his life, should be that of the Apostle (Rom. 12: 1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Only let the right spirit take possession of our young men, let the same mind be in them which was also in Christ Jesus, and we shall not be called, so constantly as we now are, to mourn over talents buried in the earth,—ascension gifts adapted and designed for the edification of the Church, desecrated to heated rivalries for wealth, fame, or power; blighting the spirituality of our sons, and blasting the hopes, which might have blossomed and ripened into the fruits of everlasting blessedness.

We see no reason, we repeat, either in the nature of the office, or in the guarantees of any special guidance, grounded on the directness, or explicitness, or Divine interposition, express or implied, in a call of God to the work, for abating our anxieties or our convictions, on this solemn and momentous point. We are impelled, therefore, to speak out by our sense of the vast importance of the ministry to the temporal and spiritual well-being of our own land, and of the world at large,—by our anxious desire to prevent, if we may, the calamitous consequences of a mistake to those who are personally implicated in the matter, and the sad results which must accrue to the cause of Christ in the earth,—and by our profound and painful

sympathy with those whose eternal salvation hangs, in all human certainty, upon the decision which this question shall meet at the hands of those whom we humbly, but most earnestly address. Surely these considerations are weighty enough to justify the plea which we are striving to enforce upon the conscience, and Christian feeling, of our pious and educated young men, for an examination, or, if need be, a *re-examination*, and a settlement of this question, in the light of the plain and palpable principles of Christian duty, where we have endeavoured to place it.

ARTICLE XI.

CHRIST AS A TEACHER, AN EXAMPLE TO HIS
MINISTERS.

BY THE REV. SHEPARD K. KOLLOCK, D.D., OF GREENWICH, N. J.

WE read in Roman history that during the commotion of the civil wars, under the consulship of Marius and Cinna, Mark Antony was proscribed, and that soldiers were sent to despatch him; but when they were about to kill him, he pleaded for his life so eloquently, that he disarmed them of their resolution, and tenderly melted them into tears.* A similar, but far more important event is related by the Evangelist. When the Jewish Senate proscribed Jesus of Nazareth, and sent officers to apprehend him, and bring him before them, they were utterly vanquished, not by the forcible arguments of a man pleading for his life; not by a feeling address directed specially to them, but by one of those ordinary discourses which were announced to the people at large. Though these officers had learned to suppress the relents of pity; though they were exposed to danger the most imminent for the neglect of duty; yet such was the discourse of him whom they would make their prisoner, that their hands and hearts were bound, and they returned to the Council without the Galilean, and alleged, as their excuse, "*never man spake like this man*"—a most convincing testimony of the unrivalled excellency of Christ's preaching.

He was incomparably the greatest and the best teacher that the world ever saw—in this, as in everything else that he undertook, "he had the pre-eminence." He might have appeared in the world as the "man of sorrows;" might have wrought the miracles which were recorded of him; might have made an atonement for sin upon the

* — "*Quæ etiam Marianos Cinnanosque mucrones, civilis profundendi sanguinis cupiditate furentes, inhibuerunt; missi enim a sævissimis ducibus milites ad M. Antonium obtruncandum, sermone ejus obstrupecti, dstrictos jam et vibrantes gladios cruore vacuos vaginis reddiderunt. Quam disertum igitur eum fuisse putamus, quem ne hostium quidem quisquam occidere sustinuit, qui modo vocem ejus ad aures suas voluit admittere.*" *Valerius Maximus*—Lib. VIII., cap. ix. 2.

See also *Velleius Paterculus*—Lib. II., cap. xxii. 3, and *Plutarch*, in his *Life of Marius*.

cross; might have "risen for our justification," and instead of teaching the way of life with his own lips, might have taught it only to the apostles, and commissioned them to publish it to men. But he chose to pursue a different course, and in his own person, taught it extensively and effectually. It seemed to be necessary—necessary to fulfil the prophecies respecting him—to show that the Gospel was certainly his—to sanction by his direct testimony its doctrines, precepts, and ordinances—to destroy authoritatively the peculiarities of the Mosaic system—to teach us that preaching is the primary instrument in the Divine appointment for the conversion of men—and to shed a lustre upon his holy life and character. Another object, no doubt, was, that he might be a *perfect pattern to his preachers* in all succeeding ages. In this last view we design to consider the subject.

To learn to prize highly his heavenly teaching, and to show how, in this respect, he is an example, we shall consider the **MATTER** and the **MANNER** of his instructions.

WHAT did Jesus Christ teach? Nothing like the superficial and trifling topics which distinguished the Scribes and Pharisees. His discourses were grave and solid, of eternal moment, worthy of their **AUTHOR**.

He taught the *Divine character*. He who from eternity was in the bosom of his Father, who had an intimate acquaintance with his mind and will, instructed men fully in his name and nature. God, the omnipresent and omniscient Spirit, God the holy, the wise, the powerful, was the doctrine which he taught in every state of his ministry; which he illustrated in every variety of form; and by the grandeur of which, he filled and overwhelmed the mind. On this subject there was more true knowledge in a single discourse of the Saviour than in all the volumes of the heathen sages—there was no mixture of that alloy which so often debased their instructions.

He instructed in the *nature of the moral law*. In the ten commandments, given at Horeb, we have the will of God in an epitome; in our Lord's discourses on them, we have their spiritual meaning; in the former, only the root; in the latter, the lofty tree, with its extended branches. In his Sermon on the Mount, he restores to the law the spirit which it had lost in the hands of the Jewish Rabbins, retraces its characters afresh, and republishes it with all the authority and effect which even the magnificence of Sinai could not increase. For the first time, he explains its fulness and comprehensive nature, unfolds its exceeding breadth, and shows its extension to every thought and affection, as well as to every word and action. He exhibits the nature of true obedience in a new light, as more expanded, more dignified, and more refined than it was ever before presented. He taught that the *heart* is the seat of holiness and sin; "out of the heart proceed evil thoughts, murders, adulteries, false witness, blasphemies." He taught us how to distinguish between moral good and evil; not so much by looking at the actions, as to the principle and motive from which they flow. He taught us where safety lies; in carefully watching the heart; in "keeping it with all

diligence;" in not waiting for the overt act; in purifying the streams by first cleansing the fountain. This law, thus explained, our Lord pronounces eternal and unchangeable. In the hands of others, it had been made to accommodate its requirements to times and circumstances; but he declares that as the principles on which it rests are immutable, so must be its nature; that as the character of God and our relations to him are eternal, so that which is founded on them must be for ever the perfect and universal standard to which the entire man must be conformed. "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Jesus Christ taught the *necessity of spiritual worship*. By declaring that the Gentiles, as well as the Jews, were to become the children of God, he intimated that the peculiarities of the Mosaic system were coming to an end; by teaching the comparative uselessness of external rites, he showed that internal purity and integrity were the only objects of divine approbation; by announcing himself "the way, and the truth, and the life," he indirectly taught that all the typical rites were to be fulfilled in him, and were soon to be laid aside.

Until this time, the worship of God had been conducted only through intermediate forms and ceremonies; but Jesus Christ dispensed with those ceremonies, and substituted for them a new, simple, and spiritual worship; supplying his people with the incense of his own mediation, he constitutes each of them a spiritual priest, conducts them immediately to God, and says, "Ask what ye will, and it shall be done unto you." "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him."

Jesus Christ taught *the way of salvation to the sinner*, the love of God displayed in the gift of his Son, the dignity of his own character, and all the fundamental doctrines of true religion. He opened his commission at Nazareth with the words, "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." He declared to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." He distinctly asserted that "the Son of man is come, not to be ministered unto, but to minister, and to give his life a ransom for many;" that "He is come to seek and to save that which is lost." If he said less in the way of direct assertion than did his Apostles, of his own dignity and glory, let it be remembered that it was not his object to give a full verbal exposition of his personal claims, but to leave them to be inferred from his actions and from the comparison of his life with the prophecies. He taught whatever was essential in the Christian system; his divi-

nity, his atonement, the influences of the Spirit, the apostacy and corruption of man, the impossibility of justification by the works of the law; the necessity of regeneration, repentance, faith, and holiness. There seems, indeed, to be less of the peculiar doctrines of grace in his teaching than in that of the Apostles; but if we closely examine his instructions, we shall find these truths there in a condensed state; in the germ which he planted; in the facts which he supplied; out of which were deduced those evangelical doctrines which are so prominently brought forward in the Epistles.

Jesus taught the *meek and lowly virtues*; and taught them as superior to all others.

At the time when he entered upon his ministry, the Jews were burning with impatience for their long-expected Messiah and Deliverer. Thronged by the multitudes which no building could contain, he ascended a mountain, and there delivered his instructions. And what do we hear from his lips? Not one word of Judea, or Rome, or freedom, or conquest, or the magnificent glories of God's chosen people. Instead of war and victory, he commands his impatient hearers to love their enemies; instead of national interests and glories, he exhorts them to the cultivation of personal piety; instead of announcing a dominion over human oppressors, he speaks of one to be exercised over corrupt passion, and to be perfected in a future state.

The prophets, under the Old Testament, usually came to men with heavy tidings, called "the burden of the Lord;" denouncing woes upon the disobedient; but our Lord opened his mouth with blessings upon the poor, the meek, the mourners, the pure in heart, the persecuted,—characters far from being generally deemed happy. What he taught upon the Mount he continued to teach through the whole of his life. No teacher before him ever pretended to inculcate such virtues. But how frequently does he enjoin meekness, humility, patience, submission, gentleness, moderation, forgiveness of injuries, and love to enemies. He dwells on them oftener than on any other qualities; presents them in every aspect; attaches to them supreme importance; and makes them essential to the character of the Christian, and the attainment of heaven. To illustrate it by quotation would compel us to present the greater part of our Lord's teaching. In these instructions, he shows what a true friend he is to man; for it cannot be doubted that these passive virtues (as they are called) are essential ingredients in real happiness; indispensable to all public and private enjoyment: and if they had a full and proper influence on human hearts and human affairs, men would everywhere assume a new character, and the world present a new aspect. "The wilderness and the solitary place would be glad; the desert would rejoice, and blossom as the rose."

Christ unveiled the invisible world, and taught the great doctrine of a *future state of being*. Hitherto, little had been disclosed. The heathen on these subjects had only vague conjectures, supported by

feeble arguments. The Jews had only a dim and obscure view of these truths. But "life and immortality are brought to life,"—are clearly shown, and completely proved, in the Gospel of Christ. He fully taught the immortality of the soul, and made it the basis of the Christian system: "Fear not them which kill the body, and after that, have no more that they can do; but fear him who hath power to cast both soul and body into hell." He as clearly taught the existence of the spirit in a separate state from the body, in the parable of the Rich Man and Lazarus. He plainly taught the resurrection of the body: "All that are in the grave shall hear the voice of the Son of God and live."—He also explicitly taught the doctrine of a future judgment. The most august scene of which the imagination can conceive is represented in our Lord's description of the proceedings at the last day. The glory and majesty of the Judge are contrasted by his humiliation and benevolence. The righteous resume his words in a manner the most natural, and, by thus acting, seem to inculcate anew the duties of humanity, never elsewhere so forcibly recommended: and, in like manner, when the wicked recapitulate the omissions with which they are charged, they seem to be a second time warned against their offences.—To him, then, we are indebted for all our certain knowledge and distinct views of things beyond the grave;—things, in comparison with which, all that exists in the present life is "nothing, less than nothing, and vanity."

Let Jesus Christ, in the *matter* of his preaching, be a pattern to all his ministers. To preach Christ, we must know him; to appreciate his instructions, we must not only read, but apply to them our whole mind and heart. Where there is such application, such deep, diligent, accurate, and meditative study, we shall find that what Christ uttered should be the guide and substance of all our preaching; that scarcely any truths should be admitted into our discourses which he did not insinuate or express. What a sublimity, what a variety, what a harmony of topics do we observe in his instructions! If any, professing to take them as their model, are straitened, they are "straitened in themselves," not in the subjects; if the people suffer penury from such preaching, it cannot be from the want of variety or opulence in the precepts; for they are the "treasures of wisdom and knowledge." Let ministers confine themselves to the doctrines which Christ announced; and, if we mistake not, they will be found to "declare the *whole* counsel of God;" they will know that the matter which is thus drawn fresh from the spring is most enlivening; they will show that their sermons are like the sunbeam, which, while enlightening the understanding, warms, quickens, and cherishes the heart. Yet how many subjects are often introduced into the sacred desk which neither Christ nor his apostles ever admitted; which inculcate no Christian truth, which are not even expected to make any *religious* impression. Is it a sufficient plea that such themes are popular, and interesting to the hearers? Against

nothing does our Saviour so warn his ministers as the seductive passion of popular applause. Is it sufficient that they are invited and solicited thus to express their opinions? Jesus was often thus solicited, and as often declined to gratify such curiosity. When will it be universally acknowledged that the Christian pulpit is not the chair of philosophy, nor the seat of political declamation, nor the arena of secular controversy, nor the place for the discussion of heartless ethics, but what Christ has made it by his example and his instructions?

But the superiority of our Lord's instructions appears not only in the matter, but also in the MANNER in which they were conveyed. The Evangelists do not directly speak of his discourses as great in dignity and excellence; they never tell us that Jesus was very wise or eloquent, convincing, or persuasive—they merely record his sayings, and calmly mention their effects. In their narratives, we see no varnishing, nor high colouring; no attempts to make his discourses striking, or to point out their beauties; they record them with a conviction that they need no aid from their hands, and lead us to infer the manner in which they were presented.

1. He taught more *clearly* than any other teacher who had gone before him. The gospel truths revealed in the Old Testament, were described as "shadows of good things to come, whose body was Christ." The writings of the prophets were frequently obscure; for they themselves were imperfectly acquainted with the import of their own prophecies:—but our Lord's teaching was like the morning without clouds, like the rising sun with "healing in its beams." He taught with perfect plainness; in such a manner as was suited to the comprehension of his hearers, and never used the "swelling words of vanity," by which the half-learned try to conceal their ignorance, and the pedant seeks to excite admiration; nor the technical language employed at that period by the votaries of philosophy. "He sought out and set in order, acceptable words," and by the use of the most perspicuous terms, made the weakest to understand his lessons.

What a model, in this respect, to his ministers, is our Heavenly Teacher—how his example should lead them to reject from their sermons subtle and metaphysical argumentation, as beyond the apprehension of the great mass of the people; all curious researches into antiquity; all learned criticism; all ingenious dissertations on the fitness of things which cannot be understood; all figurative language derived from objects not familiar; all scholastic terms, and words of every kind which they cannot comprehend. Following the example of Him whose excellency consisted in causing great things to be understood by the meanest capacity, they should make their discourses clear and simple; never soar high above their hearers; never introduce matters, or employ language, above their comprehension. Self-denial may be needed; but if they would be successful teachers, and not led astray from the "simplicity that is in

Christ," they must here imitate the Saviour and his apostles, and "condescend to men of low estate."

2. Jesus Christ taught with perfect *simplicity*, both of thought and language. His thoughts and words offered themselves without study, and sprang up spontaneously in the mind, and flowed without effort, from the tongue. He makes no display of the high and heavenly truths of his religion, but utters them with tranquillity and without effort, as the necessary promptings of unadulterated nature. He speaks of the most wonderful events, of saving and judging the world, of drawing men to himself, of giving eternal life, as we speak of the ordinary powers we exert; he discourses with perfect freedom on the kingdom and glories of heaven, as of his Father's house which he had seen and known. All the grandeur which astonishes us, is natural to him; supernatural truths are as common to his mind, as the common affairs of life are to other men.

This beautiful simplicity is apparent in the allusions and illustrations which are everywhere found in his discourses. In his hand, every providential circumstance, and every object of nature, becomes a means of instruction; the stones of the desert, the fowls of heaven, the beasts of the field, the thorns of the wilderness, the hair of the head, the sand on the sea-shore, fruitful and unfruitful trees, with every ordinary and every extraordinary occurrence, are so many texts from which he preaches the most instructive and most impressive sermons. Standing at Jacob's well, he represents true piety under the image of "living water." Addressing fishermen, he asks, "What man is there among you whom, if his son asks a fish, will he give him a serpent?"—After multiplying the loaves, and seeing the minds of his hearers strongly fixed upon the miracle, he says to them the next day, "I am the bread of life; he that cometh to me shall never hunger." At the period of seed time, he says to his disciples, "Say not ye, there are yet four months, and then cometh the harvest." When teaching the disciples, and seeing a town upon a conspicuous mountain, the town of Bethsaida, he says, "Ye are a city set upon a hill, that cannot be hid." When on his way from Capernæcum to the adjoining lake, treading among the lilies growing at his feet, and seeing the sparrows flying in the air, he points to them, and deduces the doctrine of the special providence of God. At the Feast of Tabernacles, while the people are drawing water out of the fountain of Siloam, and pouring it upon the sacrifice, and singing, "With joy shall ye draw water out of the wells of salvation," Jesus stands and cries, "If any man thirst, let him come unto me and drink." Immediately before he gives sight to the blind man, he proclaims, "I am the light of the world." During the seed time, he relates the parable of the sower "who went forth to sow," and when the object is probably immediately before him. When he is near the Mount of Transfiguration, termed "an exceeding high mountain," he says to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence unto yonder place, and it shall remove." At the time of the vernal equi-

nox, when the trees were putting forth their leaves, he says, "Behold the fig trees and all the trees; when they now shoot forth, ye say, and know of your own selves, that summer is nigh at hand; so, likewise ye, when ye see these things, know that the kingdom of God is nigh." At the Feast of the Passover, when part of the shepherd's flock is near the temple, ready to be sacrificed, he says, "I am the good shepherd, and lay down my life for the sheep." Immediately after partaking of the fruit of the vine with his disciples, and appointing it a symbol of his blood, he says, "I am the vine, ye are the branches." When he compares the progressive guilt of the Jews, to the malady of a demoniac returning on him with sevenfold fury, he does not introduce the comparison abruptly, but soon after the curing of a demoniac, who perhaps at that moment is standing before him.

These are only a few instances; but are they not the happiest of all allusions, and the best of all illustrations?—natural, but forcible—familiar, yet dignified—void of studied ornament, yet possessing a beauty and energy which no act can equal? They were also likely to be retained; for every object and event alluded to would serve for a monitor and remembrancer.

This simplicity is apparent in the *Parables* which our Lord uttered; a mode of instruction used from the earliest ages, but in which Jesus excelled every other teacher. The subjects of these parables were happily chosen; the allusions ably conducted; the story generally interesting; the meaning which they were intended to convey, definite and clear. A veil, indeed, is cast over the truth, but of so fine a texture that its features and beauty can be perceived. In every age, these allegorical discourses of our Saviour have been admired; and the mind will continue to dwell on them with pleasure—the imagination delight in the beauty of the imagery, and the memory retain the interesting instructions—the more they are read and studied, the stronger will be the conviction, that amidst all the treasures of ancient and modern wisdom, no apologues equal the Parables of our Lord.

All this simplicity was adopted, that Christ might "preach the Gospel to the poor." They were at this time, even in Judea (to say nothing of other nations), treated as the refuse of society, and cut off from the favour of God. "This people, that know not the law," said the proud Pharisees, "are cursed"—forsaken of God, and doomed to destruction. From them the "key of knowledge" had been taken away; for their misery, the religion which prevailed, a religion of heartless forms and ceremonies, had no relief; into their bitter cup no drop of consolation seemed to fall. To rescue them from this state, Jesus was peculiarly attentive to announce to them his Gospel. Assuming poverty himself, he mingled with them, granted easy access, entered with a deep sympathy into all their feelings, interests, wants, and sorrows; and adopted a mode of instruction suited to their habits, their minds, and their feelings. He taught no abstract theories; no philosophic systems; nothing but what could be reduced to practical life. His topics were few, and these he sim-

plified. He lowered himself to their capacity; bore with their ignorance, and "fed them with food convenient for them." Wherever they followed him, portions of knowledge escaped from his infinite mind, which they received with avidity, and on which they fed with delight, "And the common people heard him gladly."

In all these respects, Jesus Christ is a striking example to his ministers. Ardently should we love the souls of the poor, and "in season, and out of season," labour for their salvation; ever mindful of the fact, that they constitute the greater part of society, and are the most hopeful subjects of converting grace; ever having regard to their capacity, and weakness, in all our discourses. Continually should we take heed, lest we supply them with unintelligible words instead of solid sense; with curious questions, instead of useful and practical instructions; with affected and ostentatious phraseology, instead of the pure style of Christ, the unadulterated "milk of his word." To render the truth alluring and impressive, we should, like our Master, illustrate it, by the passing scenes of real life; we should borrow aid from the objects of nature, and the occurrences of providence, to enliven and enforce our subject, to keep awake the attention, to move the passions, and to save the soul.

3. Christ taught with *infinite tenderness*. Wherever we see guilty and afflicted sinners, there we find him ready to "seek and to save that which was lost;" we find him instructing, at one time, in the temple, at another, in a private dwelling; now from a boat in the Galilean lake, now on a mountain, now in the streets of a crowded city—and instructing with the most expressive benignity. The compassion of his heart gave to his manner a melting sweetness. "His doctrine dropped as the rain, his speech distilled as the dew; as the small rain upon the tender herb, and as the showers upon the grass." When he warned the wicked, it was with the earnestness of pity; and when he comforted the feeble-minded, it was with the softest tones of a father's, yea, of a mother's love. Who that is not lost to feeling, can read such passages as the Parable of the Prodigal Son, or the Saviour's farewell address, without being melted. There is mingled with his majesty and dignity, the most conciliating softness and tenderness. He now converses with prophets, and lawgivers, and angels, and then he meekly endures the dulness of his disciples, and the blasphemous rage of the multitude. He now calls himself "greater than Solomon," and one that can command "legions of angels"—and then he takes little children in his arms, and blesses them. His words came from the *heart*—and that "heart is made of tenderness." When he reproved, men saw on his countenance, not the scowl of malice, but the sadness of pity; when he regarded the cry of suppliant misery, and encouraged the outcast penitent, it was always with the accents of the kindest sympathy. Often, while instructing, did he manifest the tenderest patience, and endure the follies and infirmities of men; meekly did he bear with the presumption of Peter, the unbelief of Thomas, the prejudiced ambition

of the wife of Zebedee, and the frequent errors and doubts of all his disciples. When contradicted by presumptuous sinners, he endured, with the utmost serenity of temper, their unreasonable cavils and stubborn perverseness. When his most endearing invitations were rejected, instead of remitting, he renewed them; and with still warmer affection, importuned his hearers not to forsake their own mercies, nor to resign their own happiness. When all the arts of persuasion were ineffectual, then he added tears to his slighted entreaties; and when scornfully repulsed as a teacher, lamented and wept as a brother. "Jesus wept" oftener than at the grave of Lazarus,—*frequently* over the "hardness of the people's hearts."

I have often been touched when considering the *time* when his tenderest invitations were given. He had, on one occasion, adverted to the impenitence and unbelief of the cities which had long resisted his miracles and ministry, and whose guilt exceeded that of the cities of the plain,—“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But, I say unto you, it shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But, I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.” But, as if he feared that his character might be misunderstood,—as if he might not be regarded as “full of grace,” he quickly returned to himself, and, after an affectionate prayer to his Father, exclaimed, with irresistible kindness, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light.”

When did he utter the tender and pathetic lamentation over Jerusalem? After the severest denunciations that the Son of God ever pronounced against the Scribes and Pharisees,—denunciations far heavier than any that ever fell from the lips of the ancient seers. But these denunciations of woe, woe, woe, end in the affecting apostrophe, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thee, as a hen gathereth her brood under her wings, but ye would not.”

As the sower scatters his seed as he moves along, so the Son of God as he went, diffused his divine favours, and scattered his precious instructions;—now he explained a familiar prophecy,—now presented a graphic illustration from familiar life,—now uttered a touching parable,—now dropped a short and weighty sentence that could easily be remembered. If any one should inquire, why in this town and city, or in that hamlet, no lame nor blind person, nor any ignorant or

miserable object appeared; why there was more than usual solicitude respecting the kingdom of God, and clearer knowledge of the way of salvation, the answer was ready, "Jesus of Nazareth hath passed by."

Was Jesus thus tender and affectionate? So should all those be who preach his Gospel, and bear the character of the ambassadors of the God of love. Tenderness should pervade the whole tenor of their preaching, mingle with all their instructions, imbue all their reproofs, and appear in the very terms with which their hearers are addressed. We should be more than friends,—we should be fathers to them; yea, as the Apostle intimates, even *mothers*, and "travail in birth until Christ be formed in them." Such yearnings for their souls will produce love to us; such meekness, gentleness, patience, on our part, will awaken the tenderest affection on theirs; they will respond to our fervid pleadings, by confidence in our benevolent design. If we ever wound them, they will know that they are "the wounds of a friend;" if we ever come to them, as the Apostle says, "with a rod," they will be sure that it is "the chastisement of a father," and that it is our "strange work;" if we are obliged to present the "terrors of the Lord," they will feel that by such awful motives they are "persuaded:" the affectionate address, the tremulous tones, the tender look, will attract their attention, allure their thoughts, insinuate into their souls, and at length triumph over their hearts. A different manner will only drive them from us, estrange them from the house of God, confirm their prejudices, and produce a hardening and stupefying effect. The drops that fall easily upon the grain ripen and fill the ear; but the stormy showers that descend with violence beat down the stocks, and lay whole fields desolate.

Those ministers who were the most deeply imbued with this spirit of the Saviour have been the most effectual in winning souls. We wonder not at the success of the Apostle at Ephesus, when "he ceased not, for three years, to warn every one, day and night, *with tears*." We wonder not at the conquest of the primitive Christians, when we remember that it was effected by the charm of tenderness and love; when we see it extended to foes as well as to friends; when we behold martyrs loving and embracing their executioners; when, in time of pestilence, with the living scarcely sufficient to bury the dead, we perceive the followers of Jesus leaving their beds and dragging their frail bodies through the streets to relieve the miseries of their persecutors and enemies. It was a triumph over Paganism and infidelity, achieved, not by arrogance, or pride, or power, but by patience, and gentleness, and love. In modern times, how many preachers, by this same power of tenderness, have effected wonders in the conversion of sinners. "Never," said the excellent Payson, "am I fit to address the impenitent, except when I have a subdued heart,—a heart full of tenderness." Brainerd, speaking of the outpouring of the Holy Spirit upon the Indians, says, "This work of Divine grace was begun and carried on by *one continued strain of*

tender and affectionate invitation to perishing sinners." This was the secret of Whitfield's wonderful success. He ardently loved the souls of men, and his desire for their salvation made him affectionate beyond all natural tenderness. He well understood his Master's commission; and, "like the good Shepherd, went into the wilderness after the lost sheep," and by his entreating voice "brought them back,"—went into the "highways and hedges," and sweetly "compelled" those who were there to come to the "marriage supper of the king." They were degraded almost beyond the power of description; few cared for their bodies,—none cared for their souls. But *his* compassion yearned towards them; with the spirit of his Saviour he went to them; told them how God made them, and was willing for their salvation, how Christ shed his blood for their redemption, how he himself loved them, and wished to make them happy. With such kindness of heart and sweetness of manner, they could not but receive and hear him; they caught his feelings, mingled their tears with his, arose from their degradation, and at length became the friends of the Redeemer.

We have heard how, in the land of our fathers, this spirit has been revived, and how, in towns, and cities, and villages, in the "lanes, and in the streets," those who come not to the sanctuary are sought and addressed. And we have read and heard how it has been a subject of deliberation in our own land; and we have been waiting to learn that the attempt has been made, and success secured. Is there not as much need of it *here* as *there*? are there not as many souls among us "perishing for lack of knowledge?" "Is the Lord's arm shortened, that it cannot save?" O! that God would pour out upon his ministers the spirit of his Son; inspire them with a burning desire for the souls of the ignorant and the vicious, and dispose them to address them, if need be, "out of season," with earnestness and tenderness;—all the earnestness of pity, and all the tenderness of Christ.

4. With this ineffable mildness of the Saviour, there was blended a certain degree of dignity; he taught with *majesty and authority*. He spake with such solemnity, energy, and independence,—with such a native tone of grandeur, that "the people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes." This dignity never deserted him, even when he wore the crown of thorns, and was clothed with the purple robe.

It was the authority derived from the *weight of his precepts*; for none were so important as his. He never spake on probability or credit; he announced positions without any doubt, any wavering, any uncertainty, any suggestion of the possibility of error,—carrying the conviction that every precept was just, that every doctrine was true, and that he was invested with full power to announce them.

It was the authority derived from *his manner of instructing*,—always dignified and commanding. The prophets of the Old Testa-

ment spoke in the name of Jehovah,—he, in his own name; they prefaced their instructions with “Thus saith the Lord,”—he, by the solemn asseveration, “Verily, verily, I say unto you;” “Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; *but I say unto you*, swear not at all;” “Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy; *but I say unto you*, love your enemies.” This form of speaking, and the solemn admonition, “He that hath ears to hear, let him hear,” show a consciousness of the high character with which he was invested.

Much of the majesty of other speakers is derived from adventitious circumstances,—from their official station, from the splendour of their robes, or the magnificence of their place. But from circumstances of this kind, Jesus derived no advantage; he appeared without friends or influence, without power or splendour; and yet “he spake as one having authority.” He spake with uniform boldness and integrity. The rage of the crowd, the cabals of the Scribes, the violence of Herod, he boldly defied. With no defence but his own wisdom and innocence, he fearlessly attacked those Pharisees and Sadducees who held the power of the government, and who, by their influence, controlled the whole nation: with undaunted firmness, he exposed the unsoundness of their arguments, the hypocrisy of their profession, and the wickedness of their lives. He continued thus to assail them to the very close, until they felt that his presence was a rebuke, and every word a weapon.

The preachers of the Gospel are not warranted to assume the authority with which Christ instructed, nor to adopt the peremptory manner with which he reproved, nor to use the strong epithets which he employed, yet they should be influenced by his example to exhibit similar boldness, fearlessness, and independence. What can be more degrading to them than to “fear the face of man?” What more inconsistent with the responsibility of those who are “set for the defence of the Gospel,” than to withhold doctrines which are unpalatable or offensive; to compromise with the world; to connive, by silence, at the sins of the people? This was not the conduct of Christ, nor the spirit which he “delighteth to honour;” he reproved sin wherever it appeared, in the public assembly, in the circle of his Apostles, and at the table of hospitality. Here his ministers should imitate him; they should reprove it “sharply,” as they are required; with authority, in the name of their Master; unhesitatingly, whether “men will hear, or whether they will forbear;” and yet always “in love” and tenderness. Such a course will commend them to the people; such a spirit of boldness and integrity will make an impression, and produce the heartfelt conviction that the message which they are delivering is none other than a message from God.

5. Jesus Christ instructed *wisely*. On him the “spirit of understanding” rested; and he taught the truths which are to be believed, and the duties which are to be performed in a manner, and at sea-

sons best adapted to the character and circumstances of his hearers. All readers of the Gospel have observed how different were his discourses to the Scribes and Pharisees from those which he addressed to the multitude, and to his disciples; and how different was his more private treatment of individual cases. He knew how to oppose every prejudice and touch every chord of feeling, for the recesses of human hearts were all open to him. He knew when to be silent, and when to speak; when to encourage, and when to reprove; when to say before a modest and retiring Nathaniel, who needed encouragement, "Behold an Israelite indeed in whom there is no guile," and when to give the severe rebuke to a forward and presumptuous Peter, "Get thee behind me, Satan;" when to show his perfect knowledge of a guilty life, by the declaration, "He whom thou now hast, is not thy *husband*;" and when to proclaim plainly, "He hath a devil;" when to make hypocrisy tremble under its disguises by the loud denunciations of "Woe;" and when to utter to a heart seen broken by contrition, "Go, and sin no more;" when to return to the Pharisee, full of self-conceit, and asking, "What shall I do," the appropriate answer, "Do all that is commanded;" and when to say to the sinful woman, falling at his feet, and speaking in tears the guilt of her life and the anguish of her heart, "Daughter, be of good cheer—go in peace." He addressed the thoughts of men as others do the emotions of their countenance, or their bodily actions. Where we find it so often recorded, "Jesus *answered* and said," when no question was asked, it is evident that he looked directly within, and responded, not to words that were uttered, but to *thoughts* that were conceived. Those thoughts he discerned before they were disclosed in action; before they were uttered in speech—even while they lay unformed in the mind.

The difficult situations in which he was placed, and the artful and ensnaring questions suddenly proposed to him, served only to display his superiority, and confound his enemies. Scarcely anything proves a man's wisdom more fully than judicious conduct on such occasions, and a proper answer to unforeseen questions—what a man shows himself to be at such a time, he really is. To this trial, our Lord, living a public life, and in the midst of persecutors taking every advantage to ensnare him, was perpetually exposed; but his character, instead of suffering, was exalted on every such occasion; so that his enemies were confounded and silenced, and compelled to pay him the unwilling tribute of public approbation.

He never displayed unnecessary and unimportant knowledge—nothing but what was valuable and conducive to usefulness—curious subjects that have no practical tendency he left in silence. In his instructions, he never laid stress on little things; such only as were important did he inculcate, and them he enforced with all due seriousness, without declamation or passion. Never did he turn aside from the objects he had in view, to other matters that were presented. When questioned by his disciples "Who did sin, this man or his parents, that he was born blind?" he entered into no discussion about the impossi-

bility of a pre-existent state, nor inquired in what cases children might reasonably bear the iniquity of their fathers; he kept in view the end of his mission, and improved the occasion by working a miracle, and showing compassion to the blind man.

Teaching as his hearers "were able to bear it," he gradually advanced from the lowest to a higher stage of knowledge. A careful study of his life and instructions, show this advancement from the elementary principles which he taught when he first entered upon his ministry to a fuller revelation of his Gospel—the same Gospel in its integrity and purity, but more expanded and developed.

His reserve respecting his Messiahship, and the occasional concealment of his miracles, are another evidence of his wisdom and prudence. A uniform and direct avowal of that office, would have led the powerful Jews to obstruct his ministry by an early apprehension of his person, and would have awakened the jealousy of the Roman Governor, under an Emperor so cruel and suspicious as Tiberius. Yet, to the simple-hearted Samaritans, he directly avowed it, and in a manner expressive of the same majestic and simple dignity which he had displayed on other occasions; "I that speak unto thee am He." The reasons which induced him to use caution on this subject, in his intercourse with the Jews, applied not here; for the Samaritans would not be likely to abuse the declaration for the disturbance of his ministry, or for purposes of sedition.

The excision of his countrymen, a topic of great delicacy, he foretold by parables. An explicit and full declaration of this event would have exasperated the Jews beyond measure, and been regarded as a flagrant instance of blasphemy and impiety—they could not have borne the direct annunciation that they should fall by the hand of the heathen, instead of having dominion over them. In the same indirect manner, he treated of the abolition of the Mosaic ritual, and the admission of Gentiles into the Church of God.

Sometimes he spake *by action*, most forcibly and tenderly—when "he called a little child and set him in the midst of them, and said, Whosoever shall humble himself as this little child, the same shall be great in the kingdom of heaven;"—when he blasted the fig tree, and thus represented the rejection of the Jewish nation for their unfruitfulness; and when he washed the disciples' feet to enforce, thus sensibly, the important lesson of condescension and humility.

Thus our Saviour taught in a variety of methods—directly and obliquely, plainly and covertly, just as the occasion required; and by such consummate prudence, won the love of his friends, and extorted the wonder and approbation of his enemies.

What an example to his ministers is Jesus Christ in the exercise of such wisdom! Without some portion of this quality which so signally characterized our Master, to which the multitude, and even his enemies, bore testimony, they cannot be useful. Without this, all other gifts and graces will be of no avail; learning, genius, eloquence, instead of profiting, will only injure; zeal will degenerate into fury.

and religion into fanaticism. This spirit of wisdom should be exercised by preachers in the choice of proper subjects, and in treating them in a manner suited to the exigencies and capacities of the hearers; in presenting a full and connected view of divine truth; in blending, in due proportion, doctrinal and practical religion, the freeness and sovereignty of grace with our obligations to duty, an humbling sense of sin, with a full display of Gospel mercy; in neither setting the standard of piety too high, nor depressing it too low; in distinguishing between the existence and the degrees of grace, and remembering that there are "babes," as well as "young men" and "fathers," in the Church of Christ. It should be manifested in the application of divine truth; in administering "milk" before the "strong meat;" in laying the "foundation" before the superstructure be attempted; in inculcating "first principles" before the exhortation to "go on to perfection;" in knowing when to be a "Boanerges," and when a "son of consolation;" when to apply the severity of the law, and when to administer the "balm of Gilead;" when to sustain "the bruised reed," and when to alarm the presumptuous professor. It should appear in seizing occasions, as did our Redeemer, to inculcate particular truths; in suitably adapting incidental occurrences to the end of our ministry. It should be practised in studying the characters and dispositions of men; in seeking to be acceptable to them; in yielding to their prejudices, as far as possible, without a compromise of principle; in shunning all irritating modes of presenting religion; in avoiding all unnecessary offence, "that the ministry be not blamed; in striving to distribute unpalatable truths, in the sweetness of persuasion and the tenderness of compassion; in a word, in being "servant unto all, that we may gain the more."

6. Jesus Christ taught *successfully*. What great wonders has human eloquence wrought! Like the lightning of heaven, it has, at a single stroke, mightily affected the hearts of thousands, and made them glow with admiration, or melt with pity, or kindle into rage. Ferocious crowds have sunk before its thunder, and cowardly armies, under its influence, have rushed on to the cannon's mouth. But what eloquence was ever heard like that new and strange eloquence that was poured forth by the Son of God? When he visited Nazareth, the inhabitants asked: "Whence hath this man wisdom?"—when he preached in the synagogue, "all bare witness and wondered at the gracious words which proceeded out of his mouth"—when he came down from the Mount, "the people were astonished at his doctrines"—when the disciples accompanied him to Emmaus, they exclaimed, on his departure, "Did not our hearts burn within us, while he talked to us by the way, and opened to us the Scriptures?"—when the officers sent to apprehend him returned to the Sanhedrim, they cried out, "never man spake like this man." At his voice, contempt was changed into wonder and aversion into love; the arm of violence was palsied and the bold blasphemer struck dumb; the obdurate relinquished their vices and the dejected raised their eyes in

hope. Did he command the fishermen of Galilee to forsake their nets, or the publican to leave the "receipt of custom?" They instantly complied and joined his humble train. Did the vicious mingle with the multitude that flocked to his preaching? One word from him, spoken to their hearts, changed them in a moment. He said to the disciples, "Follow me," and they followed him—to the leper, "Be thou clean," and he was cleansed—to the paralytic, "Take up thy bed and walk," and it was done as soon as commanded—to the armed band in the garden, "I am he," and they all fell prostrate upon the ground. Herod became grave in his presence; Pilate washed his hands from the guilt of his blood; Peter wept, when he spake by the glance of his eye, and Judas perished at the recollection of his instructions. More than human beings were affected—devils trembled under his eloquence, and cried out, "Let us alone," and were forced by its mighty power to acknowledge him "the Holy One of God."

It is true that in the conversion of sinners, Christ was less successful than his Apostles. He had less success than we might naturally expect, considering the character of his preaching, the splendour of his miracles, and the purity of his life—remembering the many forms which he assumed to insinuate himself into the minds of the people. But let it be remembered, that he came into the world not so much to preach salvation, as to procure it; not so much to make known redemption by a verbal announcement, as to accomplish it by his atoning death. Still he was a successful preacher. The "five hundred brethren at once," who beheld him after his resurrection, were most of them, we have reason to believe, the seals of his ministry. The first preachers of the Gospel derived from his teaching their own conversion, and received from his instructions their qualifications for the ministry. Besides, it is not improbable that many of those who were converted on the day of Pentecost, received their first religious impressions under his preaching.

Like their Master, all the ministers of the Gospel should be solicitous for the success of their labours. Without this continued anxiety, no happy results of their ministrations will be visible. Fruit to a preacher is an object the most desirable; the present boon of labour; the encouragement to future perseverance. It was a glory abundantly conferred upon the primitive preachers, and without it none should be contented. What should we think of the husbandman, who, after preparing the ground, and sowing the seed, should have no further thought of it until the day of harvest? What should we think of that ambassador, who, after delivering his message, should then dismiss all anxiety about the result of his embassy, and care not how he should succeed in his master's service? Should we not deem him unworthy of the high trust reposed in him? and must we not judge in the same manner of that ambassador of Christ, who, in a business infinitely more important, acts the same careless part? How different the conduct of those who have their Master's spirit,

and may hope for their Master's success ; who follow privately those whom they address publicly ; who warn, exhort, comfort and instruct, as exigencies require and opportunities offer ; who bear their names and cases in prayer before God, and with unceasing solicitude implore his blessing upon their labours. Acting thus, may they not hope that God will prosper their ministrations ; that the dew of Heaven will fall, and the sun of righteousness shine upon the "garden of the Lord" which they are cultivating, and cause to spring up and abound "the peaceable fruits of righteousness."

We have thus considered the *system of divine truth* taught by our Master, and the *interesting manner* in which it was conveyed. These instructions are upon record, not to gratify an idle curiosity, nor to produce a barren admiration, nor to afford subjects on which coldly to converse ; but to teach us, as a rule of faith, what we are to believe, and as a visible commentary to inform us how to act. While all may derive from them such lessons, his ministers are peculiarly bound to have him always before them as a model of a perfect preacher, both in matter and manner. Let us study his discourses with close attention, and we shall find most of them have a signification and value far beyond their unpretending appearance ; a profound and comprehensive character not at first perceived ; a system so complete, that no fundamental doctrines have since been added, or brought to light. Such investigation will be richly rewarded. It is a field in which lies the most precious treasure. Let us dig into it, and turn up every part, and we shall find the concealed jewels, "the unsearchable riches of Christ." It is a good remark of Milton, "Christ often speaks in monosyllables, like a master scattering the heavenly grain of his doctrine like pearls here and there ; and it requires a skilful and laborious gatherer to pick them up."

If we would preach like our Master, let us cultivate with him the closest and tenderest intimacy. John is supposed to be more like the Redeemer than the other Apostles, because he "laid his head in his bosom," and had a degree of intimacy unknown to the others. The spirit of the one seemed to pass over to the other ; and for this reason the disciple possessed a temper so similar to that of the Master, and manifested so much humility, meekness, and love—such an entire devotedness of heart to the Saviour and his brethren, and such an intense glow of benevolence for the whole world. He appeared even to have formed his language upon Christ's style, and in his manner of expression has much of the Saviour's self-collectedness, and sublime simplicity, and depth of feeling.

Let us, who are ministers of the Gospel, "be much with Jesus," and cultivate with him a sacred, yet intimate intercourse, and we shall have the same spirit ; we shall feel in some degree as Christ felt, pray in some degree as he prayed, and teach in some degree as he taught. "Learn of me," he says to us,—not to create worlds, to perform miracles, to raise the dead,—but "*learn of me*" to preach the Gospel.

ARTICLE XII.

THE INTELLECTUAL FURNITURE OF AN ORATOR.*

BY M. DE FENELON, ARCHBISHOP OF CAMBRAY.

B. I PERCEIVE clearly enough, that, according to your reasoning, orators ought to be the defenders of the laws, and instructors of the people, to teach them true wisdom and virtue. But among the Romans, the rhetoric of the bar was otherwise employed.

A. That was certainly the end of it. For, when orators had not occasion to represent in their discourses the general wants of the republic, they were obliged to protect innocence and the rights of particular persons. And it was on this account that their profession was so much honoured, and that Tully gives us such a lofty character of a true orator.†

B. Let us hear then how orators ought to speak. I long to know your thoughts on this point, seeing you deny the finical, florid manner of Isocrates, which is so much admired and imitated by others.

A. Instead of giving you my opinion, I shall go on to lay before you the rules that the ancients give us, but I shall only touch upon the chief points; for, I suppose, you do not expect that I should enter into an endless detail of the precepts of rhetoric. There are but too many useless ones; which you must have read in those books where they are copiously explained. It will be enough if we consider the most important rules. Plato in his *Phaedrus* shows us, that the greatest fault of rhetoricians is, their studying the art of persuasion, before they have learned, (from the principles of true philosophy,) what those things are of which they ought to persuade men. He would have orators begin with the study of mankind in general; and then apply themselves to the knowledge of the particular genius and manners of those, whom they may have occasion to instruct and persuade. So that they ought first of all to know the nature of man, his chief end and his true interest, the parts of which he is composed, his mind and his body, and the true way to make him happy. They ought likewise to understand his passions, the disorders they are subject to, and the art of governing them; how they may be usefully

* Extracted from Fenelon's *Dialogues on Eloquence*.

† Neque vero mihi quidquam præstabilius videtur, quam posse dicendo tenere hominum cœtus, mentes allicere, voluntates impellere quo velit; unde autem velit, deducere. Haec una res in omni libero populo, maximeque in pacatis tranquillisque civitatibus præcipue semper floruit, semperque dominata est. Quid enim est aut tam admirabile, quam ex infinitâ multitudine hominum existere unum, qui id quod omnibus naturâ sit datum, vel solus, vel cum paucis facere possit?—aut tam potens, tamque magnificum, quam populi motus, judicum religiones, senatûs gravitatem, unius oratione converti?—Ac ne plura, quæ sunt pene innumerabilia, consector, comprehendam brevi; sic enim statuo, perfecti oratoris moderatione et sapentiâ, non solum ipsius dignitatem, sed et privatorum plurimorum et universæ reipublicæ salutem maxime contineri.—*Cic. de. Orat. lib. i. § 8.*

raised and employed on what is truly good; and, in fine, the proper rules to make him live in peace and discharge his duties in society. After this general study, comes that which is particular.

Orators ought to know the laws and customs of their country, and how far they are agreeable to the genius and temper of the people, what are the manners of the several ranks and conditions among them, their different ways of education, the common prejudices and separate interests that prevail in the present age, and the most proper way to instruct and reform the people. You see, sir, this knowledge comprehends all the solid parts of philosophy and politics. So that Plato meant to show us that none but a philosopher can be a true orator. And it is in this sense we must understand all he says in his *Gorgias*, against the rhetoricians; I mean, that set of men who made profession of talking finely and persuading others, without endeavouring to know, from solid philosophy, what one ought to teach them. In short, according to Plato, the true art of oratory consists in understanding those useful truths of which we ought to convince people, and the art of moving their passions, in order to persuasion. Cicero* says almost the very same things. He seems, at first, to think that an orator should know everything, because he may have occasion to speak on all sort of subjects; and (as Socrates observed before him)† a man can never talk well on a point of which he is not entirely master. But afterwards, because of the pressing necessities and shortness of life, Tully insists only upon those parts of knowledge that he thinks the most necessary for an orator. He would have him at least well instructed in all that part of philosophy‡ which relates to the conduct and affairs of social life. But above all things, he would have an orator§ know the frame of man, both with regard to his soul and body, and the natural tendency and force of his passions;

* *Ac mea quidem sententia, nemo poterit esse omni laude cumulatus orator, nisi erit omnium rerum magnarum, atque artium scientiam consecutus.—De Orat. lib. 1. § 6.* Oratorem plenum atque perfectum esse eum dicam, qui de omnibus rebus possit varie copioseque dicere?—*Ibid.* §. 13. Verum enim oratori quae sunt in hominum vita, quandoquidem in ea versatur orator, atque ea est ei subjecta materies, omnia quaesita, audita, lecta, disputata, tractata, agitata esse debent.—*Lib. iii. § 14.*

† Etenim ex rerum cognitione efflorescat, et redundet oportet oratio; quae nisi subest res ab oratore percepta et cognita, inanem quandam habet elocutionem et pene puerilem.—*De Orat. lib. i. § 6.*

‡ Positum sit igitur in primis—sine philosophia non posse effici, quem quaerimus eloquentem—Nec vero sine philosophorum disciplina, genus et speciem cujusque rei cernere, neque eam definiendo explicare, nec tribuere in partes possumus; nec judicare, quae vera, quae falsa sint; neque cernere consequentia, repugnantia videre, ambigua distinguere. Quid dicam de natura rerum, cujus cognitio magnam orationis suppeditat copiam? De vita, de officiis, de virtute, de moribus?—*Orat. § 4.*

§ Omnes animorum motus, quos hominum generi rerum natura tribuit, penitus pernoscenti.—*De Orat. lib. i. § 5.*—Num admoveri possit oratio ad sensus animorum atque motus vel inflammandos, vel etiam extinguendos (quod unum in oratore dominatur), sine diligentissima pervestigatione earum omnium rationum quae de naturis humani generis ac moribus, a philosophis explicantur.—*De Orat. lib. i. § 14.* Quare hic locus de vita et moribus, totus est oratori perdiscendus.—*Ibid. § 15.*

because the great end of eloquence is to move the secret springs of them. He reckons the knowledge of the laws and constitution to be the foundation of all public discourses; but he does not think a thorough insight into all the particular cases and questions in law to be necessary, because upon occasion one may have recourse to experienced lawyers, whose peculiar profession it is to understand and disentangle such intricate points. He thinks, with Plato, that an orator should be a master of reasoning,* and know how to define, and argue, and unravel the most specious sophisms. He says we destroy eloquence, if we should separate it from philosophy, for then, instead of wise orators, we should have only trifling, injudicious declaimers. He further requires not only an exact knowledge of all the principles of ethics, but likewise that the orator be fully acquainted with antiquity.† He recommends the careful perusal of the ancient Greek writers, especially the historians, both for their style, and for the historical facts they relate. He particularly enjoins‡ the study of the poets, because of the great resemblance there is between the figures of poetry and those of eloquence. In fine, he often declares that an orator ought to furnish his mind with a clear, comprehensive view of things, before he attempt to speak in public. I fancy I could almost repeat some of his words on this subject; so often have I read them, and so strong an impression did they make on my thoughts. You will be surprised to see how much knowledge, and how many§ qualities he requires. “An orator,” says he, “ought to have the acuteness of logicians, the knowledge of philosophers, the style almost of the poets, the elocution and

* Nec vero dialecticis modo sit instructus, sed habeat omnes philosophiae notos et tractatos locos. Nihil enim de religione, nihil de morte, nihil de pietate, nihil de caritate patriae, nihil de bonis rebus, aut malis, nihil de virtutibus, aut vitiis—nihil, inquam, sine ea scientia, quam dixi, graviter, ample, copiose dici et explicari potest.—*Orat.* § 33.

† Cognoscat etiam rerum gestarum et memoriae veteris ordinem, maxime scilicet nostrae civitatis, sed et imperiosorum populorum et regum illustrium—Nescire autem quid antea quam natus sis acciderit, id est semper esse puerum—Commemoratio autem antiquitatis exemplorumque prolatio summa cum delectatione, et auctoritatem orationi affert et fidem.—*Orat.* § 34. Apud Graecos autem eloquentissimi homines remoti a causis forensibus, cum ad caeteras res illustres, tum ad scribendam historiam maxime se applicaverunt. Namque et Herodotus—Et post illum Thucydides omnes dicendi artificio mea sententia facile vicit—Denique etiam a philosophia profectus princeps Xenophon.—*De. Orat. lib.* ii. § 13, 14.

‡ Legendi etiam poetae, cognoscenda historia, omnium bonarum artium scriptores.—*De. Orat. lib.* i. § 34. Est enim finitimus oratori poeta, numeris adstrictior paulo, verborum autem licentia liberior; multis vero orandi generibus socius ac pene par; in hoc quidem certe prope idem, nullis ut terminis circumscribebat aut definiat jus suum, quo minus ei liceat eadem illa facultate et copia vagari qua velit.—*Ibid.* § 16.

§ Non quaeritur mobilitas linguae, non celeritas verborum, non denique ea quae nobis non possumus fingere, facies, vultus, sonus. In oratore autem acumen dialecticorum, sententiae philosophorum, verba prope poetarum, memoria juris consultorum, vox tragoedorum, gestus pene summorum actorum, est requirendus. Quamobrem nihil in hominum genere rarius perfecto oratore inveniri potest; quae enim, singularum rerum artifices, singula si mediocriter adepti sunt, probantur, ea, nisi omnia summa sunt in oratore, probari non possunt.—*De. Orat. lib.* i. § 28.

gesture of the finest actors." Consider now how much application is necessary to attain all this.

C. I have observed, indeed, on several occasions, that some orators, though they have good natural parts, want a fund of solid knowledge. Their heads seem unfurnished, and one cannot but perceive they labour hard for matter to fill up their discourses. They do not seem to speak from the abundance of their hearts, as if they were full of useful truths; but they talk as if they were at a loss for the very next thing they are to say.

A. Cicero takes notice of this kind of people; who live always, as it were, from hand to mouth, without laying up any stock of provision. But the discourses of such declaimers appear always thin and half-starved, whatever pains they take about them. Though these men could afford three months for studying a public harangue, such particular preparations, however troublesome, must needs be very imperfect, and any judicious hearer will easily discern their defects. They ought to have employed several years in laying up a plentiful store of solid notions; and then after such a general preparation, their particular discourses would cost them but little pains. Whereas, if a man, without this preparatory study, lay out all his application upon particular subjects, he is forced to put off his hearers with florid expressions, gaudy metaphors, and jingling antitheses. He delivers nothing but indeterminate common-place notions; and patches together shreds of learning and rhetoric, which any one may see were not made one for another. He never goes to the bottom of things, but stops in superficial remarks, and oftentimes in false ones. He is not able to show truths in their proper light and full extent, because all general truths are necessarily connected among themselves, so that one must understand almost all of them, before he can treat judiciously of any one.

C. However, many of our public speakers get repute by those slight attainments you so much despise.

A. It is true, they are applauded by women and the undiscerning multitude, who are easily dazzled and imposed on; but this repute is very precarious, and could not subsist long, if it were not supported by a cabal of acquaintance, and the zeal or humour of a party. They who know the true end and rules of eloquence cannot hear such empty vain harangues, without satiety, disgust, and contempt.

C. It seems then you would have a man wait several years before he attempt to speak in public; for the flower of his age must be spent in attaining that vast fund of knowledge, which you reckon necessary to an orator, and then he must be so far advanced in years, that he will have but little time to exert his talents.

A. I would have him begin to exert them betimes, for I know very well how great the power of action is. But under the pretence of exercising his parts, I would not have him immediately engage himself in any kind of employment that will take off his mind from his studies. A youth may try his skill from time to time; but for seve-

ral years, a careful perusal of the best authors ought to be his main business.

C. Your judicious observation puts me in mind of a preacher I am acquainted with, who lives, as you say, from hand to mouth, and never thinks of any subject till he be obliged to treat of it; and then he shuts himself up in his closet, turns over his concordance, combefix, and polyanthea, his collections of sermons, and common-place book of separate sentences and book quotations that he has gathered together.

A. You cannot but perceive, sir, that this method will never make him an able, judicious preacher. In such cases, a man cannot talk with strength and clearness; he is not sure of anything he says, nor doth anything flow easily from him. His whole discourse has a borrowed air, and looks like an awkward piece of patchwork. Certainly those are much to be blamed, who are so impatiently fond of showing their parts.

B. Before you leave us, sir, pray tell us what you reckon the chief effect of eloquence.

A. Plato says an orator is so far eloquent as it affects the hearer's mind. By this rule you may judge certainly of any discourse you hear; if an harangue leave you cold and languid, and only amuses your mind instead of enlightening it, if it does not move your heart and passions, however florid and pompous it may be, it is not truly eloquent. Tully approves of Plato's sentiments on this point; and tells us* that the whole drift and force of a discourse should tend to move those secret springs of action that nature has placed in the hearts of men. Would you then consult your own mind to know whether those you hear be truly eloquent? If they make a lively impression upon you, and gain your attention and assent to what they say; if they move and animate your passions, so as to raise you above yourself,† you may be assured they are true orators. But if instead of affecting you thus, they only please or divert you, and make you admire the brightness of their thoughts, or the beauty and propriety of their language, you may freely pronounce them to be mere declaimers.

ARTICLE XIII.

THE PARSON PREACHING AND CATECHISING.‡

BY GEORGE HERBERT.

THE PARSON PREACHING.

THE Country Parson preacheth constantly. The pulpit is his joy and his throne. If he at any time intermit, it is either for want of health; or against some festival, that he may the better celebrate it; or for the variety of the hearers, that he may be heard at his return

* Lib. i. § 5; lib. ii. § 82.

‡ From George Herbert's "Country Parson," 1632.

† See Longinus, § vii.

more attentively. When he intermits, he is ever very well supplied by some able man; who treads in his steps, and will not throw down what he hath built; whom also he entreats to press some point that he himself hath often urged with no great success, that so *in the mouth of two or three witnesses the truth may be more established.*

When he preacheth, he procures attention by all possible art, both by earnestness of speech, it being natural to men to think that where is much earnestness, there is somewhat worth hearing, and by a diligent and busy cast of his eye on his auditors; with letting them know that he observes who marks and who not; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich—"This is for you, and this is for you;"—for particulars ever touch and awake, more than generals. Herein also he serves himself of the judgments of God; as of those of ancient times, so especially of the late ones, and those most, which are nearest to his parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so near them, and even over their heads. Sometimes he tells them stories and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which, though earnest, yet often die with the sermon, especially with country people, which are thick and heavy and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them; but stories and sayings they will well remember. He often tells them, that sermons are dangerous things; that none goes out of church as he came in, but either better or worse; that none is careless before his judge, and that the word of God shall judge us.

By these and other means the parson procures attention; but the character of his sermon is HOLINESS. He is not witty or learned or eloquent, but HOLY:—a character that Hermogenes never dreamed of, and therefore he could give no precepts thereof. But it is gained, first, by choosing texts of devotion, not controversy; moving and ravishing texts, whereof the Scriptures are full. Secondly, by dipping and seasoning all our words and sentences in our hearts before they come into our mouths; truly affecting, and cordially expressing all that we say: so that the auditors may plainly perceive that every word is heart deep. Thirdly, by turning often, and making many apostrophes to God; as, "O Lord! bless my people, and teach them this point!" or, "O my Master, on whose errand I come, let me hold my peace, and do thou speak thyself; for thou art love, and when thou teachest, all are scholars." Some such irradiations scatteringly in the sermon, carry great holiness in them. The prophets are admirable in this. So Isa. lxiv.; *Oh, that thou wouldst rend the heavens, that thou wouldst come down,* etc. And Jeremiah, chap. x. after he had complained of the desolation of Israel, turns to God suddenly, *O Lord! I know that the way of man is not in himself,* etc. Fourthly, by frequent wishes of the people's good, and joying therein; though he himself were, with St. Paul, *even sacrificed upon the service of*

their faith. For there is no greater sign of holiness, than the procuring and rejoicing in another's good. And herein St. Paul excelleth, in all his epistles. How did he put the Romans *in all his prayers*, Rom. 1 : 9 ; and *ceased not to give thanks* for the Ephesians, Eph. 1 : 16 ; and for the Corinthians, 1 Cor. 1 : 4 ; and for the Philippians *made request with joy*, Phil. 1 : 4 ; and is in contention for them whether to live or die, be with them or Christ, ver. 23 ; which, setting aside his care of his flock, were a madness to doubt of. What an admirable epistle is the second to the Corinthians ! How full of affections ! He joys, and he is sorry ; he grieves, and he glories ! Never was there such a care of a flock expressed, save in the great Shepherd of the fold, who first shed tears over Jerusalem, and afterwards blood. Therefore this care may be learned there, and then woven into sermons ; which will make them appear exceeding reverend and holy. Lastly, by an often urging of the presence and majesty of God, by these, or such like speeches—"Oh, let us take heed what we do ! God sees us ; he sees whether I speak as I ought, or you hear as you ought ; he sees hearts, as we see faces. He is among us ; for if we be here, he must be here ; since we are here by him, and without him could not be here." Then, turning the discourse to his majesty,—*"and he is a great God, and terrible ; as great in mercy, so great in judgment ! There are but two devouring elements, fire and water ; he hath both in him. His voice is as the sound of many waters,* Rev. i. ; and he himself *is a consuming fire,"* Heb. xii. Such discourses show very holy.

The parson's method in handling of a text consists of two parts ; first, a plain and evident declaration of the meaning of the text ; and secondly, some choice observations, drawn out of the whole text, as it lies entire and unbroken in the Scripture itself. This he thinks natural and sweet and grave. Whereas the other way, of crumbling a text into small parts (as, the person speaking or spoken to, the subject, and object, and the like), hath neither in it sweetness nor gravity nor variety ; since the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture.

The parson exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will less afterwards ; the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

THE PARSON CATECHISING.

The Country Parson values catechising highly. For, there being three points of his duty—the one, to infuse a competent knowledge of salvation into every one of his flock ; the other, to multiply and build up this knowledge to a spiritual temple ; the third, to inflame this knowledge, to press and drive it to practice, turning it to reformation of life, by pithy and lively exhortations ;—catechising is the first point, and, but by catechising, the other cannot be attained. Be-

sides, whereas in sermons there is a kind of state, in catechising there is an humbleness very suitable to Christian regeneration ; which exceedingly delights him, as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification ; for in preaching to others, he forgets not himself, but is first a sermon to himself, and then to others ; growing with the growth of his parish.

He useth and preferreth the ordinary church catechism ; partly for obedience to authority, partly for uniformity sake, that the same common truths may be everywhere professed ; especially since many remove from parish to parish, who like Christian soldiers are to give the word, and to satisfy the congregation by their catholic answers. He exacts of all the doctrine of the catechism ; of the younger sort, the very words ; of the elder, the substance. Those he catechiseth publicly ; these privately, giving age honour, according to the apostle's rule, 1 Tim. 5 : 1. He requires all to be present at catechising : first, for the authority of the work ; secondly, that parents and masters, as they hear the answers proved, may when they come home either commend or reprove, either reward or punish ; thirdly, that those of the elder sort, who are not wellgrounded, may then by an honourable way take occasion to be better instructed ; fourthly, that those who are well grown in the knowledge of religion, may examine their grounds, renew their vows, and, by occasion of both, enlarge their meditations.

When once all have learned the words of the catechism, he thinks it the most useful way that a pastor can take, to go over the same, but in other words ; for many say the catechism by rote, as parrots, without ever piercing into the sense of it. In this course the order of the catechism would be kept, but the rest varied ; as thus, in the creed—"How came this world to be as it is ? Was it made, or came it by chance ? Who made it ? Did you see God make it ? Then are there some things to be believed that are not seen ? Is this the nature of belief ? Is not Christianity full of such things as are not to be seen, but believed ? You said, God made the world ; who is God ?"—and so forward, requiring answers to all these, and helping and cherishing the answerer, by making the question very plain with comparisons, and making much even of one word of truth contained in the answer given by him. This order, being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the catechised will at length find delight ; and by which the catechiser, if he once get the skill of it, will draw out of ignorant and silly souls even the dark and deep points of religion. Socrates did thus in philosophy, who held that the seeds of all truths lay in everybody ; and accordingly, by questions well ordered, he found philosophy in silly tradesmen. That position will not hold in Christianity, because it contains things above nature ; but after that the catechism is once learned, that which nature is towards philosophy, the catechism is towards divinity. To this purpose, some dialogues in Plato were worth the reading, where the singular dexterity of Socrates in

this kind may be observed and imitated. Yet the skill consists but in these three points; first, an aim and mark of the whole discourse, whether to drive the answer, which the questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easy framing the question even containing, in virtue, the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating the thing by something else, which he knows; making what he knows to serve him in that which he knows not. As when the parson once demanded, after other questions about man's misery, "Since man is so miserable, what is to be done?" and the answerer could not tell; he asked him again, what he would do if he were in a ditch. This familiar illustration made the answer so plain, that he was even ashamed of his ignorance; for he could not but say, he would hasten out of it as fast as he could. Then he proceeded to ask, whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtless the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushel, leaven, boys piping and dancing; showing that things of ordinary use are not only to serve in the way of drudgery, but to be washed and cleansed, and serve for lights even of heavenly truths. This is the practice which the parson so much commends to all his fellow-labourers; the secret of whose good consists in this, that at sermons and prayers men may sleep or wander, but when one is asked a question, he must discover what he is. This practice exceeds even sermons in teaching; but, there being two things in sermons, the one informing, the other inflaming, as sermons come short of questions in the one, so they far exceed them in the other. For questions cannot inflame or ravish; that must be done by a set and laboured and continued speech.

ARTICLE XIV.

THE RESPONSIBILITIES OF THE PREPARATORY
COURSE.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

ISSUED BY THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1852.

DEAR BROTHER IN CHRIST:—Among the agencies which it is the privilege of the Board of Education to employ, in endeavouring to advance your best interests, is that of addressing a pastoral letter; and we pray that the Spirit may sanctify the truth he may permit us to bring at this time and in this form to your consideration. The *connexion of the preparatory course with your future career*, together

with *some of the responsibilities and duties* resulting therefrom, are the topics on which are offered a few brief hints.

I. It is a certain fact that there is a connexion between your preparatory and future course in life.

The power of habit proves this connexion: and in this principle of our nature how abiding a strength! Dispositions are now being formed, habits of action nurtured, and a standard of life established, which are to exert lasting and powerful influences. "Father," inquired a child, "what kind of a man am I to be?" "Very much the same kind of a man as you are a boy," was the reply. The habits acquired in early life are prophetic of our future destiny. Exceptions prove the general rule; and the demonstrations of what has been called our *second nature* possess an authority not easily overthrown. The student rarely becomes a different man from what he was in his early course.

The influence of training throws light upon this same idea. The processes of education are among the most direct and controlling in the formation of character. Much active influence is at work in academies, colleges, and theological seminaries! The recitations, the prayers, the intercourse of the preparatory period—all its incidents, trials, duties, sins, efforts—are the unconscious occasions of developing and fixing, of exciting and retaining, the traits which are seen throughout the whole future life.

All the *analogies of the Divine government* conspire to enforce the solemn truth. Is there any connexion between sowing and reaping in the natural world? Not more than between the seed-time of youthful acquisition and the harvest of matured character. The axiom that "eternity depends upon time," includes the influence of early discipline upon after years. Providence would invalidate its laws, if the issues of the preparatory course failed to correspond with the promises and threatenings of its beginning.

Accordingly, *experience and observation* declare, that young men commonly convey with them, through life, the characters formed in the college and seminary. More than twenty years ago, Dr. Miller said, "Mark my words; that young man will never do anything in the ministry;" and the sifting of a quarter of a century made the sad prophecy a hopeless reality. Who expects to gather grapes from thorns? When did human observation falsify the union between the means and the end, or break up the connexion between causes and their results? The ministers who have left the seminaries of our Church, and are now engaged in active duties, will ordinarily recognise in their own Christian experience no *essential* change of general character. There has been improvement, where the elements existed in earlier life; but the progress actually made has not varied materially from what might have been foretold by a shrewd observer of human nature.

II. The certainty of this connexion between the present and the

future, suggests the *solemn responsibilities* resting upon yourself and every student, at this period of his course.

As an *individual* you have personal responsibilities to improve, to the utmost, all your opportunities. The solemnity of present scenes has an awakening power which should not find *you* asleep. Every day, every moment, is weaving into the texture of life, forms and materials which will never be wrought out again. You are now deciding the most important questions which will ever occur for your intelligent consideration. Momentous personal interests are at stake both for time and eternity, both as an individual Christian and as a minister of the word. In short, the relation of the present to the future summons every student to mould his character according to the highest standard of Gospel truth.

There are also responsibilities flowing from your *relation to the Church*. The spiritual welfare of others is depending upon your present aims and acquisitions. If, in the language of Whitefield, "a dead clergy make a dead people," it is no less true that a feeble, inefficient, and stand-still clergy, or one that is active, zealous, and faithful, will leave characteristics for evil or for good, on the present, and even future generations. The Church has done much to prepare you for her service, at the institutions whose advantages you have enjoyed, and through the instructors set over you in the Lord; and it is reasonable to expect adequate returns for her parental care. Little do young men realize what the Church is expecting of her candidates, in character and in service. The students of such instructors and of such a Church should be men of no ordinary stamp. Their influence is to be felt far and wide throughout our bounds, not only in their own congregations, but in Presbyteries, Synods, and General Assemblies. The whole world, indeed, has an interest in ministers of the Gospel. Eight hundred millions of souls will be more or less affected by their spirit, influence, and conduct. Your *public* responsibilities, therefore, are very great.

The responsibilities of a student in his relation to *God's glory*, should affect his heart. Do you love your Creator, Preserver, and Redeemer? Is Christ precious to your soul? Is it your meat and drink to do the will of God and to glorify your Father in heaven? Such is the influence, then, of present efforts upon your future power of serving, that, if remiss now, you will suffer a loss which no tears or zeal can hereafter supply.

Responsibilities, solemn and various, are pressing you to use to the utmost, the privileges and opportunities of your preparatory course.

III. There are two points which, in view of the responsibilities resulting from the relation of the present to the future, seem to require special attention. We refer to your examination of your Christian character and of your call to the ministry.

1. Christian character presupposes a vital union to Christ by faith.

Whether this union has been truly formed, and whether, if formed, it is bearing appropriate fruits, are questions, whose present decision has far-reaching results. It is not very likely that a person who goes through his preparatory course with a hard, impenitent heart, will be undeceived afterwards. What, then, dear young friend, is the ground of hope that your sins are pardoned? Do not, we beseech you, carry the terrific burden of impenitence, or of doubt, into the active scenes of life. In the language of Andrew Fuller, "If it be a matter of doubt with you, whether you be truly converted, far be it from me to endeavour to persuade you that you are so. Your doubts may be well founded, for aught I can tell; and supposing they should be so, the door of mercy is still open. All the blessings of the Gospel are freely presented for acceptance to sinners. Sinners, whatever may have been their character, have a complete warrant to receive them; yea, it is their duty to do so, and their great sin if they do not." Now is the time to settle this point, if unsettled. It was a remark of the late Dr. Alexander, that in his judgment, there had been frequently instances of students in the Seminary, who were unconverted. Look well, therefore, to your personal interest in Christ; for without piety the greatest natural gifts are but snares. Whitefield said, that "accomplishments in an unsanctified heart only make a man a more accomplished devil." It is awful to enter the ministry without grace; and the more awful, because under such circumstances, so few ever arrive at a knowledge of the truth.

But, if a true child of God, remember that, as your present piety is, in a good degree, to be the measure of your future attainments, it is your duty to aim at greater things. "Work out your salvation with fear and trembling;" "press toward the mark;" be not satisfied with any progress already made. The character of your religion through life will partake of the prevalent spirit now. Let Christ, in the glory of his person, the purity of his example, and the power of his offices, be more frequently in your contemplations. It is not profitable to be engrossed with marks and evidences, to the too great exclusion of a direct communication between the soul and the Saviour.

"These," says old Robert Blair, "though in their own place, may, and do, prove useful to our faith and living thereby, yet, if we offer to make all of these, or any of these, the object for our soul to rest or rely upon, in order either to our salvation, our sanctification or outgate from trouble, they are not able to support or bear up the weight." Look to Jesus, the author and finisher of our faith; pray fervently; read the Bible attentively; "it is not so much by remembering our past religious experience that we shall obtain satisfaction, as by renewed exercises of grace." It is not an exaggeration to say, that, much as the Church needs an increase in the number of her candidates, her greatest want is an increase in the quality of their graces. Endeavour, therefore, to let your light shine in the fervent glow of consistent piety.

2. Every pious man is not called to the ministry. There are per-

sons who keep out of the ministry, who ought to enter in, as well as those who enter in, who ought to keep out. It is indispensable to be "fully persuaded" respecting a call to the ministry by the Spirit of God, before beginning a course of preparation for its duties. And after the preparation has commenced, it is well to re-examine a point, having so important a bearing on private and public interests. What, then, is the ground of your belief that God has called you to the ministry? Are you clearly in the path of duty? On this subject, we beg leave to refer you to a candid and able article in the first volume of "Home, the School, and the Church."

If hopefully called to the ministry by the Spirit of God, it is important to examine your gifts and qualifications with particular reference to the fact, that these will ever depend materially on the character of your present attainments. How much zeal should be enlisted in equipping yourself thoroughly for the vast work you have undertaken! Latin and Greek and Hebrew are useful only as they discipline and fit you for the understanding of the Scriptures. The age demands more than ordinary mental accomplishments, a greater range and a profounder depth of learning than ever before. But the power of the ministry is, after all, not in the resources of human wisdom, but in the peculiar grace which God only can impart. "The Spirit of the Lord is upon me, and he hath anointed me to preach the Gospel to the poor." Is he zealous, apt to teach, and self-denying, are more important questions than Does he understand Hebrew and all knowledge? Is he willing to follow Christ, to go anywhere, to seek not his own, to condescend to all classes, to spend and be spent, to beseech men day and night with tears? Has he a compassionate spirit; does he labour in season and out of season; is he enterprising in his plans of usefulness; does he care for the heathen; is he a friend of education; does he take an enlarged view of the wants of the world; does he feed the lambs; is he a man of prayer? Such questions as these reveal the true power of an ambassador of Christ. And we beseech you not to overlook the divine spirit of your profession in labours to secure its literary accompaniments, however necessary the latter may be. The former is infinitely more vital to your success. And as both are through life to be so closely connected with your present attainments, may you exercise yourself diligently and under the divine guidance, in cultivating the true *spirit* of one "anointed to preach the Gospel to the poor," and the *qualifications* of one "thoroughly furnished" for his work.

Commending you with Christian affection to the Lord of the harvest,

We are your fellow-servants,

C. VAN RENSSELAER,

WM. CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

ARTICLE XV.

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep
 Our hearts in apathy, our eyes in sleep :
 The dull will yawn, the chapel-lounger doze,
 Attention flag, and memory's portals close.

It should be warm ; a living altar coal,
 To melt the icy heart and charm the soul ;
 A sapless, dull harangue, however read,
 Will never rouse the soul, nor raise the dead.

It should be simple, practical, and clear ;
 No fine-spun theory to please the ear ;
 No curious lay to tickle lettered pride,
 And leave the poor and plain unedified.

It should be tender and affectionate,
 As his warm theme who wept lost Salem's fate ;
 The fiery law with words of love allayed,
 Will sweetly warn, and awfully persuade.

It should be manly, just, and rational ;
 Wisely conceived, and well expressed withal ;
 Not stuffed with silly notions, apt to stain
 A sacred desk, and show a muddy brain.

It should possess a well-adapted grace,
 To situation, audience, time, and place ;
 A sermon formed for scholars, statesmen, lords,
 With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
 Like Paul's at Corinth, Athens, or at Rome.
 Let some an Epictetus or a Sterne esteem !
 A bleeding Jesus is the Gospel theme !

It should be mixed with many an ardent prayer,
 To reach the heart, and fix and fasten there ;
 When God and man are mutually addressed,
 God grants a blessing, man is truly blest.

It should be closely, well applied at last,
 To make the moral nail securely fast ;
 "Thou art the man," and "thou" alone—wilt make
 A Felix tremble and a David quake ?

ARTICLE XVI.

ADVICE TO A YOUNG MINISTER.

[The late Dr. Alexander, who was exceeded by none in sound practical wisdom, gave the following counsels to a pupil who had left the Seminary and gone into the active duties of the ministry.]

Princeton, June 21, 1838.

WHILE you remain at home, I would advise you to spend much of your time in making yourself familiar with the English Bible, and also read a portion of the Greek Testament. Compose one good sermon every week; and set down such texts in your common-place book, as strike you at any particular time, with such a division and leading thoughts as occur; and when you insert a text, leave room for a few leading thoughts or illustrations, to be added from time to time. Spend an hour or two each day in carefully reading the writings of some able theologian. The particulars mentioned will be sufficient for your morning occupation.

In the evening, when at home, read history, ancient and modern. Cultivate an acquaintance with the best English classics. Read them with some regard to your own style. And if you have a strong predilection for any branch of science, literature, or theology, indulge it, at least to a certain extent, and endeavour to make yourself eminent in that department. Make some experiment in writing paragraphs for the periodical press, or in composing a tract. By writing a good evangelical tract, you may be the means of more good than by preaching all your life; for that would live when you were dead.

Do not be idle in the exercise of the ministry which you have received. Your commission reads: "Be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." Carry the Gospel to the ignorant in the suburbs and vicinity of B——. Seek a blessing and expect a blessing on your labours. Make use of this resting-time to cultivate piety in your own heart; endeavour to keep up communion with your God and Saviour. Be much in meditation, self-examination, learn more and more the wisdom of self-denial. Beware of being guided and governed principally by a regard to your own ease or emolument. For Christ's sake be willing to encounter difficulties and to endure privations. Think much of the worth of the soul, and exert all your energies to rescue sinners from ruin. Be not afraid to go to any place where Providence opens the way. Be sure to mark the leadings of Providence towards you, and to follow the path indicated. If you, through inattention and selfish affections, take a course different from that indicated, you will get strangely entangled and bewildered in your pilgrimage, and may never enjoy comfort or be of much use in the world. Through God's blessings we are all well.

I am, affectionately, yours, &c.

ARTICLE XVII.

QUESTIONS FOR SELF-EXAMINATION.

CHIEFLY EXTRACTED FROM AN OLD WRITER.

1. WHAT is my great design in giving myself to study, and what is my daily view and purpose in pursuing it?

2. Have I entirely given up myself to our Lord Jesus Christ, to serve him unreservedly and supremely?

3. Do I every day seek direction and blessing from God in all my studies?

4. In labouring after knowledge in human sciences, do I always make the service of Christ my supreme design?

5. Do I pursue my studies daily as one that must give account of my time and of all my advantages?

6. How many hours have I this day spent in study, or for the pursuit of knowledge, allowing for the great maxim, that to pray well is to study well?

7. Do I pursue practical divinity as well as the knowledge of doctrines and controversies?

8. Am I solicitous that my soul may grow in grace by every increasing degree of Christian knowledge?

9. Do I choose my company by their seriousness, as well as by their ingenuity and learning?

10. Do I take constant care to avoid all company which may be dangerous to my morals or to my studies?

11. Have I been in any company where I have received good myself, or done good to others?

12. Have I indulged myself in anything so as to put my mind out of frame for evening worship?

13. Have I suffered anything to carry away my heart from God, so as to make me neglect devotion, or perform it in a slight or careless manner?

14. Do I watch against all evil appetites and passions, and endeavour to subdue them early, that I may learn by my own experience, and teach others by my own example?

15. Am I ever seeking the spiritual good of all around me?

ARTICLE XVIII.

OUR STATISTICS, AND PRAYERS.

CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1852.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,
February 11th, 1852.

THE General Assembly of the Presbyterian Church, at their sessions in St. Louis, recommended the observance of the last Thursday of February as a day of special prayer for the conversion of youth in literary institutions, and for the increase of the ministry. The resolution is in the following terms:

Resolved, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by divine grace for the work of the ministry.

The Board of Education, impressed with the conviction that much depends upon the observance of the day among our churches, and especially upon *regular and persevering habits of prayer* for the objects specified, earnestly and respectfully ask attention to the accompanying statements.

It is computed that there are, in round numbers, at least 10,000 youth pursuing their studies in Colleges in the United States, and 5000 in Law and Medical schools. The number who are connected with the classical academies, or high seminaries of learning is very great. In the State of New York the total number, male and female, in the *public* academies is about 27,000, and in the whole country not less probably than between 100,000 and 150,000. A very large number, therefore, of the youth of our land are in a course of liberal or professional training. Of the 15,000 in our Colleges, and Law and Medical schools, three-fourths are supposed to be "without hope and without God in the world."

It is obvious that the Church is under solemn responsibilities to use all the means in her power to bring this class to the knowledge of our Lord Jesus Christ. Their claim to special attention arises both from their *numbers* and their *influence*. So many educated minds must exert an immense power, for good or evil, on society. They supply the learned professions, and constitute the main portion of our legislators, judges, and prominent men in the various relations of life.

But an additional motive for prayer and effort to obtain the blessing of God upon the youth in our institutions of learning, is that they furnish ministers for the sanctuary. As the Gospel must be preached to every creature, the means of fulfilling this great duty must engage the most earnest solicitude of the Church. An impression prevails

that the number of candidates for the ministry in the Presbyterian Church is not increasing in the ratio demanded by the fields which are ripe for the harvest. A consideration of this subject in its statistics and obligations is appropriate to the occasion.

The following table shows the number of new students in the different Theological Seminaries of the Presbyterian Church for the last ten years.

Date.	New Students Annually.	Do. for five years.
1842	88	
1843	92	
1844	108	
1845	101	
1846	120	504
1847	108	
1848	95	
1849	115	
1850	109	
1851	88	510

These statistics show that, whilst the number of our new theological students has varied somewhat from year to year, the number at the end of ten years is very much the same as at the beginning. The total number for the first five years is 504, whilst for the second five it is only 510.

The following table shows the number of candidates under the care of the Board of Education for the last five years.

	Whole number in all stages of education.	New in all stages of education.
1847	408	96
1848	377	60
1849	378	72
1850	384	82
1851	388	88

The same result of *no increase* of candidates appears. And the Board apprehend this year a still farther diminution, grounded on the fact that thus far the number of new students is *considerably* less than last year, there being only 50 new candidates against 70 during the corresponding period of the year.

These statistics establish the fact that the number of our theological students has been stationary for five years and upwards. It does not follow that the number of our ministers is stationary; there is, on the contrary, a steady increase, as is well known; the number of our ordinations being yet considerably more than the deaths. But the *rate* of increase cannot advance, whilst the number of students remains the same, but must after a time diminish on account of the natural increase of the deaths.

The annexed table gives the number of *ordinations* in the Presbyterian Church for a series of ten years.

	1842—'43—'44—'45—'46—'47—'48—'49—'50—'51.
Ordinations,	68, 51, 69, 64, 78, 94, 61, 62, 64, 87.

The ordinations during the first five years, from 1842 to 1846 inclusive, are 330; during the second five years, from 1847 to 1851 inclusive, they are 338—showing that during the last five years there has been no perceptible increase in the number of our ministers. The large increase of ordinations in 1851 appears to be owing to accidental causes, and not to any increase of students, as the preceding tables prove.

The same result appears, if we examine the aggregate of ministers on the Minutes of the General Assembly.

	Ministers.	Annual Increase.	Increase for five years.
1842	1816	95	
1843	1434	118	
1844	1523	89	
1845	1562	39	
1846	1647	85	426
1847	1713	66	
1848	1803	90	
1849	1860	57	
1850	1926	66	
1851	2027	101	380

Instead of an increase in the rate of progress in favour of the last five years, it is the very reverse. There is a decrease.

The question, then, is this: Ought not the Church to aim at a greater accession of ministerial strength? Ought there not to be an *increase* of students? In thirty years, the number of our theological students has doubled, whilst in the last five years it has remained about the same. Is this right before God?

Is it right in view of the fact, that during these five years, our communicants have increased more than 30,000, or from 179,453 to 210,306?

Is it right in view of the fact that about 500 of our churches are vacant, embracing about 20,000 communicants, and 50,000 hearers?

Is it right in view of the fact that the population of the United States has increased during this period to the amount of two and a half millions of souls?

Is it right in view of the fact that Texas, Oregon, California, and New Mexico, embracing one million and a quarter of square miles, have been added to our home missionary field, already waving with unreaped harvests?

Is it right in view of the fact that we have only 58 ministers upon heathen soil, and that our foreign missions call for enlargement on each of the four continents of the globe?

Is it right in view of the fact that Providence has given to the Presbyterian Church a position of influence and responsibility, requiring the exercise of her most sacred energies to preserve her rank among "the sacramental host of God's elect?"

Is it right in view of the fact that the powers of darkness are rallying their strength with desperate vigour, and have never showed a more disciplined organization for evil?

Is it right in view of the fact that the millennium is nearer than when we first believed, and that every Christian and every Church is bound to increase in holy strength "so much more as ye see the day approaching?"

No ! It cannot be right that there should be no element of progress in the number of theological students in such a Church as ours, and at such a time as this. If ever there were five years when theological students ought to have been increasing in number, and increasing rapidly, they are the five whose mournful record is adverse to the pious devotion of the youth of the Presbyterian Church. The present state of things may justly excite apprehension. It is no satisfaction that we are not worse off than others—that our condition is even better than that of some of our sister churches. In all things we come short ; and if we would have a ministry of greater numbers and of greater power, there must be more attention to the use of the means ordained of God for so great ends.

II. Having thus considered some of the facts relating to our present position as a Church, and shown to some extent the inadequate numbers of our ministry, let us inquire into the *hopefulness of prayer as a means of relief*.

Without undertaking to discuss the principles of prayer, and of its power, the Board will particularly refer to some *facts* which have a bearing upon this interesting subject.

The Providence of God gives decisive testimony to the relation between prayer and its answer—between prayer to the Lord of the harvest and the sending forth of labourers *by* the Lord of the harvest.

First, let it be borne in mind that the great mass of all who enter the ministry appear to have been consecrated, prayed for, and trained up for it by the blessing of the Spirit upon faithful care. The statistics of one of our Theological Seminaries, gathered a short time since, presented the following result :

Of 101 students, 71 had *both* parents *pious*.
28 had *one* parent *pious*.
7 had *neither* parent *pious*.

Thus, out of the whole number who answered the inquiries, only *seven* were under influences which rejected *prayer* and Christian training. Of the mothers 91 were pious ; of the fathers, 74. Without this religious family power, cultivated by prayer, how few of these children would, humanly speaking, ever have entered the ministry ?

In the second place, the revivals of religion in schools, and colleges, and churches, show that, at seasons when God's people are importunate in prayer, large numbers of pious youth enter the ministry. The first revival at Princeton College in 1757, under the labours of the Tennents and their brethren, was sanctified by the sending forth of many labourers into the harvest. A few years later, in 1762, another powerful work of grace ensued with similar results. About one-half of the students in college, then a little over a hundred, are believed

to have been converted. Under Dr. Witherspoon's administration, two-thirds of one of the classes gave themselves up to the preaching of the word. In the great revival during Dr. Green's administration, in 1815, a large number of the students were converted, and some of the greatest men in our own and in other churches entered the sacred profession. Hampden Sidney College witnessed in the days of Smith and Graham, a revival which raised up for the ministry in Virginia some of the noblest servants that have ever blessed Zion, men who preached the Gospel far and wide, and who were the honoured instruments in conveying it beyond the Alleghanies. Washington College, both in Virginia and Pennsylvania, and particularly Jefferson, have witnessed works of grace among their precious youth, whose memorials are in heaven. Centre College in Kentucky, and Oakland in Mississippi, have experienced interesting seasons of revival; while of late years Oglethorpe University in Georgia, Hanover College in Indiana, and the Miami University in Ohio, have been blessed in an uncommon manner in sending forth accessions to the sanctuary. If we go beyond the bounds of our own Church, similar facts, frequently on a large scale, encourage effort and prompt to prayer. In fourteen of the twenty revivals which occurred in Yale College, during the century ending 1841, more than five hundred students were hopefully converted; and it has been computed that, of the whole number of its graduates who have entered the ministry, one-half date their conversion to the period of their collegiate course. The providence of God clearly reveals to the Church that when special supplications have been put forth to promote the cause of religion in institutions of learning, large numbers of young men have been often led to Christ and sent forth into his ministry.

In the third place, the blessing of God has in a particular manner followed the observance of the Concert of Prayer for Colleges. In 1850, the revival of religion at Princeton College, as precious a work of grace, perhaps, as any that preceded it, occurred in close connexion with the prayers and efforts resulting from the solemn keeping of the last Thursday of February, as recommended by the General Assembly. The remarkable revival at Hanover College, which was in progress during February of last year, received an important impulse by the religious solemnities of the same occasion. Other colleges, as Jefferson, Oglethorpe, Yale, Amherst, have borne witness to the same gracious coincidence. The immediate answer, recorded in the experience of the prophet, has been not unfrequently returned to the supplications of God's people, even "whilst they were speaking, and praying, and confessing their sin and the sin of the people Israel, and presenting their supplication before the Lord, their God." "It came to pass before they called that God answered, and while they were yet speaking he heard."

The providential argument in favour of praying to the Lord of the harvest is, in all its aspects, one of exceeding interest and encouragement. It verifies the general promise: "If ye being evil, know how

to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Pray ye the Lord of the harvest that he will send forth labourers into his harvest."

In conclusion, the attention of our ministers is invited to one point—whether prayer to the Lord of the harvest ought not to be *included in the stated service of the sanctuary* and of the prayer meeting? Unless this whole subject is elevated in the thoughts and feelings of the people to its true and solemn importance, no real improvement can be expected. Among the means adapted to produce, under God, a permanent progress in our Church in the number and strength of its ministry, none is so essential as prayer—private prayer, social prayer, and public prayer; each in its proper season; in the closet, the lecture-room, and the church. And in order that prayer may not be neglected elsewhere, let it be steadily uttered in the church by the voice of the servant of "the Lord of the harvest," guiding the supplications of the worshipping assembly on the day of sacred rest.

On behalf of the Board of Education of the Presbyterian Church,

C. VAN RENSSELAER,

Corresponding Secretary.

ARTICLE XIX.

THE CHURCH'S DUTY TO RAISE UP AND SUSTAIN THE MINISTRY.*

BY GEORGE POTTS, D.D., OF NEW YORK.

THE observance of a day of special prayer for the increase of candidates for the ministry takes for granted our belief of certain truths, as, for example:

1. That the extension of the Gospel is infinitely desirable.
2. That the *preaching* of the Gospel—and, of course, a ministry specially designed and set apart for the purpose—is not a human, but a divine arrangement.
3. That it has vindicated its divine authority by its effects on society.
4. That a sound education, moral and intellectual, is necessary to give to this ministry its highest efficiency.
5. That an increase of able and faithful labourers is desirable at the present time.
6. That we are not to expect such an increase by miracle—but by instrumentalities which God has himself pointed out.

* This Address was delivered by appointment of the Presbytery of New York, at a meeting held in the First Church, N. Y., on the day of special prayer, in February last, for the blessing of God on our institutions of learning. It is published, by request of the Editor, in this Magazine.

7. And finally—overtopping and crowning all these, we take for granted that other great truth—conspicuous in the word of God and confirmed by the experience of the Church in all ages—that in the beginning, the continuance, and the ending—the absolute dependence of the Church, in respect to the character and number of its ministers, is *God*. “Pray ye the Lord of the Harvest that *He* will send forth labourers.”

Let these first principles penetrate deeply into the heart of the Church, and we shall find them revealing themselves in a *devout activity*, which is the highest form of spiritual life. I say *devout activity*—for activity without devotion—or devotion without activity—will always show that the Church does not properly recognise the relation of means and ends—and the dependence of both upon God. If it be a sad thing to see zeal that works in forgetfulness of the truth, that it is God who worketh to will and to do, on the other hand, it is equally deplorable to see *prayer* separated from labour, and exhausting its sense of responsibility in words. To wait on God—and to work for God—always to wait and always to work—this is the true proportion of Faith: this makes the *activity* of the people of God, humble, trustful, and strong only in God and in the power of his might, and, on the other hand, it makes the *devotion* of the Church a fruit-bearing, self-denying, labouring, and giving principle, which proves and perfects its Faith by its works.

You, my dear friends, have been often taught this connexion between prayer and effort—we need not reason with you as to its justice. You do not need that I should inculcate the propriety, and, indeed, necessity of presenting yourselves in the attitude of devout suppliants and consistent operatives, ready to spring up to any work, to any use of appropriate means which will bear upon the end we pray for—the multiplication of able and faithful men who shall preach the word with the blessing of God. Except it be in this spirit, we had better not pray. If we want Pauls, Luthers, Whitefields, Alexanders, raised up—we must not only pray for them, we must do our best to take hindrances out of the way of their appearing, and, when they appear, encourage and sustain them. Perhaps they may be in embryo, in some of our families, or schools and colleges;—perhaps they are now in some obscure occupation;—we are to do our best to encourage them to come forth, and by our family instruction—by our magnifying the work of the ministry—by our earnest interest for them—by our direct and indirect influence—we must remove obstructions, and provide means for their ultimate engagement in the work of the Lord. This is what the Church must do, and what *consistent prayer* to the Lord of the Harvest pledges her to do, in reference to the object which convenes us. To be consistent (and God abhors a wilful inconsistency between our words and our acts), we must not only pray that labourers may be sent forth, but we must do what we can to promote their going forth.

You will find the key to these remarks in the fact that one, and,

I think, a principal reason, why it has become necessary to make a special appeal to the Lord of the harvest, is, that there has been a gradual but steady diminution in the number of candidates for the ministry, in several denominations, our own among them; a diminution the more alarming when the growth of the nation is taken into account. Is there any cause which will account for this, and which can and ought to be removed out of the way?

I believe there *is* one which is operating powerfully, and to it I will confine these few remarks. I believe that when God has raised up the promised instrumentality, the Church has not accepted it with a grateful spirit; has not prized it, has not done her best to support and strengthen it. I do not say, that this is the *sole* explanation of the remarkable fact, that so many youth of the Church—and those, too, consecrated to God by their own profession of faith—are seen actually turning aside from the ministry of reconciliation and engaging in other pursuits. But—why is this? Why, when the rough material is provided, is it not hewn and carved for the beams of the sanctuary, instead of being applied to other uses? Admit that Christian parents are much at fault in not impressing a higher type of piety upon sons, admit that the prospect of worldly aggrandizement in other directions is attractive—I think, if we look further, we shall find that the defective support which the Church affords to her ministry (I speak of the Church generally, and not of exceptional instances), contribute *very* powerfully to loosen the sense of obligation from the minds of both parents and sons. If the Church has said in acts, more powerful than words—we will not sustain the ministry when we have it—it need not wonder if it should soon be without it. Let the Church undervalue God's gifts, and they will be withdrawn. The candlestick will be removed out of its place, if we do not prize its light.

Do any say, a self-denying, self-sacrificing spirit, a spirit that aims not at the honours or wealth of the world, should characterize the ministry. Granted. But is there not a counterpart to this truth? namely, that they who preach the Gospel should live of the Gospel; and that they who starve their oxen will not soon have oxen to tread out their corn. We are not to expect that God will suspend the influence of one set of causes, in favour of another. The laws of His kingdom are even in their bearings. Duties are reciprocal. A faithful Church, doing its duties to its ministers—praying to obtain them, supplying their reasonable wants—supporting them in their fields of labour at home or among the heathen—will never, never want labourers of the *right* spirit, lovers of the work—for even then those who offer for the work, saying, “here are we, send us,” will have to exercise a large degree of self-denial. But, on the other hand, every attempt to throw the burden of self-denial off the shoulders of the many, upon the shoulders of the few, will be followed by the frown of God.

Let the Church, then, not forget to examine itself to-day in

respect to this very thing, and ask, Are we doing, and giving, and praying, in a consistent spirit? Let individuals ask, whether, in respect to their own pastor, or the distant frontier or foreign missionary, they have done their duty in furnishing them, not the luxuries, but the comforts and necessities, of life? My friends, I tell you that God has been better to the Church than it deserves, in supplying so large a number of self-denying men, to work in the hot sun, upon the high places and low places of the field, although they knew beforehand that comparative obscurity and poverty must be their lot through life. I feel it to be right that we should *magnify our office*, by affirming, that the same amount of talents and energies applied in other directions would enable many of these to reach distinction and wealth. We refer to this fact, because it *glorifies the grace of God*, who has continued to supply our harvest-field with labourers, in spite of the fact that so many of them have been half-fed, half-clothed, half-provided with the fair amount of facilities for their work. Yes! even from the midst of the stinted supplies, the worldly discomforts and pitiable struggles of many a pastor's family, He has raised up a son to follow in his father's track, with the probability of inheriting his father's trials and deprivations. It is right that we record the striking fact that a large proportion of our present ministers are themselves the sons of ministers.

But this will not always continue to be so. An ill-sustained ministry will, by and by, fail to have successors competent to their work. In many cases, the burdens are already too heavy; nor can the delinquent Church complain, if, seeing the state of the case, parents shrink from offering sons, and sons from offering themselves, sacrifices to a life of distracting, disheartening, belittling, and sometimes agonizing, struggles with poverty.

If I have dwelt on this, it is because we must remember *this* as among the lets and hindrances to our prayers on this occasion. May we not fear that this which now letteth will let until it be taken out of the way? And if so, if we pray now for an increase in the ministers of the Gospel, must we not pray also that this hindrance may be taken out of the way, and do all that lies in our power to put it out of the way? When we pray that God would descend in his grace upon our assemblies of young men, and incline their hearts to ask, as Paul did after his conversion, "Lord, what wilt thou have me to do?" we must either expect them to walk blindly into the work, or knowingly to plunge into the work in spite of the unwelcome reception they will meet with when they enter on their labours. Yes, dear friends, we must pray not only for labourers, but for a suitable welcome and a competent encouragement at least from Christian professors. We must not expect any longer to find men who will offer to go on *our* warfare on their own charges.

And it is not one of the least of the happy effects we look for from the observances of this day, that it will turn the attention of the Church to this, among the other hindrances to the success of her

prayers. It is one of the blessed characteristics of sincere prayer, that it reacts benignly upon the petitioner, and tends to create a deeper feeling of the value of the objects prayed for. This day of prayer, we may trust, will be blessed to the suppliant Church by awaking attention to the relations of the ministry to the Church, and of both to the nation and the world. We trust it will call this subject up before delinquent congregations who are stinting their ministers,—before church sessions and presbyteries who ought to be all alive to the alarming facts of the case,—and before our more favoured and wealthy congregations, who must help those weaker churches who are really unable to sustain a minister. It will, we hope, increase everywhere within our borders the conviction that the ordinance of the ministry holds a large place in the plans of the blessed Head of the Church, and that it is as his representative that it claims to be heard, and revered, and sustained. It will serve to present to the eye of God's people the magnitude of the desolations to be reached, and the interests to be affected, by the presence or absence of a faithful and able ministry. It will recall facts too lightly regarded,—namely, that the harvest-field is the world; that salvation hangs upon a preached Gospel; that the land in which we dwell, and for whose future generations we are in our measure accountable, is peopling with a strange rapidity,—surge after surge of human beings breaking on our shores, and bringing, not poverty and sorrows (*that* we need not deprecate), but deep ignorance, or a bitter and malignant hostility—which already is heard shouting its bold defiance to our Protestant Christianity.

This day, we hope, will refresh and deepen the impression of these facts, so easily lost sight of amidst the excitements of our material prosperity. So much is at stake, indeed, so much of individual salvation and great social interests, that it must be clear to every thoughtful observer that we never stood in greater need of an increase of firm, bold, humble, able, God-fearing and man-loving soldiers, to engage in this great "fight of Faith" against the combined forces of Atheism and Superstition.

Our youth, fresh with morning dew,—our youth, gathered into the nurseries of learning and religion,—are, under God, the objects to which Faith and Hope look, as standard-bearers in the conflict. It is by their hands, if at all, that the Spirit of God will lift up the standard, when error comes in like a flood. It is that their hearts may be turned to the work, and a languid Church roused to sustain, encourage, and fight with them side by side, that we have assembled to pray.

Let me remind you that this is not a prayer that should be confined to this hour. No; it should find a place in every coming service—of every Christian closet, every sanctuary, every day, every Sabbath day.

Parents! go home and pray for this enlargement of Zion's forces. But, while you pray, look into the bright face of your boy, and ask,

Am I willing—nay, more than willing—he should be lent to the Lord as long as he liveth. Where are our Hannahs? Did they abound more, we should have more Samuels, Elijahs, and Elishas. Ask if you have ever told your son how it is the duty of every one to serve God in the most effectual manner? If he be already a professed child of God, and endowed with requisite bodily and mental vigour, tell him that, while no Christian can have too much, no one ought to have too little, piety to become a minister of his Master. Tell him that it is a great work, in its obscurest form, and a good work, and (in Heaven, at least) a well-rewarded work;—for “they who turn many to righteousness shall shine as the stars for ever and ever.”

ARTICLE XX.

THE YOUNG MEN IN OUR LITERARY INSTITUTIONS.

AN ADDRESS, BY JAMES W. ALEXANDER, D.D., NEW YORK.*

It has been computed that the young men in the colleges of the United States amount to about ten thousand. Here, on this single fact, the thoughts of every reflective Christian must rest and ponder. When imagination presents this great and interesting portion of our people, severally gathered in larger or smaller groups, the heart of fathers, mothers, sisters, and brothers begins to beat in response to the resolution of our Church, which invites us on this day to pray for the outpouring of the Spirit of God, that many of these may be called and qualified by divine grace for the work of the ministry.

This is the class out of which the levy is to be made for the army which our times demand. Having spent most of my life either within a college, or very near to it, I declare with confidence that there is not on earth a more engaging collection of persons than such an academical corps. Their very frailties and follies have the freshness of spring; their mind and heart are at the precise point of intellectual bloom; and, when grace comes in, the result is a spiritual loveliness, which, in spite of inexperience and occasional excess, wins the admiration even of the aged. Hence, the more mature we grow in knowledge and religion, the more solicitous are we that God would, out of these beloved youth, seize on an elect host to carry forward the standards which begin to tremble in older hands.

Confining our view to any one seminary of learning, we observe in it some who *have already confessed Christ* and given themselves to his ministry. I wish I knew how to communicate something of the

* This Address was delivered by appointment of the Presbytery of New York, in the First Church, New York, on the last Thursday in February, 1852, being the day of special prayer for colleges. Published here by request of Editors.

touching character which belongs to such a little church embosomed in such a little world! There may be wiser, graver, stronger disciples; but I am bound to testify, even in full remembrance of exceptions, that the world cannot show more simplicity, docility, zeal, confidential love, courage, and joy, than are visible in the young Christians of a college, in times of spiritual revival. Our best missionaries and pastors look back to the closet-devotions, the social praise, and the brotherly communion of college life, as among the most blessed favours of their whole spiritual career. To pray for such brethren, is to intercede for the hope of the land and of all nations. Around these centres the influence begins to act, which goes forth to numbers as yet in darkness.

Looking more closely, we observe by the side of these, in every great school or college, a band hardly less interesting; the sons of prayer, *baptized members of the Church*, remembered in the daily devotions of godly parents, objects of more trembling anxiety because of their separation, including a remarkable proportion of the children of ministers and elders. Removed from home, bereft of parental inspection and guidance, exposed to new temptations, at the period of haste, false-shame, vanity, and turbulent passion, they enter on a perilous conflict; in which many fall, and most would be ruined for ever, were it not for those influences which have often been graciously vouchsafed, and which we are met to implore. If it is desirable that the gentle, praying boy should not cast off all the devout habits of his childhood, or that the studious, modest brother should not return idle, intemperate, profane, and licentious, or the cherished hope of the Christian house be transformed into the arrogant scoffer—then are we rightly met, to seek God's direct blessing on literary institutions.

But around the classes now indicated, we behold another, perhaps equal to the other two, and not less marked out for influence. It is composed of those who come to college from *families where there is no fear of God*; sometimes from distant States, sometimes heirs of great worldly wealth, sometimes endowed with genius and fitted to wield their learning and science energetically in behalf of the Gospel or against it. And here I must be allowed to remark, that when, as is common, bitter complaints are made of the corrupting effects often wrought during a college life on young men, who, at their entrance, were comparatively pure, it is seldom acknowledged that there is a gracious reverse to the picture, and that in numberless instances youth have gone to the place of education from homes where, instead of prayer, scriptural training, and holy example, they had known profaneness, luxury, gambling, irreligion, if not contempt of God, and have had their very first lessons of divine truth in a Christian seminary. The occasion would not permit it, or I could support this statement by numerous well-remembered instances, including some of the most favoured and successful ministers. When strong impulses of feeling, either good or evil, begin to move freely in a col-

lege, such is the constitution of the little commonwealth, and such the singular *esprit de corps*, that they diffuse themselves with unexampled force and rapidity. Hence a mimic insurrection will sweep away hundreds in a night. But, by a happy providence, channels of evil may be made channels of good; and so, when a profound religious awe, and a solemn conviction of guilt, and dread of judgment and hell, and seeking after Christ, become the absorbing exercises of ten or twenty, as observation shows, they often pervade the whole; and to such a degree, that in every institution thus visited, there have been times when there was not a room, there was scarcely an individual, unreached by the religious anxiety. And afterwards—if you would know what the joy of social prayer is, or if you would learn true songs of thanksgiving, you must mingle in the worship of a converted college. Such are the precious years which some of us can recall; and in these God has been pleased to give bent and impress to the whole subsequent being of eminent preachers and pious laymen.

These, my Christian brethren, are not merely things that may be; they have been, and in repeated instances. And their abiding fruits are standing in the fields of the Lord, ripened by age, or gathered into the heavenly garner. Not to repeat what has been said of ministers, a large number of pious statesmen, lawyers, physicians, soldiers, merchants, and husbandmen, are ready to acknowledge that, but for their college, they would never have known the sound of the pure Gospel.

It is within three years of being a complete century since the Rev. Samuel Davies, not yet president of Princeton College, wrote to a friend in England, after returning from that country, in the following words: "The best news that perhaps I ever heard in my life I lately received from my favourite friend, Mr. Samuel Finley. . . . I had sent him some extracts of my British letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy; in answer to which he writes thus:—'April 16, 1757. I greatly rejoice that the Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennent, who was on the spot, says he never saw any in that case who had more clear views of God, themselves, and their defects, their impotence and misery, than they had in general; that there never was, he believes, in any house more genuine sorrow for sin and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary methods of preaching, nor produced by alarming methods. Yet so great was their distress, that he judged it improper to use any argument of terror in public, lest some might

sink under the weight. That what makes the gracious visitation more remarkable was that, a little before, some of the youth had given a greater loose to their corruption than was ordinary among them,—a spirit of pride and contention prevailing, to the great grief and even discouragement of the worthy President [Burr]. That there were no outcries, but a decorous, silent solemnity. That before he came away, several had received something like the spirit of adoption, being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavour after universal holiness.’” In regard to results, I perceive in the catalogue of alumni (without attempting the almost hopeless task of determining how many of these were converted in college), that, out of the graduates of the four classes then in the house, more than one-half became ministers. The same is true of the work of grace in 1762. Of the first series were Dr. McWhorter, John Strain, Joseph Treat, Samuel Blair, and Dr. John B. Smith. Of the second were President Manning, of Rhode Island, Dr. John Lathrop, Dr. Theodore Romeyn, and President Edwards the younger. May I pardonably add that I witnessed, as a boy, the wonderful tokens of Divine presence, in 1815, when the late venerable Dr. Green rejoiced over the accession of forty young men to the communion of Christ’s people. Of the classes recorded for these four years, forty became ministers of the Gospel. Twelve students only were communicants when the awakening began. Of the living I say nothing; but we perceive the value of the divine gift in some who have gone to give account,—William J. Armstrong, John S. Newbold, Samuel Darrach, Thomas Kennedy, and John Breckinridge. At least two members of this presbytery look back to a less extensive college revival, in 1820, as the time of their first effectual calling.

If these observations seem too much confined to one seminary, let it be my apology that, if my information were adequate, I would gladly recount similar harvests, in yet greater frequency, in other schools and colleges, especially in those of Yale and Williams, Jefferson and Oglethorpe.

When we consider how critical that period of adolescence is in which ardent minds are commonly tending to the choice of a profession, and how, in such instances as have been cited, the balance has turned in favour of preaching Christ’s Gospel, we are mightily drawn to sympathy with the injunction of our Assembly, in prayer that many in our literary institutions may be called and qualified for the work of the ministry. We, beloved brethren, who are now labouring (ah! how imperfectly!), must presently give place. Shadows begin to pass over us; and there are warnings within and without that we must shortly put off this tabernacle. Among such tokens, not the least startling is to see our own sons shooting up beside us. To what sort of ministry shall we leave our work? What hands shall seize the plough which we shall presently let drop in the midst of the furrow? Thousands have the means of learning;

and never was learning more demanded, than at a time when worldliness, error, and infidelity, are combining to prostitute the literature of the day, and when the popular ear is itching for every mocking counterfeit and rival of the Gospel. Never was there a time when there was greater demand for a thoroughly-trained and regular and authorized ministry,—for which no hasty substitutes, however zealous, active, or multiplied, can ever be safely introduced. But learning may rise to any conceivable height, and only hinder the work of God. How vehemently should we pray that God would “apprehend” our educated sons, and the sons of the Church, and the sons of the alien, and make them chosen vessels! If false fire is sometimes thrust into God’s censers,—if revivals sometimes occur which are only the kindlings of bitter zeal, fanatical contention, and enthusiastic or licentious heresy,—the reason is all the more urgent for us to ask the true baptism of the Holy Ghost sent down from heaven. And this we may do with lively hope, remembering the seal of the sacrament conferred on the children of promise.

When the excellent and venerable Dr. Proudfit was dying, and when articulate speech was gone, he made an effort to cite a chapter and verse of a passage in Isaiah. His family turned to it,—Isaiah 59: 21. It was this: “*As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.*” The dying saint inclined his head in token of assent; and these were his last words.

ARTICLE XXI.

SOWING AND WEEPING: TEARS AND SHEAVES.

BY THE REV. GEORGE B. CHEEVER, D.D., NEW YORK.*

THERE are great promises connected with personal effort to win souls to Christ. First of all, for its combination of place and grace, is that precious passage in the Psalms, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him!” How full of sweet encouragement is this! Whole sheaves of souls shall the man bring with him, to present before the Saviour in glory, whose life has been a faithful sowing of this precious seed. Sheaves and tears! This kind of spiritual husbandry is exceeding profitable; there is no kind of labour on earth that yields so rich in return. Nor is it subject to any of the uncertainties of an ordinary harvest. The season itself may be unfavourable or unfruitful; there may be severe frosts or

* Extracted from “*The Independent*,” New York; and referred, from the signature, to Dr. Cheever.—ED.

parching droughts; there may be high winds and desolating tempests; yet the final profitable result is not to be doubted.

He shall *doubtless* come again with rejoicing. There is no *perhaps* about the matter; he shall *doubtless* come. And he shall come with *rejoicing*. He *would* come with rejoicing, even if no sheaves were gathered; for all labour done for Christ is infinitely precious, and shall have a rejoicing reward. And so said the prophet Isaiah when sadly he was bemoaning that he had laboured in vain, and spent his strength for nought; he said suddenly, by the impulse of the Divine Spirit, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." And to this answers the apostle, "We are unto God a sweet savour of Christ," whether the sheaves be gathered or not. He shall be glorified, and we shall rejoice. Yea, there is joy in this very business of weeping and sowing; there is great joy; and when a Christian returns from it, though he bring not a single ear of corn, nor a single grain of wheat with him, and much less a cart pressed down with sheaves, yet in his own spirit he shall rejoice. If the seed sown does not bring forth fruit in others, yet doubtless it shall in his own soul; it shall cause him to rejoice in the peaceable fruits of righteousness; it shall be in him joy unspeakable and full of glory. This is fruit for Christ, and a ground of joy and glory in the Christian, though never a seed that he has sown should sprout or take root, or come up into a harvest in the souls where he has sown it. This is fruit for Christ, the very labour he has entered on, and a blessed exercise to his own spiritual being; the animation and the blessedness of which shall cause him to rejoice with new life in his own soul, and to bless God that he was ever led to undertake such labours. It is such labours that keep the soul alive, that keep the fountain of love and joy unchecked and open, fresh and sparkling in the soul. Such labours are necessary to preserve the spiritual being from stagnation, from palsy, from death. Therefore, this personal effort for Christ would make the soul of the Christian rejoice, though he should see in other souls no result whatever from his labours.

But the promise not only has a *doubtless* and a *rejoicing* in it, but the mention of *sheaves*, a bringing of sheaves. It cannot fail; such labours shall not be undertaken in vain. There shall be fruit in the souls of others; souls shall be brought to Christ; and he that enters on these faithful labours, and perseveres in them, shall *doubtless* be the honoured instrument in bringing *many* souls to Christ. He shall bring his sheaves, whole sheaves. As in the time of harvest, men, women, and children follow the carts, laughing, and shouting, and singing, so there shall be singing in his soul, when the harvest is gathered in. Then, he that weepeth, and he that soweth shall rejoice together. Here, Lord, am I, and the children whom thou hast given me! Lord, thy pound hath gained ten pounds! Lord, I sowed but ears of wheat, and here are sheaves of glory! It was

Paul that planted, and Apollos that watered, but God only that gave, or could give the increase.

As to the matter of promise and encouragement, then, there is plenty of it. But it is worthy of special remark that it is made only to labours conducted in a certain way; a certain *kind* of sowing is requisite, as well as the right kind of seed. The seed, it is very clear, must be the Word of God; thence alone springs up the harvest of holiness, salvation, and eternal blessedness. The seed is the Word, the field is the world, and they that sow are Christians, at least if they sow aright. But a man may sow other things besides the Word, and if he does, then the sheaves will not follow. Just as a man may build, even on the foundation of Christ, wood, hay, and stubble, or gold, silver, and precious stones; but when the day of trial comes, all this stubble-work will be burned, and if he himself is saved, yet it shall be so as by fire. Just so, a man may sow other seed besides the Word of God; he may sow seed that shall produce cockles and darnel, instead of sheaves of wheat; but this stubble shall be burned, and well for the sower if he escapes burning with it. Let him see that he takes good seed; that by and by, if he see the tares, he may be able to say, Lord, did not I sow good seed in thy field? From whence then hath it tares? Ah! an Enemy hath done this! Well then, see that *you* do not do it. See that you sow *good* seed, and let the Enemy have all the sowing of the tares to himself, and he shall reap the consequences.

Besides this, take care that you not only sow good seed, but that you sow that seed aright. You have different soils to encounter. When God's preparatory providence, like an inundation of the Nile, has been softening the souls of men, and preparing their hearts for the seed, you may sow broadcast, and it will take root; you have just to scatter your seed, and it is done. The sun will ripen it, for the ground is soft, and rich, and moist.

But where the soil is harder, it will never do for you to throw your seed in a careless manner, and then hasten on. You must stop to see that it is in the earth; you must sow it at a proper depth, taking time, if need be, to open the furrow and put in the seed, and carefully cover it over; otherwise, the moment you turn to go, the fowls of the air come and devour it. Some Christians sow the Word, if at all, very superficially. They sow it merely in the dust of the streets, as it were, and do not put it into the soil, and so the wind blows it away. We love to see a Christian sowing *heartily, thoroughly, patiently*, thinking not so much of the extent of ground he goes over, as of the thoroughness of his work. We love to see him put the seed deep, and see that it has a resting-place, so that when he turns to go, he may say to himself, There! that is safe; neither the fowls can get it, nor the wind take it, nor the devil find it. The Lord, if he pleases, can bless that word, and make it grow; for it is neither on stony places, nor by the wayside,

but in the earth of the man's heart. There is great blessedness in sowing seed in this manner. Harlan Page, if we mistake not, was such a sower of seed.

But there is a more important point still. The sowing must be done with *weeping*. He that goeth forth and *weepeth*, bearing precious seed. Ah! this is a great point indeed, a great matter. This is where we are all deficient. The want of this weeping is the reason for so little reaping, the reason why there seems to be so much sowing without any sheaves. Almost all the failures of a harvest are owing to this; not owing so much to bad seed, or stony ground, or the fowls of the air, or the devil himself, as this want of weeping on the part of the sower. Satan does not need to weep when he sows *his* seed; for there will be tears enough when it grows, and tears *on account* of its growing. Yea, there will be weeping, and wailing, and gnashing of teeth. But Satan's seed will spring and grow *without* weeping; it will grow, too, in *any* soil, in hearts, in stony places, in ground all covered with weeds, in the midst of nettles and poisons, nay, if he sows it in the midst of corn and wheat, it will grow. No weeping is needed to make it sprout.

But the *good* seed needs *weeping*. Satan's weeping comes *after* his sowing; but the Christian's weeping must go *before* his, and must go *with* his good seed into the furrows. If every seed he sows, a tear is dropped with it, that seed will grow. Yea, if he is so full of weeping as he goes, that his tears almost blind him, so that he can scarcely see where he sows, so much the better; his seed will take root and spring forth, and bear fruit, some thirty fold, some sixty, some an hundred. There will be great sheaves from such weeping and sowing, sowing and weeping.

I saw in seed-time, says quaint old Thomas Fuller, a husbandman at plough in a very rainy day. Asking him the reason why he would not rather leave off than labour in such foul weather, his answer was returned me in their country rhyme,

"Sow beans in the mud,
And they'll come up like a wood."

This reminded him of David's expression, They that sow in tears shall reap in joy; and also of the sheaves and the weeping, whereon it is a good comment. But it is more important that it be a rainy time in the heart of the sower than in the soil where the sower is dropping his seed, though this, too, is often the cause of a great harvest. But God has promised the early and the latter rain, if his children will, on their part, go forth weeping, bearing precious seed. Where there is weeping in the sower, God will rain upon the fields.

This weeping spirit is in the sight of God of great price. He tells the house of Jacob, when he is going greatly to bless them, that they shall come with weeping, and with supplications will he lead them. "The children of Israel shall come, they and the chil-

dren of Judah together, going and weeping; they shall go, and seek the Lord their God." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Let the Christians in our churches set themselves to this blessed personal labour.

Let the connexion between weeping and praying be remembered. Weeping leads the heart to prayer; for what a man feels interested enough in to weep concerning it, he feels interest enough to pray concerning it. Besides, this weeping spirit is the fruit of praying, of praying much and with great importunity. He that goeth forth and weepeth, bearing precious seed, is a man of prayer. Of Jacob's prevalence it is said, *He wept* and made supplication. There never was, nor can be, this weeping in such a cause without prayer; and fervent prayer, at any time, is very apt to be attended with weeping. So much the better if it is. It may be, said David, that God will look upon my tears. And God said to Hezekiah, I have heard thy prayer, I have seen thy tears. Above all comes up the great example of our Lord, whose prayers and supplications were with strong crying and tears.

ARTICLE XXII.

INFLUENCE OF EMINENT PIETY ON THE HUMAN MIND.*

AN opinion is entertained, to a certain extent, that superior mental cultivation is inconsistent with distinguished attainments in holiness. It is supposed that deep and thorough scholarship is incompatible with pure and elevated religious affections. Before proceeding, therefore, to a direct consideration of the subject, it may be proper to look at some of the reasons why this idea has been entertained.

One cause of the prevalence of this opinion is the want of enlargement of mind on the part of some pious students. An individual does not see the bearing of a particular study upon his piety, or upon his future profession, and consequently renounces it in disgust, or attends to it with an utter indifference. He thus loses sight of the fact that his mind is an instrument, in a great degree unfitted for work, and that it is of little importance whether he has knowledge of his future profession or not, so long as his mind is rude and shapeless. His great object is not instruction, it is education; it is not acquisition, it is discipline. But if he allows his mind to fasten on the secularity of his study, or on its want of correspondence with his future profession, he will not, as a general thing, advance either in piety or in science.

Another cause of the prevalence of the idea to which I have alluded arises from the injudicious remarks which some eminently

* Extracted from the American Quarterly Register, 1834.

pious men have made, in their diaries, respecting the worthlessness of human learning. Owing, perhaps, to a defect in early education, to a temptation into which they have been betrayed, or to want of Christian candour, they have uttered sentiments adverse to the general current of their thoughts; sentiments which have been eagerly seized upon, and made the excuse or the occasion, in some instances, of a nearly total neglect of mental discipline and improvement. Such sentiments should be counteracted and neutralized by opinions on the other side equally decisive and far more numerous.

Again, the prevalence of this idea may be ascribed in part to the perversion of a few texts of Scripture. From passages like that wherein it is asserted that God has chosen the weak things of this world to confound the wise, it has been most absurdly inferred that human knowledge is of little value. But all the passages and facts of Scripture which relate to this subject are to be taken in connexion. Why did God choose Moses for the leader of his people through the desert, a man learned in all the wisdom of the Egyptians? Why select Solomon, the wisest of the children of men, to build his temple? Why was the man educated at the feet of Gamaliel inspired to write almost one-half of the New Testament, and to publish the name of his Saviour in almost every land of the Roman dominions! Why must the priest's lips keep knowledge, and why were schools of the prophets so early founded, and continued for so many ages? The truth is, that one simple principle of the New Testament would determine the whole question. We are commanded to present to God our bodies and souls as a living sacrifice: not our souls without cultivation, but with all possible cultivation and enlargement. We are as really commanded to discipline and perfect our understanding, and to present the fruits of it to the Lord, as we are that which relates to any other part of ourselves.

Another cause of the erroneous idea, which I am endeavouring to combat, is found in the prominence which has been given to literary ambition as a motive for effort. Our plans of study have been based for ages on the principle of competition. It has, in a considerable degree, swallowed up all other incitements to literary effort. Religious students have either yielded to the impulses of this powerful motive, and been subjected to all its disastrous effects, or they have quietly relinquished the literary object before them, and have been contented with mediocrity of attainment and usefulness. The inquiry does not seem to have been made whether there were or were not motives for effort equally strong, and less objectionable in their character. One marked effect of the prevalence of the motive of ambition has been a belief in the minds of many pious and estimable persons, that there was an inseparable connexion between the exercise of bad passions and the attainment of eminent knowledge.

I am now prepared to present some considerations in favour of the proposition, that piety is eminently beneficial in its effects on the mind.

1. Eminent piety will tend to give *an increased importance to the human mind in general*. The mental constitution is the work of the Creator, and displays exquisite skill in its formation and its adapt-
edness to the uses for which it was designed. The man of pious feeling will love to trace the proofs of divine wisdom, which are visible in his mind, as well as elsewhere. He will see, in a clearer light than other men, the high destiny of the human soul. He will learn to think of it with more seriousness, and will attach to it an importance commensurate, in some degree, with its powers, and the end of its creation. One reason why the worldly-minded professor of religion regards with such apathy his own condition, and the ruined state of multitudes around him, is his utterly inadequate ideas of the value of the human mind. He does not separate the material from the immortal, the transitory from the permanent. He looks on the world of rational agents very much as he does on any of the animal tribes, as created to breathe, to eat, to sleep, to play, and to perish. It is not so where Christianity exerts its full influence. There a solicitude is awakened and sustained by a sense of what the mind is, and of what it is able to accomplish. One fundamental reason why men are held in civil bondage, in any part of the earth, is the want of a vivid apprehension that those men have minds rational and immortal. Impart to a community a strong and abiding impression of the presence of God, of the reality of eternity, of the importance of a state of probation, and every intellectual shackle will be sundered. The mind is not seen in its real dignity, except in the light of another world. Looking at it as immortal, the importance of its cultivation, and of its perfect discipline, is immensely increased.

2. The influence of eminent piety is seen in leading the scholar to *an intimate acquaintance with his own mind*. The habit of self-inspection is important in regard to the intellectual progress, as well as to the spiritual. There is no toiling successfully in darkness. An individual must know his mental constitution, the defects and the excellencies of his education, what remedies to apply to those defects, how his mind has been influenced under various outward causes, and in what way he can secure it against further injury. One reason which prevents a frequent and thorough mental analysis, is literary pride. Many men are not willing to know precisely on what ground they stand. They are conscious of serious mental deficiencies, but they are not willing to have them pointed out, or to dwell upon them themselves. But he who has been disciplined in the school of Christ has divested himself of pride and self-conceit. There is no dark corner in his mind, which he is not willing to examine. There is no weak point, which he is not ready to investigate. His habits of moral self-investigation have both given him courage to undertake this inward review, and power to do it. He is not accustomed to shrink at the moral corruption and imperfection within him; why should he at the mental irregularities and disproportions which he may witness? He has the habit of looking difficulties which respect

himself calmly and firmly in the face. He has the humility which will bear the trial of permitting his faults to be pointed out. The man will wish to be estimated as he is in reality. He will not desire to obtain credit for what he is not.

3. Eminent piety will have the effect to give to an individual a *good practical judgment*. An imposing hindrance to intellectual effort is the habit of over-estimating a particular branch of study. It is perfectly obvious that all the powers of the human mind cannot be developed in one direction, or by an exclusive attention to one pursuit. A single tendency cannot be nurtured to a great extent without weakening or destroying another. It is not needful, indeed, that an individual should be a universal scholar; but, in order to develop all the powers of his mind, he must have a general acquaintance with science and literature. There is a correspondence between the material world and the human mind. Created nature must be studied in its various parts, before the mind can receive all the benefits from it which its Creator intended. So it is with truth of every kind. There is an adaptation of it, in all its forms, to some powers and aspects of the human mind. God has not been parsimonious in furnishing aliment for the nurturing of the souls which he has formed. Now the man who is the most familiar with the character and with the providence of God, is prepared to apprehend truth of all kinds, not only in a higher degree than other men, but in better proportions. He is in the habit of looking at universal truth. He has the key which unlocks the treasures of the material and moral world. Other things being equal, he has a better practical judgment. The religious truth which he has contemplated, he has been accustomed to refer to an invariable system—the Bible. The actions which he has performed, he has compared with an unerring standard—the Divine Law. Of course he has a better internal director, in his judgment, than other men have.

4. Another advantage of the eminently pious student is the aid which he derives from *his conscience*. Rapid progress in knowledge is not compatible with inward uneasiness. The conscience must be in its healthiest and best state, or in a condition of extreme torpor, to allow a scholar to prosecute his studies constantly, and to the highest advantage. Such men as Hume, Diderot, and Laplace, pursued their intellectual studies with great calmness and self-possession, probably, in part, from the fact that their conscience had either been perverted or wholly silenced. But the intermediate state between that and the possession of a good conscience, both towards God and towards man, is full of delay and difficulty. The scholar who, with an enlightened conscience, is living in conformity with the world, is at war with his own improvement. The inward feeling that his heart is not in a right condition, is a constant source of uneasiness. When about to engage in a protracted intellectual exercise, he cannot escape the conviction that another thing is more needful first. The feeling of insecurity in regard to his eternal state harasses him

wherever he goes. Now, no condition of mind is more inconsistent with a uniform advance in knowledge than this. It weakens the resolution, and throws a chill over the brightest intellectual prospects. The student is sometimes even compelled to stop, and engage in some direct religious exercise, as a sort of penance or quietus to an alarmed conscience. But the eminent Christian has none of these misgivings. If he has not, at all times, an assured hope of heaven, still he has a prevailing and delightful conviction that he has secured his eternal salvation, and that if he should be cut off in the midst of an intellectual exercise, all would be well. He can thus act with undivided power. Everything within him is harmonious. Conscience has become a powerful auxiliary to his intellect.

5. Distinguished piety is eminently conducive to intellectual advancement, by the *serenity and purity which it spreads over the affections*. How totally unfit is the man of proud and of self-sufficient feelings for investigating any of the truths of natural science. Questions connected with the higher mathematics, and with the nature of the soul, require that the affections should be in a state of calm serenity, so that the mind can fasten on pure truth, undimmed by the mists of passion or prejudice. What connexion have the elevated truths of astronomy with the impure dreams of the sensualist? None at all. It is, doubtless, true that a love for a particular literary pursuit may become so strong as to amount to a passion, which will swallow up everything else; and, in fact, cut off a man from human sympathy, and make him an exile from social life. Some of the French analytical philosophers have appeared to rid themselves of everything but simple, dry intellect. Still it is capable of the fullest proof, that this is not a condition best adapted to intellectual improvement. Intellect cannot flourish in a desert. Man cannot pervert or overlook any part of that constitution which the Creator has given him, without injury to all the other parts. The cultivation of the social affections is necessary to the highest intellectual progress. The connexion between all the parts of the human constitution is intimate, and is not to be trifled with. Destroy the affections, and, as a general thing, you cripple the intellect. Blot out a human sympathy, and you destroy mental energy. What is termed an original thought depends, in no inconsiderable degree, upon original emotions. Some of the more important works of reasoning, as well as those of the imagination, would have never seen the light had it not been for the social affections. It is of incalculable importance, therefore, that the affections of the soul should be refined by Christianity. They will be thus purified from disorders. They will flow forth towards praiseworthy objects, and will come into that state which will qualify them to be the assistants and the handmaids of the intellect.

6. The influence of eminent piety upon the *memory* is by no means unimportant. The best rule, probably, which could be given for the cultivation of that power of the mind, is a conscientious and habitual utterance of the truth on all subjects. What is termed a deceitful

or treacherous memory, if not always, is generally occasioned by loose and desultory habits in conversation and intercourse with society. Now, the eminently pious man is conscientious in regard to all his minor duties, and less important promises and engagements. "His lips still speak the thing they mean; he swears to his own hurt and changes not." His intercourse with his fellow-men is marked by unbending rectitude, by exact propriety, by undeviating adherence to the rule of the Saviour, of doing to others as he would have others do to him. A material defect in these points is inconsistent with eminent piety. Such is the connexion between moral and mental rectitude, that good habits in the former will have an immediate and strong tendency to produce good habits in respect to the latter.

7. Eminent piety will furnish the *most powerful motives* to intellectual effort. One of these motives is the utility of every talent and attainment. In proportion to the depth of a man's religion will be his conviction that he has no superfluous means for doing good, that he has not a particle of power which may be squandered. As he sees the openings on every side of him for active exertion, he will deeply regret that he has no more resources. The great fact of his lamentable deficiency will be ever pressing upon him. His intimate acquaintance with the providence of God, and his habit of seizing upon all occasions for benefitting his fellow-men, will compel him to add as much as possible to his mental resources, and to subject the use of them all to the rules of a rigid economy. Another motive of commanding weight is the belief that he is not only accountable for all his actual power, but for all possible attainments; not only for what he is, but for what he can be. He knows that he is to render account for slighted opportunity, as well as for perverted talent. Some of the darkest pages which the light of the final day will disclose will belong to the history of those who have buried their talents in the earth. They had minds, but they let them run to waste. They had the principle of immortal life, which they might have girded with strength, and made fair as the garden of the Lord, but they neglected to do it. Now the enlightened and consistent Christian is distinguished from all other men by his deep and habitual acknowledgment of the providence of God. He presses on in the path of intellectual existence, because to retrace is guilt, to stand still is guilt. He does not allow the claims of a false modesty to deter him from his purpose. He makes the most unremitted effort to develope and expand the faculties which have been given to him. Another motive of great urgency is a desire to secure the approbation of his Maker. He has placed the securing of his favour as a definite and most delightful object before him. He knows that he cannot worthily celebrate that name to which he owes all his blessings, but he wishes to render to it the homage of the highest excellence which he can command. He feels a noble desire to serve God in the most vigorous exercise of the understanding of which he is

capable. He learns to live as in the divine presence. There is always a commanding object before him; the same in sickness and health, in despondency and in joy, in the solemn hour of midnight reflection, in the bustle of active scenes, in life and in death. The more he contemplates this great motive, the more inspiring and ennobling does it become. It is not like the fire of ambition, which blazes for a moment, and is either consumed or consumes its wretched victim. That yields no support in the day of adversity, this gathers strength in the fire and in the flames; that cannot bear the solemn scrutiny of conscience, this acquires vigour from the most severe self-examination; that shrinks from the glance of the omniscient eye, this rejoices in the notice of Him whose favour is life.

8. The eminently pious man, in attending first to his moral character and relations to God, is in the path of *obedience to the divine admonition, Seek first the kingdom of God*. The necessary things which will be added thereunto doubtless include intellectual as well as material blessings. The pious man does not look so much from nature up to nature's God, as from God to nature. He studies the great original before he gazes upon his works. He is first baptized with the fire of the Holy Ghost, before he contemplates these material heavens. He thus obtains an excellent preparation of mind and of heart to understand and fully to relish those sciences, which describe portions of his work, or combinations of those elements which he has formed. It is, beyond all question, the best course for an individual to study Revelation primarily and thoroughly. A heathen has only the book of natural theology to study, and must reach the Creator, if at all, by comparatively slow and toilsome steps. But those persons who, in a land enjoying the light of revealed truth, endeavour to study the works of God without resorting to the Bible, in order to come to a practical belief of his existence, will probably rest in a religion of poetry and sensibility.

It is a serious mistake to suppose that the time of a scholar is lost by the faithful discharge of his religious duties. Some students imagine it to be a great burden that they are required by their Maker to pray, to keep the Sabbath holy, and to read the Bible seriously and constantly. But it may be safely affirmed, that he who observes the Sabbath day with the most delight, other things being equal, will be the most successful student during the following week. The maxim of Luther, that "to pray well is to study well," is true in more senses than one. In addition to the blessing of God, which it secures, it has a necessary and direct connexion with intellectual attainment. The commands of God are adapted to the constitution of man; to sin against them is to sin against our own mind and body, as well as soul. There is reason to believe that, in the most flourishing period of religion yet to be, the human mind will be developed and cultivated in a far higher degree than has ever been witnessed on earth. There will be a millennium of taste and genius, not pre-

ceding, but following and resulting from a millennium of religion. There will be that humility and purity of heart which are consequent from piety, and which will powerfully aid all intellectual researches, and which will strengthen every intellectual faculty. There will be more thoughtful walkers, like Newton, on the margin of the great ocean of truth. God will be worshipped by myriads of cultivated as well as holy worshippers. It will be seen by all intelligent creatures that atheism is folly, that religious indifference is folly, that want of eminent piety is folly, and that a good understanding have all they who *keep God's commandments*.

ARTICLE XXIII.

REFLECTIONS OF A MINISTER ON LEAVING A CHURCH.*

I. Had I cause for leaving my last pastoral charge?

The ministerial bond ought to be regarded almost as sacred and binding as the matrimonial. The Scripture allows but one sufficient ground for the severing of the latter; and certainly, the former should not be violated without good reason. Dr. Porter has left on record, this declaration: "A minister should not, except for most weighty considerations, leave a parochial charge, to which, by Providence, he had been called." There are tender ties which grow out of the relation between pastor and people, that ought not to be ruthlessly sundered. Besides, a minister, in the residence of years, acquires a personal influence which he ought not thoughtlessly to sacrifice.

Still there may exist facts of sufficient weight, to induce a change of location; and it is for every minister, conscientiously, to determine whether such facts exist in his case.

II. Where do I, at leaving, range in the ranks of the Church's pastors?

Am I the only one, or have there been others, and how many, to appear in judgment, as witnesses against the people? Have I been of the same spirit with my predecessors? have I built upon their foundation? have I trod in their steps, reiterating the same great doctrines?

III. Has my own soul grown in grace through this period?

"Take heed unto thyself," is an apostolic injunction to ministers of the Gospel. Truly, we have but too much ground to fear, lest after preaching to others, we ourselves should be "a cast away." The personal piety of ministers therefore, needs great attention. And we are to seek improvement in grace from the discharge of our official obligations. From our appropriate work is to be gathered

* Extracted from "The Southern Presbyterian."

our moral and religious discipline. Every effort a minister conscientiously puts forth will redound in good; in good to his own soul, if nobody's else. Whether men attend upon his preaching or not; whether they will hear or forbear, if he, in the fear of the Lord, does his part, verily, he shall have his reward; his own graces will be improved by the exercise!

It is therefore to be supposed that every minister has been advanced in the Divine life, by every period, whether longer or shorter, of his sojourn among a people.

IV. Have I been instrumental in putting one young man into the service of the ministry?

It is computed that there must be an annual increase of 1500, to furnish one pastor to every 1000 of our own population, increasing at the rate of half a million yearly. And how many more are wanted to furnish the bread of life to the famishing myriads of the heathen!

It should therefore be the prayerful and undeviating aim of every minister to raise up at least one from every congregation he serves, to preach the everlasting Gospel.

The Report of the Presbyterian Board of Education for 1847, gives the following statement, "It is recorded of one of the most faithful servants of Christ, lately deceased, that he was instrumental of introducing into the ministry upwards of forty young men, many of them from his own congregation. Another pastor, in a neighbouring city, has attended, since his installation, the examination of thirty-two candidates from his own congregation."

V. Have I taken care of the lambs of the flock?

The youth constitute the most interesting part of a minister's charge. They are the hope of the Church. They are, so to speak, the springs which feed the mighty stream of the Church's active operations. This, of course, is said upon the supposition, that they are converted in youth. For, if that impressible period of life passes off unimproved, there is comparatively little prospect that a man will ever be a subject of Grace. And then, of course, his whole influence is in a counter current to the tide of Christian benevolence.

It is the remark of an old writer, "Sermons can never do good upon an uncatechised congregation." And the late Dr. Ashbel Green said before his death, "If I had to live my life over again, I should pay more attention to the young."

It should ever be remembered by pastors, that the baptized children of a church have the strongest claims upon their attention and care!

VI. Have I hope of those, from whom I have parted, by death?

The great destroyer is ever doing his work; and during the period of any minister's settlement, there will have fallen, by death, more or less from the ranks of his congregation. He does not leave all the people he found there. One after another he followed to the grave to render the last tribute of respect to the mortal remains;

but what is the destiny of the immortal soul? Have the dear ones of the pastor's charge left the earthly sanctuary to join the general assembly and church of the first-born in the Temple above; or have they terminated a misspent probation, amidst the horrors of a terrible retribution? It is a solemn event to a minister's reflecting soul, when any one of the people passes from under his pastoral hand into the hands of the Judge of all.

We know that we shall meet all our charge at the great assize of the last day; but shall we meet them all in heaven, to say "Here Lord, am I and the children thou hast given me?"

VII. Have I developed the pecuniary resources of the Church?

Wealth is a talent which few ministers possess, but which they are bound to the extent of their influence, to enlist from others. Giving of our sustenance is as much a means of grace as performing our private or public devotion.

It was when Cornelius's prayers were accompanied with his alms that they prevailed with God. A minister ought therefore to enjoin systematic benevolence upon his people. He should keep before them the appeals of charity and give his countenance and co-operation to agents.

VIII. Am I "clear from the blood of all men?"

Have I preached the pure Gospel, and pointed to the *one foundation*, which is Jesus Christ? Have I made the pulpit echo the voice of providence? Have I fed the Church of God, have I unmasked the hypocrite, have I dealt faithfully with the sinner? Have I aimed to make "my profiting appear," dispensing to the people, in spiritual things, as they have administered to me in carnal? Have I furnished that most convincing of all arguments, a consistent example; heavenly-mindedness: a meek endurance of injuries; a calm cheerfulness under trials?

ARTICLE XXIV.

PAPACY IN THE UNITED STATES.*

A SUBJECT OF PROTESTANT MINISTERIAL VIGILANCE.

SOME intelligent and excellent men, in our country, have regarded, with entire indifference, the efforts of the Romish church, to propa-

* Extracted from the *American Quarterly Register*, for 1834. This article was written nearly twenty years ago. Providence has developed the truthfulness of its statements, and confirmed the reasons for anxiety, and for vigorous efforts to counteract the *mystery of iniquity*. We have never had any sympathy with those Protestants, who profess to look upon Romanism in this country without alarm. The history of the world is an argument for apprehension, and for vigilance. The subject deserves prominently the attention and prayers of ministers.—Ed.

gate their faith in the United States. They have looked upon the measures which a portion of the Protestant community have taken to direct public attention to this subject, as inexpedient and unnecessary—as a groundless excitement, sounding the trumpet when there was no danger.

At first view, it might appear, indeed, that there is little ground for apprehension.

The number of the Romish population is yet comparatively small, not exceeding a twenty-third part of the people of this country—apparently too insignificant to awaken any alarm. The moral condition, too, of the great majority is such as to lull us into security. If knowledge constitutes the only power, they have very little of it. If a thoroughly ignorant population is a harmless population, then the less excitement in regard to this subject the better.

We are accustomed, moreover, to talk about the energy of our free institutions—the universal diffusion of education—the distinguished privileges, which we of this country, and we of the 19th century, enjoy. We look upon papacy as one of the exploded errors of past times, as a thing buried under the rubbish of the dark ages, or if now alive, struggling for existence. We have so long looked upon the United States, as the home of Protestantism, as the dwelling-place of light and freedom, that we have become altogether skeptical in regard to the intrusion and propagation of error, especially of an error so flagrant as that of the Romish system. The manner, also, in which the papal church has been assailed in some quarters, the unjustifiable spirit of denunciation which has been employed, has led some Protestants to deprecate intermeddling with the subject at all, and has led them to feel that the spirit of controversy is as far from the spirit of the Gospel as that of error itself.

We do not wish, by any means, to excite unnecessary disquiet in this country. We do not wish to bring into public notice a single error, which would die of itself, or remain stationary, in a negative sort of existence. The public mind is already feverish and fretful enough without adding any fuel. There is also a sufficient number of important objects, which legitimately and powerfully claim the public sympathy and attention.

Neither do we desire to lay upon the papists any civil pains and disabilities. We do not wish to deprive them of the right of voting, or the right of maintaining their own religious opinions, or of propagating them in a peaceable manner. The whole Protestant population of this country, rejoiced with their whole hearts at the success of the Roman Catholic emancipation bill in England.

Neither would we reverse an article of *their creed*, and say that out of the Protestant church there is no salvation. We are willing to believe that some papists are finding their way to heaven under all the superincumbent mass of error and absurdity which belongs to the system; that some do cast the eye of faith, through and beyond all the host of pretended mediators, till it rests on the atoning sacri-

fice of the Lord Jesus Christ. We remember that they have had a Pascal, who counted all things loss for the hope of salvation ; a Massillon, who proclaimed in the ear of kings, the faithful message of the Gospel, and adorned that Gospel with a consistent life ; an amiable Fenelon, who cultivated all the graces of the Spirit in their fairest beauty ; a Charles Butler, who exhibited a temper, which all Protestants might well imitate ; and a Leander Van Ess, who has himself distributed half a million of Bibles. We do not wish to cherish towards Roman Catholics any feelings but those of the sincerest good will. We cannot, indeed, look on such a multitude of human beings, on 120,000,000 members of the great family of man, bone of our bone and flesh of our flesh, covered in midnight darkness, led away by the energy of all evil ; we cannot look on them with any other feelings than those of the deepest compassion. In mere pity we would rend away that veil, which covers them from the light of heaven. In mere pity we would heave off that enormous load of darkness and absurdity, which is crushing the struggling soul underneath. Who, can think, without the most profound regret, of more than 120,000,000 of immortal spirits for whom Christ died, entangled in fatal error, in darkness here, and the great mass of them soon, as there is every reason to fear, to plunge into the blackness of darkness for ever.

Nevertheless, it is our duty to look at this subject in the light of past undoubted testimony, and of present acknowledged truth. If there be that in the doctrines of the Romish church, which is eminently dangerous, if those doctrines are taking root among us, if our country holds out singular inducements for the propagation of error, surely we ought to know it, and to be on our guard. Such is the condition of this country, such are the circumstances under which we are placed in the providence of God, that we are bound to pray always and to watch. What the Saviour says to his disciples all over the world, he says most emphatically to us, WATCH.

In the following remarks, we wish to point out some of the grounds of apprehension in regard to the efforts of the papists ; or some reasons for anxiety, and for vigorous efforts to counteract the mystery of iniquity, which is already beginning to work.

1. The first cause of apprehension, which we shall mention, is the *deplorable ignorance of a part of the population of this country.*

Including foreigners and emigrants, there are at least half a million of adult white inhabitants, who can neither read nor write, having under their care twice that number of children and youth ; thus a million and a half are growing up, in entire ignorance of the simplest elements of knowledge. There are at least another half million, who have been taught to read and write, but who are very little elevated above those who cannot read in point of intelligence and the possession of moral principle. These may be supposed to have under their influence a million of children and youth ; so that of the free white population of this country, there are at least *three*

millions, who are in a state of degraded, stupid ignorance, leading to all intents and purposes an animal life, a life of sensation, without any valuable reflection or forethought. Here is a soil very favourable to the luxuriant growth of the papal error—a field, which can be sown over in broadcast, with the promise of a most abundant harvest. The whole ceremonial of the Romish church, the doctrine and the gorgeous ritual, are adapted precisely and admirably to meet the inclinations and circumstances of all the ignorant men and women in our land. The splendid painting, the image almost “instinct with life,” the dim taper burning in early morning or the shadows of evening, the superb vestments of the priesthood, and a thousand other circumstances, are calculated most wonderfully to captivate an ignorant, unthinking population. The Roman Catholic bishop of Kentucky, writing to his friend in Europe, says, “that the Protestants come to our church attracted by the music and preaching. There reigns in our churches a silence and a tranquillity, which are astonishing, when observed for the first time. The Protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment to the Roman Catholic worship, whose pomp and splendour form so striking a contrast with the barrenness and nudity of Protestant worship.” It has always been the maxim of the Romish church, the more darkness the more piety, the more ignorance the more devotion. So far, then, as there is ignorance in our country, there is strong ground for apprehension.

2. Another reason for solicitude on this subject, is *the condition of the newly settled portions of this country.*

There is not much probability that the Roman Catholics will gain a footing in New England, and in some parts of the Middle States, because the people have the pure Gospel preached to them. They have the Sabbath with its heavenly light; the Bible, which is perfect, converting the soul; and the influence of the Divine Spirit, rendering effectual the means of grace. But it is not so in many portions of our land. Whole vast territories, with a rapidly increasing population, are nearly destitute of the ordinances of religion. The people perish, for lack of vision, by thousands. The States of Mississippi and Louisiana, extending from the Gulf of Mexico to Arkansas, and from Alabama to Texas, containing 99,000 square miles, and increasing with great rapidity, not long since were enjoying the labours of only twenty Presbyterian and Episcopal ministers, together with a small number of Methodists and Baptists. Supposing the latter to have five times as many ministers as the Presbyterians and Episcopalians, and allowing one minister to 1,000 souls, 100,000 of the population may be considered as supplied, while 400,000 are destitute. This is but an epitome of many other great territories. Some districts in the western country double their number short of ten years, outstripping, with fearful rapidity, all the means of religious instruction, which have been hitherto employed.

It will be recollected that the State of Louisiana, which is the out-

let of the western country, and in some respects having a more commanding influence than any other State, was settled by the French, and is almost entirely given to Romanism. There are not more than half a dozen Protestant churches in the State, with a population of more than 300,000. Numerous convents and nunneries are established in various parts of the State. In the two dioceses of St. Louis and New Orleans, not long ago, the number of priests was more than 100. They have one theological seminary, two colleges, several schools for boys, and ten convents, in which are 600 pupils. Now these are the regions, which the Roman Catholics consider as *their* appropriate missionary ground. In the five years before 1829, one association in Europe sent 61,000 dollars, principally to aid the Romish missions in the Valley of the Mississippi. One of their bishops, writing to Europe, has the following language: "The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing towards the United States. Each one arrives, not with his religion, but with his indifference. We must make haste. The moments are precious. America may one day become the centre of civilization; and shall truth or error there establish its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence. Numerous conversions have already crowned the efforts of our bishop. He has established a convent, all the nuns of which are Protestants, who have abjured their former faith."

3. This leads us to mention, in the third place, that *the sympathy and assistance which some Protestants show the papists* is a ground of apprehension.

There are, doubtless several hundred thousand merely *nominal* Protestants in this country, whose minds are not settled in the great principles of Christian, Protestant liberty. They change with the wind. Some of them inconsiderately assist the papists. They know not what they do. Others are disturbed by the active friends of evangelical truth, and to escape from the annoyance, go over to the papists. A third class show them countenance from political motives. The Roman Catholic bishop of Charleston, in South Carolina, can command several hundred votes, which is an object of no small importance.

4. The fourth reason for apprehension, which we shall mention, is *the present condition of Europe.*

What will be the result of the late astonishing revolutions in Europe, is known only to God; but we may safely calculate, that the emigration to this country will be greatly increased. The Roman Catholic religion has ceased to be the exclusive religion of France. This will doubtless throw many of their priests out of employment. To our shores they will look as a resting-place from their toils, where they can repair their shattered fortunes, and reinstate themselves in their former influence and glory. The government of the United States adopts a complete indifference towards all religions.

Here they have no persecution to fear. Here are vast tracts of unoccupied, fertile land, strongly inviting them to leave their famished brethren in the crowded districts of Europe. In a few months of one year, 30,000 individuals arrived at New York, from Europe, most of whom were Roman Catholics. So we have not only to provide for our own people, increasing beyond all former parallel, but we have to guard against the nameless evils of an ignorant, bigoted population, flowing in a strong current from the old world.

5. Another source of apprehension arises, from the fact that *nearly all the knowledge in the Roman Catholic Church is in the hands of the priests.*

Diffusion of knowledge among all the people is the glory of Protestantism. There is no privileged order among Protestants. The whole body of enlightened clergy would rejoice to see the streams of knowledge flowing to every man's door. They would give to every human being a Bible, and have him think for himself seriously, conscientiously, and independently, on the great subjects of his duty and his destiny. They would have no such thing as a monopoly of knowledge of any kind. Let it be free as the air and light of heaven. But it is not so with the popish priesthood. They would monopolize all the intellectual and moral light. They have denied to the laity all participation in church government. They have for centuries forbid the circulation of the Bible among the common people. They have refused to the laity the use of the wine, in celebrating the sacrament of the Lord's Supper, pretending that it was designed only for the priests. They have arrogated to themselves the power to forgive sins, thus gaining possession of the consciences of the people.

Thus it is for the interest of the priests to spread their faith as widely as possible, and with as much concealment as possible. Their influence—their very existence is depending on the deep and unbroken ignorance of the people. And to accomplish this design they have consummate ability—the accumulated wisdom of several hundred years.

6. Another ground of apprehension, is the *nature and pretensions of the papal church.*

They are one and indivisible throughout the world, a compact mass, held together by a belief, that out of their church is no salvation, by a vivid recollection of former and departed glory, by a strong sense that they are now a persecuted community. If one member of their church suffers, another suffers with it. If there are not papists enough in this country now, there are enough in Europe. If there are not cathedrals sufficient, there are funds sufficient in Europe to build them. In the upper circles of Italy, the conversion of the United States has been a frequent subject of conversation. The Roman Catholic bishop of Cincinnati, in a late communication says, "that we shall see the truth triumph; the temples of idols will be overthrown, and the seat of falsehood will be brought to silence. This is the reason that we conjure all the Christians of Europe to

unite, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labours, and our vows, we shall so merit as to see the savages of this diocese civilized, and all the United States embraced in the same unity of that Catholic church in which dwells truth, and temporal happiness."

7. A further reason for solicitude on this subject, is the fact that the Roman Catholics *depend for success very much on the instruction of the young.*

They are directing their principal attention to the establishment of schools, convents, colleges, asylums, and theological seminaries. The schools in Maryland, are frequented not only by the Roman Catholic, but also by Protestant children, many of whom embrace the Romish religion, or at least receive impressions in its favour, which they carry into the bosom of their families. They also say, "that the establishment of convents of nuns devoted to the education of females does great good. Catholics and Protestants are admitted indiscriminately. The latter after having finished their education return to their homes, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities, and often where they have no longer the opposition of their relations to fear, they embrace the Catholic religion."

8. The last cause for apprehension which we shall mention is, that *the doctrines of the Romish church remain in substance the same, unchanged.*

"The refinement of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions, startling to the lover of scriptural simplicity, might seem to say that Rome is changed." But such is not the fact. The late Pope, Pius VII., in 1805, declared "that according to the laws of the church, not only could not heretics, that is Protestants, possess ecclesiastical property, but that, also, they could not possess any property whatever, since the crime of heresy ought to be punished with the confiscation of goods. The subjects of a prince who is a heretic, should be released from every duty to him, freed from all obligation, all homage." The same pontiff in 1808, professes this doctrine, that "the laws of the church do not recognise any civil privileges as belonging to persons not Catholics; that their marriages are not valid; that the Catholics themselves are not validly married, except according to the rules prescribed by the court of Rome; and that if united in this manner, the marriage is valid, had they in other respects violated all the laws of their country." These are an exact translation of the words used by the late head of the church, a man of enlightened views on many subjects, and of distinguished celebrity.

Men, maintaining such doctrines in any degree, are dangerous anywhere. There is ground for alarm wherever they may happen to live.

PLANS FOR SCHOOLS AND ACADEMIES.

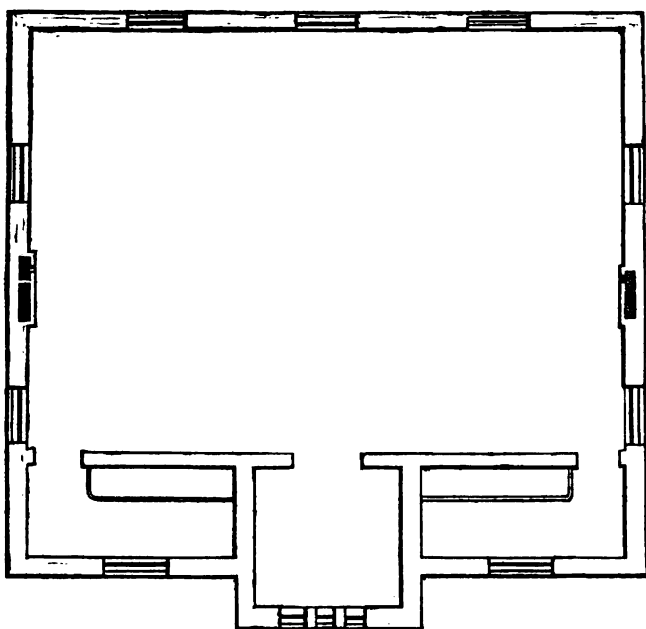


FRONT ELEVATION OF MILLER ACADEMY, WASHINGTON, OHIO.

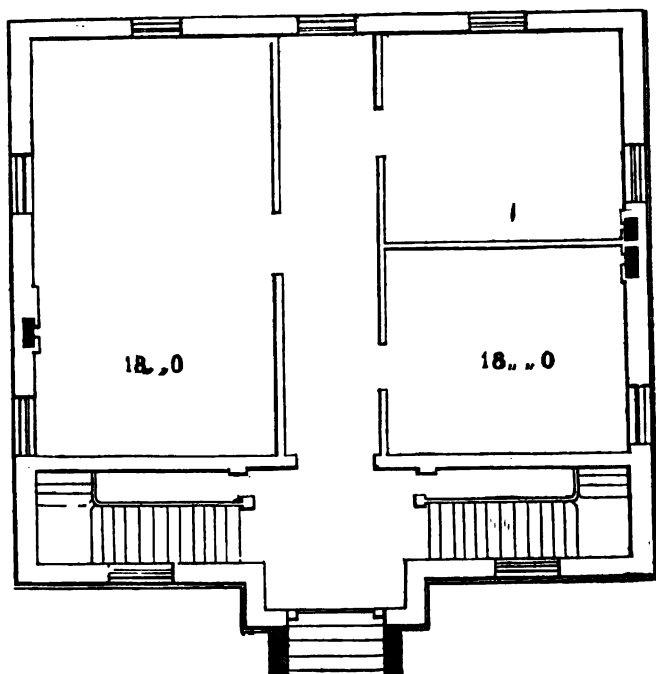
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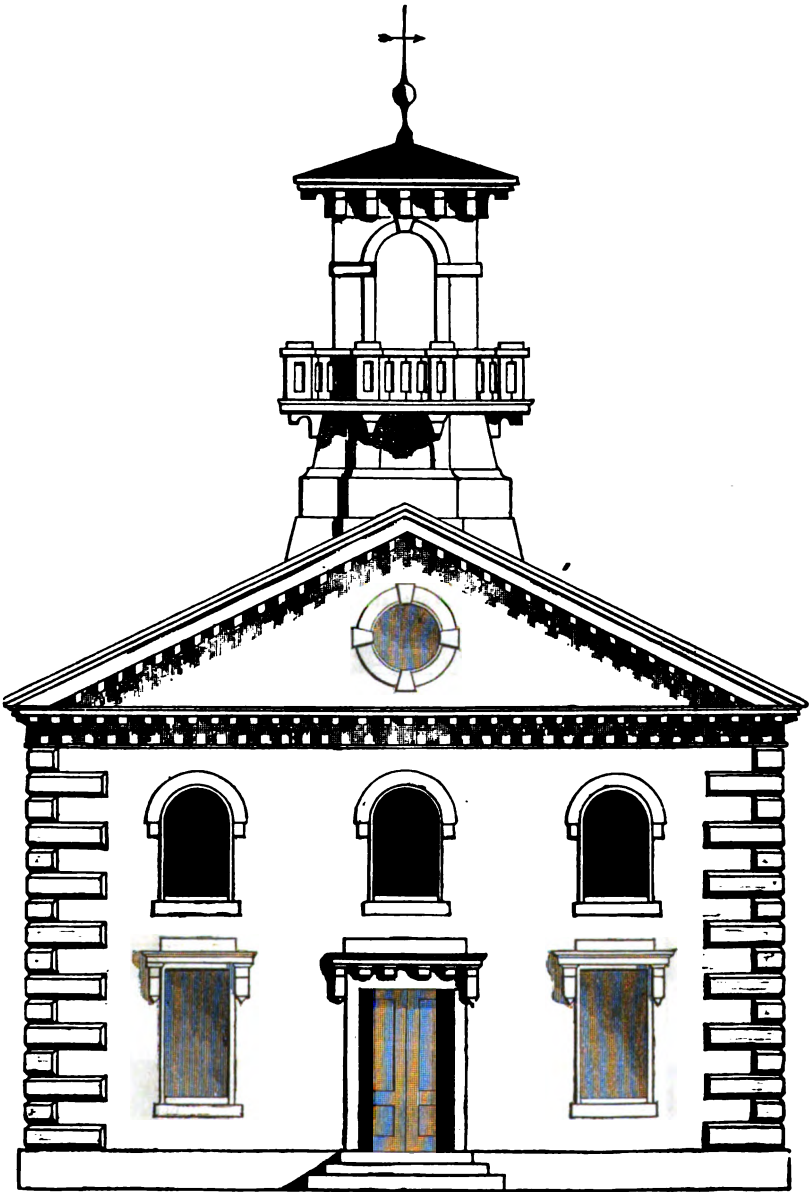
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PLAN OF THE SECOND STORY OF MILLER ACADEMY.



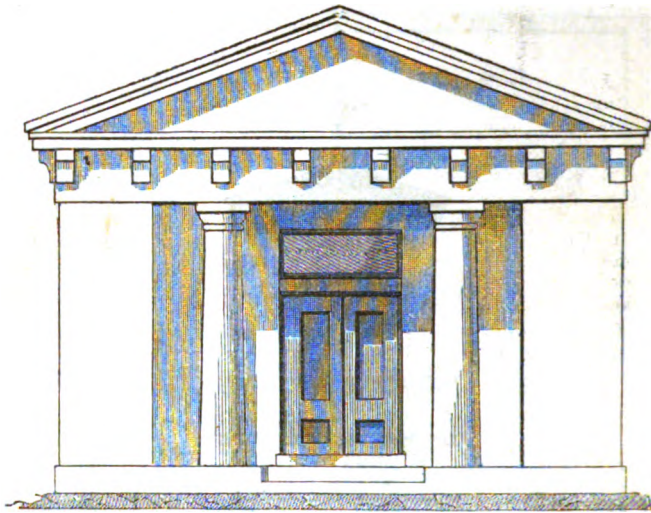
PLAN OF THE FIRST STORY OF MILLER ACADEMY.



A DESIGN FOR A PRESBYTERIAL ACADEMY.

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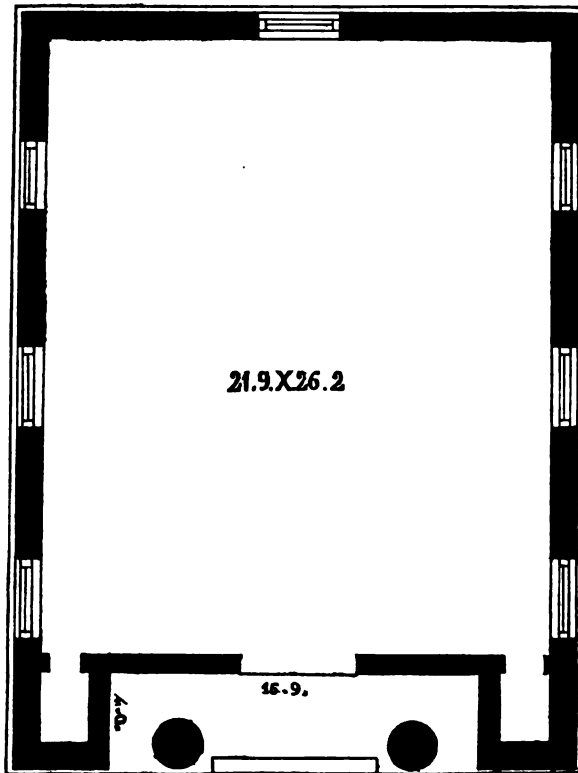
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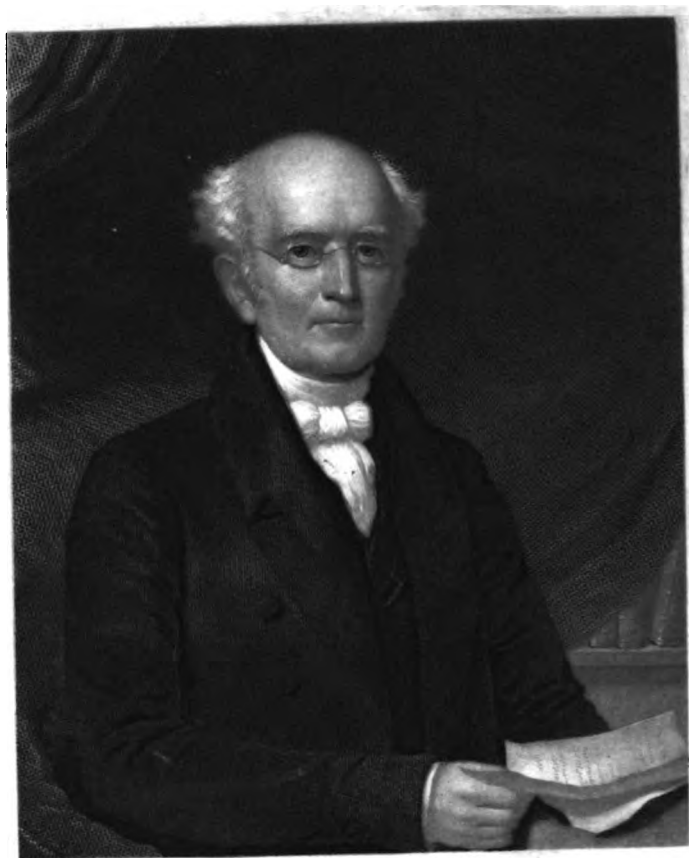


DESIGN FOR A SCHOOL-HOUSE.

No. VI.

Scale, 8 feet to an inch.





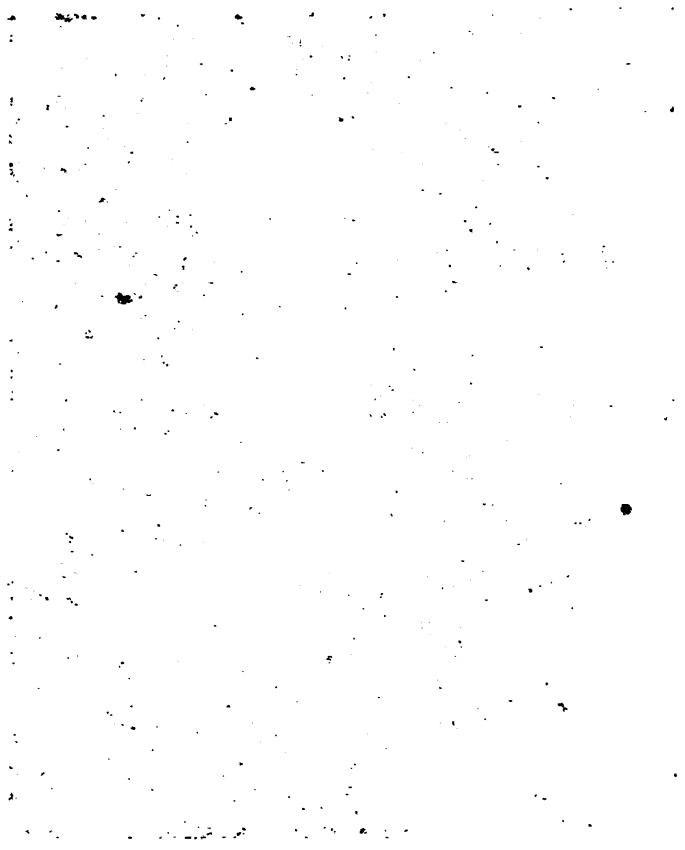
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HOME,
THE SCHOOL,
AND
THE CHURCH;
OR THE
PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY
C. VAN RENSSELAER,
CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

VOL. IV.

PHILADELPHIA:
265 CHESTNUT STREET.

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.1854.

P R E F A C E.

THE design of this Periodical is to keep before the Church the subject of Education in its departments of domestic nurture and public training, especially in reference to the work of the ministry. A large proportion of the Articles of the present volume are adapted to the edification of candidates for the sacred office. It is hoped, however, that ministers, as well as readers of every class, may find something in the volume to commend it to their attention and to promote their edification.

The Editor is encouraged in the publication of this Annual by the conviction that education at HOME, in the SCHOOL, and in the CHURCH, is closely related to all the private and public interests of religion.

Although no direct appeal has been made, in any of the Articles, in behalf of the Board of Education, the hope is indulged that all our ministers will bring its claims before the churches. The Board of Education needs—the benefit of the light, the prayers, the donations, and the general interest, imparted by an annual presentation of its objects. It is impossible to estimate the value of a public appeal to the people of God assembled in the sanctuary, on the subject of Christian nurture and the perpetuation of the ministry. The officers of the Board are labouring (however imperfectly) with self-denial, anxiety, and diligence, in the promotion of the objects committed by the General Assembly to their charge; and they sincerely solicit the co-operation of their brethren “beloved in the Lord.”

C. V. R.

PHILADELPHIA, December. 1853.

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THE
PRESBYTERIAN EDUCATION REPOSITORY.
1854.

ARTICLE I.

CHILDREN BLESSED IN THEIR PARENTS.

BY THE REV. DAVID MAGIE, D.D., OF ELIZABETHTOWN, N. J.

“And the Lord said unto Noah: ‘Come, thou and all thy house, into the ark; for thee have I seen righteous before me in this generation.’”—GEN. vii. 1.

In all the dealings of God with men, we find that mercy rejoiceth against judgment. The very threatening to destroy the world by a deluge was accompanied by a kind and gracious invitation to Noah to come with all his family into the ark. Not himself merely, but his sons, and his wife, and his sons’ wives, were to be preserved.

Taking this invitation to the patriarch in its connexion, it seems like a bright and beautiful bow, formed on the background of a black and angry cloud. One family was to be saved from the wreck of a drowning world. Not a window of heaven could open, or a fountain of the great deep break up, until this entire domestic circle, as well those brought into it by marriage as those born in it, was securely enclosed in the ark. It was a household deliverance in which all the members were represented by their appropriate head. Brothers, sisters, and other relatives, of whatever degree, were left behind, and those only preserved, who made up the single, regularly constituted family. The reason given for this gracious procedure, is “for thee have I seen righteous before me in this generation.” Noah’s personal piety not only saved sons, wife, and sons’ wives from destruction by the deluge, but it led to influences which, we have ground to hope, rescued them from the bitter pain of eternal death. Thus it is that light shineth in the midst of darkness, and the very denunciation of judgments is coupled with a precious intimation of mercy.

We find here the germ of a doctrine, which runs through the whole Bible, and is daily carrying encouragement and consolation to the bosoms of thousands of pious parents. In covenant with God themselves, it cannot but be delightful to see the pale of this covenant including their children also. God’s promise is first to them personally, and to their seed after them in their generations; and it is a promise which we are assured shall never fail, so long as the sun and moon endure. What can be more interesting to fathers and

mothers, as well as to sons and daughters, than such a topic. Let me explain the teachings of God's word on this important point, and see how these teachings are illustrated in the history of familiar domestic experience.

FIRST.—How does the Bible speak of the union of children with parents, in covenant blessing?

To prevent all mistake, let it be remembered at the outset, that every individual of the human family comes into the world with a depraved heart, and must be born again before he can see the kingdom of God. These are fundamental truths never to be given up or glossed over. We have the highest of all authority for saying, men go astray as soon as they are born. The children of the most godly parents on earth need the washing of regeneration, and the renewing of the Holy Spirit, just as much as do the children of the most wicked ones. If there be a blessing in the one case, which is wanting in the other, it is of grace, and not of nature. When Adam begat a son, after his own image, and in his own likeness, it was—he it never forgotten,—after his image and in his likeness as a sinner, and not as a believer in the promised Messiah. Evil is transmitted by ordinary generation, but not goodness; sin, but not holiness.

At the same time, it is a fact revealed with great distinctness, that children are often blessed for the sake of their parents. By the wise and gracious providence of God, they are born heirs of the mercies of his never-failing covenant. In virtue of their very birthright they enjoy advantages, and inherit privileges, which, in multitudes of instances are made to issue in salvation.

Regard is had in these dealings of God to two important principles of man's nature,—the individual and the social. On the one hand the child is not so merged in the general family arrangement, as not to be under the necessity of putting forth his own personal acts of faith and repentance in order to salvation. Nor, on the other, does he stand so alone, as not to be influenced for time and eternity by his domestic relations. As an individual he must believe in the Lord Jesus Christ, and live a holy life, just as others; while as a descendant of pious parents, the grace to do this may come in connexion with specific promises. Piety is personal, and yet it is usually found in household enclosures.

You can scarcely doubt on this subject, if you attend to what the Scriptures teach. Listen to what God promised to Abraham, the father of the faithful: "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and unto thy seed after thee." Hear what the Holy Ghost says by the mouth of his servant David: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Harken to Peter's declaration on the Day of Pentecost: "The promise is unto you and to your children, and to all that are afar off,

even as many as the Lord our God shall call." Delightful testimonies, these; and yet they are but specimens of what the Scriptures abound in. As well by plain assertions, as by undeniable inferences, we learn that the piety of the father and the mother is graciously connected with the piety of the son and the daughter.

These declarations, I admit, are not to be understood so absolutely as to convey the idea that there can be no possible failure. God does not give up his sovereignty, or tie himself to any one specific method of converting men, or tell us in so many words, that every single child, even of pious parents, will inevitably be saved. This is more than we dare affirm. The promise must be regarded as, in some respects, a conditional one. It is only when parents endeavour faithfully to train up their children in the way they should go, that they keep themselves within the enclosure of these Divine pledges. But there is a blessing in the house of the righteous; and this blessing is seen in the coming forward of sons and daughters to take the place of fathers and mothers, and to transmit mercies which they themselves have received.

Consider, too, what is the main design of the family compact, as ordained by God himself. From the very first, this union, so tender in its nature, and so felicitous in its arrangements, was intended to wear a religious aspect. We degrade the subject, when we suppose that nothing higher and nobler was contemplated by it than the mere perpetuation of the race, and the filling of the world with a widespread population. Such, be assured, was not the chief purpose of God in setting the solitary in families. Let infidels and socialists pretend what they may; every intelligent reader of the Bible knows, that something infinitely more momentous was designed by an institution which bears so directly on man's highest welfare. God would thus hallow the social affections, and cause them to become vehicles of Divine grace. The bond which holds husband and wife together in such cordial fellowship, we are told explicitly is an emblem of the still more endearing bond which subsists between Christ and the Church.

To me, there is something delightful in looking upon the family state, as designed to promote the great ends of salvation. It is but securing to the parental example and instruction, the same blessing, in a somewhat different way, which is secured to the preaching of the gospel and the administration of the ordinances of Christ's house. No one can find anything strange or arbitrary in connecting such effects with such causes. Isaac is but acting, as we should expect to see the son of such a parent act, when he rebuilds the family altar at Beersheba, and Jacob, when he prays to the God of his father and grandfather. We simply see here the mercy of the Most High working out its appropriate results, in its own appointed way. The family piety and the morning and evening prayer may save souls from death, as well as the pulpit's proclamation and the sanctuary's privilege.

Far be it from me to intimate that anything is ever to supersede the preaching of the Gospel. Ministers are ambassadors for Christ, to beseech men, in his name, to be reconciled to God, and they will be needed until the world is filled with the knowledge of the Lord, as the waters cover the sea. But are we not encouraged to hope for special blessings, too, in the use of home instrumentalities? Baxter, you know, anticipated the time when the pulpit would cease to be the main means of converting men. His idea was, that young people would come into the church, converted at the domestic fireside, and only needing to be built up in the most holy faith. God speed the day! Any considerable approximation to such a state of things would cause Zion to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Besides, *special ordinances* have been instituted for the sake of authenticating the connexion of child with parent, in the blessings of eternal life. For this end, pre-eminently, were both circumcision and baptism appointed; and to look upon them in any other light, seems greatly to detract from their significance and importance. The idea held out was this, that the householder, upon coming himself within the pale of the Church, should bring his whole family along with him; and his profession of Christ's name, was designed to be the means of associating his offspring with the visible people of God. Thus it was that the representative principle worked in ancient times, and that we have good reason to conclude it was intended to work always. The outward form of initiation to the Church, is not, indeed, what it was in patriarchal and ceremonial days; but blessed be God, the line, along which the mercies of the covenant are wont to descend, has never been broken. In the highest and best sense, ours, therefore, is believer's baptism, inasmuch as it is the act of a Christian parent, entering into engagements, according to God's appointment, for his offspring, and laying hold in their name, and in their behalf, of the great promises of Divine mercy. Himself in covenant with God, he brings his children forward, that they may receive the seal of the same covenant.

As to any mystic virtue in the ordinance of baptism, making by the mere words of him who officiates, a child of the wicked one a child of grace, and turning an alien into an inheritor of the kingdom of heaven, there is none, and to imagine so is the essence of superstition. Nor is there any organic connexion between parent and child, that can secure any such result. The value of the rite, so far as I understand the matter, depends altogether upon the blessing of God, vouchsafed to the parent's faith and the parent's prayer, in the way of special promise and covenant.

In vain is it objected, that not a few of these very children grow up, only to wipe, with impious hands, the consecrating water from their foreheads. This is merely saying that there may be a Cain in the family of Adam, a Ham in the family of Noah, and an Absalom in the family of David. But surely, such events may be accounted

for, without the necessity of annulling one of God's ordinances, or concluding that he has forgotten the thing that has gone out of his lips.

In these several ways, the Bible seems all along to keep up the idea of a connexion between parents and children in the blessings of salvation. Most beautifully has it been said, this doctrine, that children are often blessed in their parents, is recognised everywhere. "It is breathed in the first promise to Adam, it shines out in the bow of Ararat, it fills the starry page of the father of the faithful, it is seen amid the fire and smoke of Sinai, it is inscribed on the bloody lintel of Egypt, and it appears in the Paschal supper." This is true, but it is not all the truth. Equally conclusive is the evidence of the later inspired oracles, as we learn from the little children brought to Christ by their mothers, from the fulfilled prediction on the day of Pentecost, from the baptism of the jailer and all his, at Philippi, and from the whole organization of the Christian Church. It looms up more or less distinctly, in almost every leaf of the inspired volume, and sheds its reviving influence upon hearts, which but for, such encouragement, would be overwhelmed with despondency.

Nor have I yet exhibited the proof in its fullest strength. Even those cases, which at first view seem to make against the principle we are seeking to establish, are found, upon closer examination, to be decidedly in its favour. Let me select one out of many. Manasseh, you are all aware, was, in many respects, the worst king that ever sat on the throne of Judah, and yet he was the son of the pious Hezekiah. Twelve years old was he when his father died, and no doubt he received much good instruction, and listened to many prayers from paternal lips. This spring-time of the young prince's life, we cannot suppose was neglected. But soon he succeeded to the kingdom, and at length, became one of the most wicked men and bloody persecutors the world has ever seen.

So far all appears dark, but if we follow Manasseh along, we shall see that the Lord is not slack concerning his promise, as some men count slackness. The chain of descending blessings was not to break here. In old age, affliction brought the transgressor to a sense of sin, and after a dismal and stormy day, the setting sun gave forth tints of signal brightness. Who can hesitate to believe that this happy change was the result of early training? It was, indeed, Divine Sovereignty, but then it was Divine Sovereignty operating, as it always does, to encourage, and not to discourage human efforts.

Remember, I do not affirm, that in every individual instance, the children of pious parents will certainly be made the subjects of God's saving mercy. There are Hophnis and Phinias in the world. Room is purposely left in the working of the gracious scheme, for God to assert his own supremacy; room too is left for the child to act the part of a personal agent, in accepting or rejecting the blessings offered in the Gospel; and room is also left for the influence of

faithfulness and unfaithfulness, in the matter of early religious culture. But still, the Bible says to believing parents, "Ye are the seed of the blessed of the Lord, and your offspring with you." Such language is full of meaning. There is enough on these sacred pages to cheer the hearts of fathers and mothers, in the great duty of bringing up their children in the nurture and admonition of the Lord. But,

SECONDLY.—All this is *illustrated and confirmed in the annals of familiar, domestic experience.*

It would be no less pleasant than profitable, to take up the history of a number of pious families, with a view of learning how the mercies of the covenant come down, in a distinct line, from generation to generation. The result, I am confident, would both delight and surprise us. We should thus find in a vast majority of instances that, not only the character and standing of children for this world, but their piety and hopes of heaven are connected with the relation which their parents sustain to the Church of God. Case after case would tell us, that the faith of Timothy dwelt first in his mother Eunice and his grandmother Lois.

Careful inquiry will serve to convince us that estates die out of families, much more frequently and suddenly than does true piety. In a few short years we see the farm, the counting-house, the manufactory, and the family mansion go into other hands, while God's mercy runs on with scarcely a breach or a change. Not only does the Bible descend from father to son, but so too do Christian character, and religious usefulness. For several generations together there is no interruption in the family prayer, no vacancy in the pew of God's house, no unoccupied seat at the sacramental table. Many a proof of this could be found in the records of the New England Puritans. There are scores of families, we are told, in that favoured part of the land, that can trace back the chain of ancestral piety, by individual links to the May Flower, and the rock of Plymouth. For more than two centuries, they have never wanted a man to stand before the Lord. The same remark may be made of the Huguenots of France, who came to this country, and the Dutch of Holland. Though generations have passed away, and the rich have become poor, and the poor rich, we find the same love of the Bible, of the Sabbath, and of the ministry of reconciliation, in the descendants, which characterized the ancestors.

Were you to collect the statistics of our general church membership, or visit our Theological Seminaries to inquire into the lineage of the Sons of the Prophets, or turn aside to learn the character of the men who occupy the benches of our Elders, you would find this subject illustrated at every step. You see the matter brought distinctly out as you look over the names in our older Parish Registers. Every examination tells you that the mantle of the father falls on the son with surprising continuity. These facts do not set aside Divine

Sovereignty in the bestowment of blessings, nor impugn the doctrine of early depravity, nor make void the necessity of individual conversion; but they do tell us as with angels' tongues, that God works by no means more constantly and successfully, than those of the family compact.

In no country, perhaps, has domestic piety been more cultivated or attended with happier effects, than in Scotland. Burns's beautiful poem, describing the Cotter's Saturday Night, as he takes down the big old Bible, which his sires before him used, reverently lays aside his bonnet, reads a chapter from the well-known pages, joins with his wife and children in a song of praise, and then kneels down to pour out his heart in prayer—is true to the very life. Long has this been the custom of the Scottish peasantry, and it has given an impress of sobriety, perseverance, and strength to that remarkable people, such as few others are known to possess. The altar set up by the father is not demolished by the son, nor does the morning and evening incense cease to rise from one age to another.

It would be easy to fill, not an article merely, but a volume, with incidents all going to establish the connexion between parent and child, in the mercies of the everlasting covenant. Some time since an English gentleman of education and talent, but a decided infidel, visited this country, and spent a number of days in the bosom of a well-regulated, Christian family. More recently he came again, and came a firm believer in revelation. His friends marked the change, but little thought they by what instrumentality it had been brought about. At length he told them, that when present at their family devotions, on the first evening of his former visit, after the Bible had been read, and they all knelt for prayer, the recollection of such scenes in his father's house, a quarter of a century before, rushed upon his mind and so agitated him that he did not hear one word. But his heart was touched, and he found peace only in the blood of the cross.

Now, note what it was that arrested the attention of this skeptic, and turned his feet into the way of peace. The circumstances were all impressive—his being in a friend's house, enjoying the rights of hospitality, and invited to join in the evening worship; but this, be it not forgotten, did him good chiefly if not solely, as it led his thoughts back to the same kind of worship, under the roof of his own childhood. What a fact! yet it stands not alone. Instances without number are occurring continually. The sinner is awakened by a faithful sermon, a pungent tract, or the remark of a pious friend; but the sermon, the tract, and the remark, are mainly useful as they lead to reflection upon parental counsel and prayer. It is but the revival of bygone convictions. Thus it was with St. Augustine, and Philip Doddridge, and John Newton, and thousands of others, who have been valiant for the truth on the earth. The minister brings out the impression, but it was begun by the father

and the mother. In the public assembly, the crisis came, but it was prepared by long trains of serious reflection at home.

Many an aged saint, burdened with infirmities and unable to go in and out in the church of God, as in earlier days, is ready to wonder why the Saviour does not terminate what to him seems almost a useless life, and summon him away to his song and crown. But here the mystery is all explained. These venerable Christians live to pray for their descendants.

Not many years ago, there met upon the platform of one of our benevolent societies, two clergymen, one a grandson of Isabella Graham, the other a grandson of John Brown, of Haddington. It was pleasant to see these distinguished servants of God coming together on such an occasion, though living in different hemispheres, and each affording proof in his own person that piety loves to follow along in the channel of regular descent. A Christian lady present was so affected with the thought, that she sent up to the treasurer a note containing a contribution, in which were these words—"As for me, this is my covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth even for ever." Precious encouragement this! How can the parent's heart faint, or his hands hang down?

We can see the reason here why our missionaries are all so encouraged when they succeed in establishing household piety on heathen soil. The turning of one poor devotee of idolatry to the worship of the true God is a great matter, but to bring a family to walk according to the requirements of the gospel, is like opening a fountain in the wilderness, and streams in the desert. Then, they have something which under the blessing of the Holy Spirit looks like continuance and perpetuity.

Such is God's plan. Had it pleased him to do so, he might have saved men individually and singly, without any reference to the family compact, the domestic hearth, or the baptismal altar. But, everlasting thanks to his name, this is not the method, which he has seen fit to adopt. For the sake of cheering the parent's bosom, oppressed often with a sense of responsibility, and adding to the ties of nature the sanction of converting grace, he sends his mercies down, along the line of family lineage.

I would not press this point unduly. It is admitted that now and then, there seems to be a link gone in the chain of blessings, a break in the thread of communication, an altar neglected in the succession of sire and son. But all this may be easily explained, without in the least weakening my general argument. In the instances here referred to, the parents may have been really in the world, though nominally in the church, or the influence of the father may have worked against that of the mother. When such is the case, we are not surprised to witness very unhappy results. I have not forgotten

that the sons of Samuel walked not in the way of their father. I have not lost sight of David's lamentation over the ill-fated Absalom. I have not been blind to the blighting of parental hopes around me. But after all, I fully believe, that these are exceptions to the rule, and not the rule itself.

You may point me to this or the other child of pious parents, whose heart seems more fully set in him to do evil than those who never enjoyed his advantages. The fact, if just as you state it, is a sad one. But it is by no means proof, to my mind, that the confidence which such parents reposed in the covenant of God was unfounded. Not at all. It was not in vain that, morning and night, in the house and by the way, those burdened parents poured out strong cryings and tears to Him who is able to save. If the stream of salvation is not always in sight, it nevertheless flows on. For a time it may run under ground, but by and by we shall find it rising again to the surface, and rolling along with an augmented tide of mercies. If the good seed be buried, it is not lost. After a time—it may be a long and dreary time—it will spring up, all instinct with the power of an endless life.

A venerable minister of the gospel once said to his people, "As a public witness for God and truth, I must tell you never to despair. No distressed woman ever hoped more against hope than my mother. But she prayed and waited patiently, and put her trust in an omnipotent arm. Yes, and that mother lived long enough to hear her son preach the gospel, which he had once despised; and then she said, 'Now, Lord, lettest thou thy servant depart in peace.'"

When many years are gone, and hoary hairs sprinkle the head of the careless man, and the world is turned into a wilderness, he will wake up from his long stupidity, to tell of a father's counsels and a mother's tears; or should he himself, in the midst of all these advantages, stand out till the last, and go down to the dead under a double load of guilt, his children will hasten to lay hold of the blessings of the covenant. One generation is apparently passed over, but the next shares even more largely in the grace of the gospel. Such is the doctrine of Scripture, as illustrated by the history of families.

In view of what has been said, let me exhort you, CHRISTIAN PARENTS, to stir yourselves up to the exercise of fresh confidence in a covenant-keeping God. Tried, severely tried, you will no doubt sometimes be. In the tender years of your children, and while kept to a great degree detached from the influence of bad examples and pernicious counsels, you often see so much that is conscientious and thoughtful in them, as to encourage the hope that a work of grace has actually been begun in their hearts. But time passes on, and a change for the worse appears. The Bible is not read as it once was, nor are prayer and the Sabbath regarded as they once were; nor do they listen as they once did, when you speak to them of sin, and

Christ, and Heaven, and the serious child becomes a giddy, inconsiderate youth.

This is no uncommon occurrence, as thousands of anxious parents could testify. But gloomy as is the prospect, I charge you never give way to despondency. No instrumentality ordained for the salvation of men has such ever present, such ever applicable power, as that committed to your hands. Your influence precedes that of the pulpit, and it is more constant and abiding. One day in seven is usually allotted to the minister, but the whole week, with all its placid mornings and quiet evenings, belongs to the parent. If the preacher's work be like the pouring shower, yours is like the gentle and penetrating dew. Besides, everything—the disappointments of life, the restless couch, the sudden illness, the death of friends, all come to your aid. Only be faithful in seizing upon such incidents, and your labour shall not be in vain.

Yours, too, is a duty which cannot be devolved upon others. Whatever be the excellency of the day school, or the Sabbath school, in which your children have a place, neither of these institutions can supersede the necessity of kind and faithful home instruction. They may help you, but they cannot do the work for you. As an auxiliary to the efforts of the parlor and the fireside, their value is great; but if they be permitted to supersede these more frequent and more affectionate labours, they will do more harm than good. Nothing must be allowed to set aside the good old plan of family catechizing and familiar conversation. A hint given, a single sentence dropped, when the mind of the child is tender, may prove like "a nail in a sure place, fastened by the Master of assemblies."

A heavy responsibility rests upon you as believing parents. Under God you are to furnish, from your own firesides, members for these communion tables, elders for these churches, and preachers for these pulpits. How noble the work intrusted to you by Zion's King! Be not disheartened. Set your children an example of consistent piety; instruct them carefully out of God's law, and be importunate in prayer on their behalf; and then hope on, hope ever. Let no unfavourable appearances stand in your way. Even should some of the branches die, and be broken off, the family tree will live, and bear fruit for ages to come.

Some years ago I attended a funeral, where, by the side of the new-made grave, stood a widowed mother and a group of helpless children. Everything to the eye of sense seemed cold and cheerless. But that widow was herself a child of the covenant, and an humble follower of Christ. And as the clods of the valley fell upon the coffin of her husband, she committed herself and the beloved ones around her (the two youngest of whom she held by the hand), anew to the God of her fathers. That dedication was accepted! The mother lived to see all her children walking in the ways of piety, and several of them rising to distinction in Church and State.

How can we despond with such cases before us? It cannot be too

much for us to expect, when we receive a child at the hand of God, and take it to the altar for the sprinkling of baptism, and unite with it in the daily prayer, and follow it to its own bedside to teach it to say "Our Father," and bring it with us to join in the worship of the sanctuary; it cannot, I say, be too much to hope that God, in his own good time, will make our child his child, adopt it into his family, and make it an heir of his kingdom. Fathers, mothers, cast yourselves and your offspring afresh on the covenant mercy of the Most High. Beg him to remember the word on which he caused you to hope. Refuse to let him go without a blessing.

"This is just what I expected," said a pious mother when her first-born child, at a very early age, gave evidence of a change of heart; "this is just what I expected when I gave her to God in baptism." Blessed confidence this! According to your faith be it unto you.

MY YOUNG FRIENDS, learn to value, above all worldly good, the *blessing of a pious ancestry*. It is your happy lot to be found in the line of covenant mercies. To have had fathers and mothers, who taught you to read the Bible, sanctify the Sabbath, and offer the morning and evening prayer, is a favour, compared with which no inheritance of houses or lands is worth the name. In the presence of the great God, I warn you not to despise such a birthright as this. If tempted to go astray, think of the wishes of these your dearest and best friends. You cannot become profane and profligate, without bringing down their gray hairs with sorrow to the grave. Perhaps the father that dandled you on his knee, and laid the hand of blessing on your head; and the mother that nourished you in her bosom, and dropped the tears of mingled fear and hope on your infant face, are now in a better world. If so, be careful to guard against everything which you believe these dear friends would disapprove of, if you could see them now standing by your side.

But, beloved youth, I hope better things of you, and things that accompany salvation, though I thus speak. Have you read the memoirs recently published of two brothers, Robert and James Haldane? These men were born to wealth, and reared amidst titles and worldly honours; and both of them became officers in the British Navy, and were distinguished for their bravery. Happy was it for them that they had a pious mother; and though she died when the youngest was only six years old, she left an impress upon their characters never to be effaced. Hear what they say of that honoured woman: "Her life was a life of practical godliness and of cheerful trust in the Saviour. Often when she had seen us in bed, and supposed we were asleep, we overheard her praying that the Lord would fit us for his service on earth, and finally bring us to his everlasting kingdom." Are you surprised to learn that those sons both became eminently pious, and for many years laboured with distinguished success, in building up the kingdom of the Redeemer in their own, as well as in other lands? The mother's God was the God of her seed.

16 *Maternal Influence: Its Importance, Source, and Effects.*

This blessing of a pious ancestry, is a blessing which cannot be "gotten for gold, nor can silver be weighed as the price thereof." Better this than a lineage, traced back to crowns and thrones. Oh! see to it, that you do not constitute a broken link in the long chain of descending mercies. Let not your own impiety turn aside the promised blessing of the Most High.

My son, know thou the God of thy fathers, and serve him with a perfect heart and a willing mind; for if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

ARTICLE II.

MATERNAL INFLUENCE: ITS IMPORTANCE, SOURCE, AND EFFECTS.

BY THE REV. ROYAL ROBBINS, CT.*

I. WOMAN was designed by Him who made her, to act an IMPORTANT PART, and fill a wide space, in the economy of the present world.

The indications of this truth are not at all ambiguous, or uncertain. However common it has been to ascribe a superiority of intellect to the male, we view this opinion as the result of prejudice, rather than of sober sense. The fortuitous, or rather the providential circumstance, that *power* is on the side of man, has led him to indulge a degree of superciliousness on the subject, as unworthy of himself, as it has been pernicious in its effects, upon those who ought to have been benefited by that power. It has induced him at times to deny that equal care and attention to the sex, in respect to their education, which are alike due to their own excellence, and to the character of the proper lords of the creation. But the abuse of which man has been guilty, derogates not in the least from the glorious workmanship of God. There is every appearance of equal attributes and endowments—of equal susceptibility of improvement; and, save in the single circumstance, that divine wisdom constituted man with greater strength of body, for the necessary purposes of being the head, there is no reason to deny the peculiar and commanding influence, which woman is destined by her Creator to exert. Her form, her stature, her features, her beauty, her taste, her lively sensibilities, her mental accomplishments—all indicate the important destinies she is fitted to fulfil, and declare her equality with man, in every object to be obtained by their separate or mutual influence. Indeed, it would appear, from the great diversity and peculiar character of her endowments, that the mere want of physical power was more than compensated. It would seem, that as moral influence is vastly superior to brute

* This article originally formed the Introduction to an interesting little work, with the title of "*The Influence of Mothers*," compiled by the Rev. CHARLES A. GOODRICH.—Ed.

force, woman was designed, on the whole, to exert the greater influence of the two. But however this may be, it is evident from every characteristic of her nature, that the wisdom of God has qualified her to bear her full and equal part in the great concerns of life, and duty, and religion.

To these indications of nature, revelation annexes its authoritative sentence. In the original forming of man, as narrated in Scripture, we learn that woman, as a production of the Almighty hand, was designed to be a help-meet for him, and thus to be a companion and participator of his cares and toils—of his delights and sorrows. And throughout the Scriptures, we find the most pointed allusions to the dignity and importance of the sex—to the virtues of their hearts—and to the responsibilities annexed to their condition. But in respect to the rank which revelation has assigned to woman, especially the place which she occupies under the enactments of the new dispensation, we shall have occasion to speak hereafter. On the whole, it is a dictate both of nature and religion, that woman was made for purposes equally important with those, and to exert an influence equally controlling with that, which her more favoured, and more vaunted associate has claimed.

While the theoretic consideration of the subject is thus clear and satisfactory, we know, as a matter of fact, that females in many ages and countries, have been far from shining forth in the full glory of their nature. The privilege and the obligation, on her part, of exerting a wide and salutary influence, have often been denied her, or rendered nugatory through the pride, ignorance, and officious interference of man. Among all nations unenlightened by revelation, it has long been remarked, that woman has sunk far below her proper level in society. Under the besotting influence of sin and lust, she has, in these circumstances, degenerated into a slave, or a plaything. In savage communities, her degradation has ever been proverbial. In this condition her sex is the more uncultivated of the two, labours under greater disabilities, and has a larger share of burdens to endure. Every menial office and drudgery is rudely laid upon her. And after the performance of the most tedious and irksome services—services which, in civilized communities, are always assigned to the male, she is, more commonly than otherwise, treated with brutality and insolence, by her haughty and unfeeling lord. But, even in communities better informed, yet still unenlightened by the word of God, there are too many proofs of female debasement and oppression. Throughout the half-civilized nations of Asia, among few of whom the power of the Gospel has been felt, women universally are an inferior caste, made such by the institutions of society. Indeed, it is the genius of Paganism and Mohammedanism, the prevalent religions of those countries, to strip females of those high and endearing attributes, with which the Creator has endowed them, and which fit them for the station of wives and mothers, and mistresses of families. Under these religions, they are no longer the guardians of domestic

peace and purity, or examples of dignified virtue. Subject to the caprice, lust, or vanity of their masters, they have few or none of the prerogatives of their sex, and are incapable of moulding for their good, the beings to whom they give birth. Society never improves under the influence of Pagan and Mohammedan mothers in the East. The seraglio especially, though the paradise of voluptuousness and beauty, is the grave of intelligence and moral worth.

If we ascend, in our reflections, to the more enlightened Pagan nations, and even to the most enlightened, we shall find still, that great injustice was done to females, and that their merits and capabilities of improvement were not duly appreciated. Their degradation, however, was not universal or entire. There were occasionally, among these renowned nations, examples of female excellence. The sex was not lost to all its influence, when we read of one among the Boeotian women, who, upon being questioned why she did not wear ornaments, when all other women wore them, answered, that *her husband was her ornament*; and when we read also of the Roman Cornelia, the mother of the Gracchi, who, in default of jewels, such as were the pride of others, pointed to her *children as her jewels*. Indeed, in the earlier periods of the Roman people, the females were virtuous, though less attention was paid to their education than their merits deserved, and though their privileges bore an unfavourable comparison to those of the men. In the days of Roman voluptuousness and splendour, the female character lost much of its purity; while the sufferings of the sex were greatly augmented, by the practice of polygamy, and the facility of obtaining divorce. But the condition of Roman women, uninviting as we should consider it, was always superior to that of women among the Greeks. The law of seclusion, with the latter, was the badge of their bondage, and the severe condition of their virtue. To go abroad into society, or to shine in intellectual accomplishments, was to acquire a character of shame, or of infamy. Among the ancient Persians, a people who were not destitute of pretensions to refinement and knowledge, women were suffered to grow up without the discipline of virtue, and answered the end of their existence, in ministering to the voluptuousness of society. Thus in the most civilized and polite Pagan nations of antiquity, nothing like female education, as known in these times, was ever considered as either necessary, desirable, or important. We must look, therefore, to other institutions than those of Pagan wisdom, for the proper development of the talents and virtues of the sex. The evident designs of Divine Providence, in regard to women among all these nations, have been frustrated or perverted: and she who was ordained by her Creator to be the equal and dignified companion of man, has become the victim of his cruelties, and the slave of his pleasures.

It is an occasion of eternal gratitude to God, that in the religion of the Bible, woman is seen as an object of transcendent importance, and that in countries where this religion prevails, and in proportion

to its prevalence, she is regarded and treated as such. This was, in a measure, the case, even under the Old Testament dispensation—a dispensation in all respects of inferior light and privileges to those which were to follow. Among the chosen people of God, females were far more highly estimated, and their virtues and endowments had much greater sway, than in the surrounding countries of paganism. This we learn from the several beautiful eulogiums contained in the Old Testament Scriptures, concerning the virtuous woman, as well as from the examples there recorded, of female excellence. But Christianity has been peculiarly auspicious to woman. It has restored her to her true place and station in society. It has reinstated her, in all her just and endearing prerogatives, as she came from the hands of her Maker, in the garden of innocence. The genius of the Gospel is more fully exhibited in the revolution which it has accomplished in regard to woman, and the consideration attached to her, than in any other particulars touching the interests of the human race. Its influence has been relatively greater on woman, than on man. It had more to do for her in view of her previous depression. It has especially noticed her in the records of its early history. The Son of God showed singular benignity towards the sex, in condescendingly noticing the Marthas and Mariess, the Joannas and Susannas of Galilee; and in graciously receiving and rewarding their ministrations to his necessities. He showed herein the estimation in which the characteristic excellence of the sex should be held by all mankind. Wherever the spirit of Christ has prevailed in the world, a similar consideration has been bestowed on woman. In the purer ages of the church, she has been the cherished and honored vestal, especially charged with the care of keeping alive the sacred flame of domestic piety. She has aided, in the most efficient manner, by her more silent and unobtrusive influence, the colder champions of the truth, in the other sex.

It is not to be inferred, however, that in all the periods of Christianity, the sex has been equally sustained in its rights and in its dignity, or has been equally useful to the world. During the long ages in which Christianity was shorn of its glory, and darkness and corruption spread over the nations, man and woman sunk alike under the power of the evil influences which were so generally experienced. In the ages of chivalry, woman indeed received sufficient attention from the men; but it was an attention, for the most part, dictated by a wrong spirit, and bestowed for wrong purposes. She became the idol of a disordered and wandering fancy, inspiring no respect but in view of her external charms, and of an ideal, unsubstantial perfection. Her mind was uninformed and undisciplined, left to suffer from vacancy of thought, or given a prey to all the wild vagaries of the brain. So far as chivalry was a beneficent institution—and it was better, perhaps, than the rudeness which preceded it—so far she may claim the honour of sustaining it. But nothing can justify the sort of adoration, which it was then customary to pay to beauty and a

name. Immediately after the ages of chivalry, women, in several European countries, became profoundly learned. Numbers of the sex in Italy, Spain, France, and England, shone in the first ranks of science and literature. They became professors in law and philosophy, acquired skill in the poetic art, and were adepts in the learned languages. Such were Modesta di Pozzi di Zori, of Bologna, an admirable poetess—Cassandra Fidele, of Venice, a lecturer of philosophy at Padua—the two Isabellas of Spain, eminent as linguists and preachers, and one of them honoured with the title of doctor of divinity—the three Seymours of England, excellent in Latin studies—Lady Jane Grey, an universal scholar—the eldest daughter of Sir Thomas More, a great Latinist; and several others, whose names cannot be here mentioned. These, however, were individual instances of greatness, while as yet the state of female society at large was low and depressed. In later times, as the influence of the Gospel has become more conspicuous, especially since the period of the Reformation, the importance of the intellectual and moral culture of females has been more sensibly felt, and continues daily, in many countries, to receive more and more attention. As a consequence, the character and influence of women have been constantly rising, and now rank among the mightiest means of producing those great moral changes, that distinguish the age in which we live. To enumerate the eminent women of modern ages—persons, who have shone in accomplishments of the understanding and the heart, cannot be necessary to give an idea of the advance of the sex in the scale of intellectual and moral worth. The names are every day before the public.

II. If we look for the SOURCE of the influence which woman now exerts, and which she was originally fitted to exert, in forming the character and destiny of mankind—if we look for the source of her influence particularly in the relation of mother, we shall be able to trace it to the following principles, among others.

1. *The close companionship which she holds with the junior members of the family*, gives her a large share of influence. The mother—the true mother, is emphatically at home. She lives at home, and nowhere else. Here is her dominion, and here are her cares, duties, and enjoyments. She is constantly employed about the affairs of the family, directing and controlling them according to her will and judgment. That minute inspection of domestic concerns—that assiduous attention to the wants, conduct, pleasures, and griefs of the children—that supervision of their unfolding intellects, and that forming of their moral principles, which, by the ordinance of Heaven and the consent of all ages, have been assigned to her, necessarily make her more the companion of the young, than the father can be. She mingles in their pursuits—her hand is everywhere visible in fitting up the little comforts of the household—her absence, when it providentially occurs, is noticed, as if the tutelary genius of the

place was withdrawn, and nothing can be successfully carried on, and nothing can be fully enjoyed, till her return. Thus keeping up an endearing correspondence with all the internal mechanism of the family, she acquires an intimate acquaintance with their hearts. Hence her influence is nearly unbounded. She holds in her hands, in an important sense, the present and eternal welfare of the interesting beings committed to her charge.

2. The influence of women, especially of mothers, may be traced, also, to *their keen sensibility—their peculiar power of sympathy*. Who, so devotedly as a mother, is the friend that interests herself in the group of beings which surround her—that feels for them in every condition—whose countenance lightens up with joy when they are pleased, or, with an expression of benignant sorrow, soothes the distresses which they suffer! Who on earth is such a comforter as a mother, and whose bosom is pervaded and thrilled by the call of danger, or suffering, like hers? To the relief of her offspring she flies, heedless equally of exposure, or of toil; and, with a fortitude, and sometimes with a strength, which seems to be more than she could possibly summon, she rescues her darling from the jaws of death. Over the sick bed she bends with an unwearied and unexhausted sympathy. She keeps her nightly vigils where her dear ones slumber, or suffer—marks the first symptoms of returning health with unmingled grateful delight—or notices the accession of disease only with the determination to meet the exigency with redoubled labours. Viewing the mother in this light, it is by no means surprising that she controls the hearts of those that are about her—that she becomes the life and soul of the domestic circle—and forms the great bond of union in the family, and throughout the community. From her, as a living fountain, flow forth the thousand tendernesses that refresh and gladden the heart. Around her cluster the innumerable courtesies and amenities that gladden and sweeten life.

3. A woman's and a mother's influence arises from *her nice discrimination of character, and her perfect knowledge of the causes by which character is affected*. Her situation and her pursuits, surrounded as she is by beings dependent on her care, and looking to her for direction, habituate her to judge of the disposition and motives of the heart. They qualify her to calculate the effect of influences, that operate upon the feelings and conduct of children. She is led by the ever-varying exigencies, which arise in the management of young minds, to distinguish with accuracy the differences of character—to mark minutely its several shades. The regard which a virtuous female has for her own character, induces her to weigh carefully the causes by which character is affected. She has usually a quick and keen apprehension of the dangers incident to the precious boon of reputation. She, therefore, not only guards it with care in her own case, but becomes peculiarly qualified to guide others to the acquisition or preservation of a good name. She becomes eminently fitted to guide her children, and, in effect, she forms their

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character to virtue and religion, under the blessing of God. We speak of the virtuous—the religious mother—one whose spirit and conduct are regulated by the precepts of the Gospel. Her power of discrimination and judgment, in the management and education of the young, is an essential element of her salutary influence. It greatly contributes to the extent of that influence. Indeed, all mothers—they who pervert, as well as they who improve, the above mentioned attribute, hold the character and, of course, the destiny of their children, very much in their own hands. Under God, they are peculiarly responsible for its exercise, and for the moral power which it confers upon them.

4. The influence we speak of is to be further traced, *to the winning sweetness and delicacy of manner, which characterize woman's intercourse in domestic life.* The sacred regard thence inspired for her feelings and wishes, is one of the first principles imbibed, in a well-regulated nursery. None but the most hardened mind, can be found to trifle with the affections of such a being. It is, treason against nature wantonly to inflict pain on a mother. It requires a hardihood—a baseness—a recklessness of soul, seldom known to the young, to meet her smiles and caresses with contempt and cruelty. Nature, not to say conscience, in almost every human bosom, pleads too powerfully in her behalf, on this account, not to do reverence to such goodness. The stern authority of the father is sometimes met with the high bearing of an unsubdued temper. The child feels, if he has the courage, that he may treat less scrupulously the power which peremptorily forbids his wishes, than he does the mother's winning, though it may be, firm address. Pride and passion are often excited and measured, against the rough and uncompromising control of the father; but the pleading, the bland, yet truly dignified manner of a judicious mother, urging her children to a virtuous course, how much more likely to take effect! Many a young man, for a time abandoned and given to sin, like John Newton, has recalled the image and the precepts of maternal tenderness, and thus broken away from the influences that had separated him from God and his duty. Such an instrumentality, then, God has ordained for the best of purposes, and it becomes us ever to acknowledge the mighty efficacy, which he has attached to it, through his providence and Spirit.

5. *The more extensive prevalence of piety among females and mothers,* accounts for the influence which attends them, as it also throws a peculiar lustre over their character. Of all the sources of a mother's influence, this must be by far the greatest. It begins the earliest, for it breathes its prayer before the infant can be conscious of its meaning, but not before God can answer it. It strikes its root the deepest, for where piety exists in the maternal bosom, it is the most active and efficient of all the principles that govern it. It will manifest itself in unceasing efforts to bring the infant mind under the power of the Gospel. The habitual exhibition of the Christian spirit, in

its most attractive forms, produces a silent but most important effect, on the little beings that watch every movement of her whom they are apt to regard as their dearest and most intimate friend. Facts show the striking results of maternal piety, in its influence over the minds of children, bringing them at length into the ways of holiness and salvation, through the grace of a prayer-hearing God. The history of the church points to the names of Augustine, Matthew Henry, Col. Gardiner, John Newton, Timothy Dwight, Richard Cecil, and many others, as principally indebted to the influence of godly mothers, for their experimental acquaintance with the religion of the Bible, and for their distinguished usefulness to mankind. When such are the fruits of maternal piety, we can scarcely rate its importance too high: it is the crowning effect of woman's influence. That instances of consecration, and signal consecration to the service of God, especially in its action on the domestic constitution, are far more frequent in the sex, than among the men, we suppose will be readily granted by all, who have taken the pains to inspect the features of the religious world, or who are familiar with the statistics of evangelical churches. In the affectionate and efficient piety of woman, God has appointed one of the most important means, of the moral renovation of the young, and the perpetuation of religion in the human race.

III. Having traced, in several particulars, the source of that influence, which, through woman, and especially the mother, is employed in forming the character, and determining the destinies of mankind, we will dwell, for a few moments, on the probable EFFECT of such influence, wherever it is *duly* exerted. We will show what may be expected, on a general scale, from the *faithful* application of a mother's power, in regard to the welfare of its objects.

What would not the world soon become under auspices of this kind? We may better arrive, perhaps, at a just conception of the result by viewing the case first of an *individual*. Of what importance is it that he should have an enlightened, godly, praying mother! His intellectual and moral character, his usefulness and happiness, his eternal life may be literally suspended on the exertions of such a mother. Are not the feelings and associations of his infancy and childhood, what she makes them? Does he soon forget how he was taught from her lips, to fold his hands, and bend his knees, and repeat, "Our Father, who art in heaven?" Is not the scene, at times, present to his mind, when he was accustomed to retire with her to the chamber of prayer, and required to bow down with her, and join in her supplications unto the Hearer of prayer? And will he not, as he arrives at maturity, recall many of the impressive lessons and warnings which parental, maternal love administered to him, in the careless and wayward period of his youth? Surely these things are not easily forgotten, while at the same time, the character has been silently forming under their influence. The great and good

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men of all times have been reared by such a process. We must ask mothers especially, whether our sons and daughters shall be distinguished for their virtues, their talents, and their usefulness. We must ask a Hannah, and a Eunice, for that fear of the Lord which brings up a Samuel and a Timothy, to perform the high duties of ministers of religion. We must ask a Mary Washington, for that dignified virtue, and energy of character, which reared a patriotic hero. On the other hand, suppose the mother is not pious, is a woman of the world, or a devotee of a spurious Christianity: what unhappy impressions will she make on the mind of her tender charge! How given, probably, will he be to vanity, and sin, and pleasure—checked by no remonstrances—awed by no example of maternal wisdom and holiness! How will his headlong passions be ministered to—his corrupt appetites be pampered, by the foolish fondness or the inconsiderate impatience of a selfish, worldly, prayerless mother! And do the children of that misguided and misleading Roman Catholic woman, who, on entering a church, bows to the images of the saints, and teaches *them* to bow also, ever lose the impression made on their minds—do they ever forget the lessons of a baneful superstition? How necessary, then, if the seeds of virtue, self-government, truth, intelligence, and piety are to be implanted, and to grow with a person's growth, that he should be blessed with the prayers and assiduities of an enlightened, and efficiently pious mother! How important that he should not be cursed with a vain, giddy, uninformed, unconscientious, undevout mother!

The importance of maternal influence, of the kind here described, is greatly enhanced, when we consider it in reference to an *entire family*. Commonly not one individual alone is affected, but a number feel the salutary control. And if we contemplate a whole family of children, as brought under the blessed influence of exemplary, maternal piety, its effects must be of corresponding importance. In this point of view, how essential is it that Christian principle, an informed understanding, and, if it may be, native good sense, should be the high characteristics of the female head of a family! She may favourably affect her whole household. She will probably have a degree of influence on the whole number, for their good. Her children will be trained in the way they should go, and when they are old, they will probably not depart from it. Her authority and care will produce submission, docility, sweetness of temper, and harmony of intercourse, throughout the subjects of her little dominion. Order, method, neatness, despatch, frugality, and thrift, will wait upon her steps. Her domestic plans, and the spirit with which she carries them into operation, will insure, if any instrumentality will do it, obedience, virtue, and intelligence, among her endearing charge; and as they grow in years, "the fair forms of truth and sentiment," with the love of which she has inspired them, will be more clearly inscribed on their minds. Or, if there happens to be a wanderer among the precious flock, and obstinacy, love of mischief, and addiction to vice, mark him for their victim, then, how faithfully will

he be followed up by the advice, entreaties, warnings and prayers, of the pious inmates of the household, especially the mother, until, if it may be, through the great mercy of God, he shall be restored to the fold. And suppose all of a family actually to become converts to righteousness, under the means that have been employed with children, from the earliest dawn of reason, with a view to produce such an effect, how indescribably important must be the event! How delightful the sight of a whole family devoted to God! What elements of happiness does not such a little community include! What an amount of usefulness will it not be the honoured instrument of achieving! What a beautiful representative would it not be of heaven, as heaven would certainly be its eternal home!

Finally, if we look at a *country* where pious mothers abound—if we select a nation of such families as these mothers might be supposed to make, the importance of the influence exerted will appear in a still more conspicuous light. It would strike the mind with an overpowering force. Let the mothers of a country be endowed with intelligence and moral worth, and how confidently might we not expect that they would mould the mass to virtue, to order, and to happiness! The sources of most of the evils in society would be dried up—intemperance, impurity, profaneness, sabbath-breaking, and other vices would be checked, at that critical period of life when it could be most effectually done—the means of pure and rational enjoyment would be immensely multiplied—honesty, truth, integrity, benevolence, and every virtue that goes to constitute worth of character, would extensively prevail—children would be sanctified, for the most part, in very early life—streams of salvation would flow through the length and breadth of the land—and hosts of champions of the cross would go forth to other nations, to subdue them unto truth and holiness. The example of one such nation would awe the world. Its influence would go far towards the world's conversion.

ARTICLE III.

THE THREE PARTIES IN EDUCATION.*

BY THE CORRESPONDING SECRETARY OF THE BOARD.

THE Board of Education desire, in the present state of the educational measures of the Presbyterian Church, to assist in the formation of a correct public sentiment on the subject of education. No plans can be successfully carried into execution without the agency of an enlightened public opinion, rendered operative by the grace of God through the convictions of truth.

The subject of discussion, deemed important at the present time, is the question, "WHO ARE THE TRUE PARTIES IN EDUCATION?" or

* Part of the Annual Report of the Board of Education of the Presbyterian Church for 1852.

“Who are the responsible agents in the work, and WHAT THEIR RELATIVE RIGHTS AND RESPONSIBILITIES?”

The main object of the Board will be to vindicate the *Church* as one of the parties in education; but the general position taken is, that parents, the Church, and the State are respectively concerned in this great matter, each within its sphere.

PARENTS A PARTY IN EDUCATION.

The chief responsibility of the training of the young rests upon parents. The Providence of God, which has made children *dependent*, has placed upon their natural guardians the obligations of their education. *Parental affection* coincides with this arrangement of nature; and the *peace and happiness of families*, as well as *all the interests of religion* are closely identified with it. The *Scriptures* expressly charge parents with the duty of the religious instruction of their children. A quotation from each of the Testaments will suffice as a specimen of the general teachings of Scripture.

“And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

“Bring them up in the nurture and admonition of the Lord.”

Revelation thus throws clear light upon the suggestions of nature and providence; and as an additional safeguard, God has magnified the authority of parents by incorporating the obedience of children among the moralities of *His immutable law*. The family is in all respects a divine arrangement of wonderful privilege and power. The covenant promises run through it, like the rivers which watered our original Paradise. And amidst all the changes of the fall and inflictions of the curse, the family still retains glimpses of the glory of its first estate.

Parents are the original parties in education, by divine appointment; those upon whom devolve the main duties and rights relating to the bringing up of the rising generation. They are, therefore, responsible to God for the education which their children receive. This education is commonly given, partly at home and partly in schools.

1. Home education, it is universally admitted, should be conducted on religious principles. The manner in which the Scriptures require the religious instruction of children, is so emphatic that it constitutes an argument of great tenderness and power in favour of the personal religion of parents. God's plan is to teach religion to children through *the religion of their parents*. “These words which I command thee this day *shall be in thy heart*, and thou shalt teach them diligently to thy children.” First, in the heart of the parent; thence to be transplanted into the hearts of the children. Another

remarkable peculiarity of Scriptural teaching on the subject of education is, that *its entire stress is laid upon religious instruction*. The knowledge of God and of the way of salvation is the great topic. Secular training is not the subject of Divine promises, is not the aim of revealed precepts, is not the object of the great plan of redemption. Everything centres about soul-knowledge. The nurture of the Lord, the training in the way the child should go, the beginning of wisdom, the early remembrance of the Creator, these are the points on which the Scriptures insist, and which parents are under obligations to make prominent. As the original parties in education, parents are set over the household to give law and knowledge to its inmates.

2. But education is not confined to the precincts of home. From the necessity of daily toil, from incompetency of parental qualification, and from real or supposed advantages of various kinds, children are sent to select or public schools for higher acquisitions. The responsibility of their education, however, still abides upon the parents. It is the duty of the latter to see that the schools where their children go are Christian schools, and that their teachers are Christian teachers. Circumstances may, indeed, be of so peculiar a nature as to preclude the possibility of making use of schools, where all the desired advantages can be realized. Every parent has, of course, the liberty of deciding what is duty, in subjection to the law of Christ. No plea is more false, however, in justification of non-religious schools, than the idea that religion does not belong to day-schools. Religion belongs to education wherever it is conducted. The principles of education are the same in the school as at home. Fireside principles are school-house principles. Religion belongs to the culture of the human soul in whatever place that culture may be conducted. And it becomes parents to remember that God will hold them responsible, according to their light and opportunities, for the irreparable evils brought upon their children by a mischievous and godless education.

Parents are the chief parties in the whole work. They are at the head of authority and of obligation throughout the entire process of training, private and public, and are always to be recognised as divinely instituted guardians of the children "whom God has graciously given" to them.

THE CHURCH A PARTY IN EDUCATION.

I. The Church is a party in education, because, in the first place, the TRUE OBJECTS and NATURE OF EDUCATION NECESSARILY INCLUDE THE INCULCATION OF RELIGION.

The idea of training up an immortal being with no higher aim than to qualify him for certain duties in this life, is one of the false and popular maxims of the day. Education, in its true aim, takes a wider range than the life that now is, and comprehends both the mortal and immortal destiny of its subjects.

The true *object* of education includes religion. The training work has reference to all the powers capable of being trained, whether intellectual, moral, or physical. The mind is not the only part of the complex being which is to be subjected to the influences of education; but the feelings, and especially the moral feelings and discernments, claim the right of culture as inherent and essential elements of humanity. True philosophy acknowledges the conscience as an important department in the constitution of the human soul;—not an appendage, to be neglected or not according to circumstances but a constituent of the nature of man, susceptible of cultivation, and greatly needing it under all the exigencies of human depravity. Under no circumstances, then, can religion be properly excluded from a system of education. It enters into the training system as naturally and lawfully as any other branch of knowledge; and if its importance be taken into view, it is the last branch of instruction that ought to be undervalued. Indeed, it can only be banished from institutions of learning on principles which are as unfounded in true philosophy as in genuine piety, and which, by degrading man to a mere creature of intellect, cast indignity upon his moral and immortal powers.

The right of religion to form a part in the course of instruction is further evident when the *nature* of education is carefully considered. Education is an *enlightening* process. It adds to the stores of knowledge. It delivers from ignorance, and enriches with instruction. It develops the mind, and, in the process of developing, it furnishes materials of thought, and prepares it for an increase of acquisitions. Now, shall education enlighten the human soul on all branches of knowledge except those which relate to divine truth? Does not the very fact that the training is an enlightening system prove that religious, the highest kind of all knowledge, ought to be included among its lasting and precious results?

But education also secures the *discipline and invigoration* of the faculties. This is no subordinate, but a prominent result. A thorough course of instruction always strengthens and disciplines, as well as enlightens. The mind acquires a self-control, a readiness to use its powers, a capacity of enlargement, which cannot be over-estimated. And is it right, under circumstances of such advantage, to omit the discipline of the moral faculties, to pass over the subjection of the conscience and of the will to the law of God and to the Gospel of Christ? No considerations of worldly policy can justify the neglect of opportunities which can never be recovered, for strengthening the immortal part of our nature.

Again: education, in its nature, is a *moulding* process. It forms character, and gives direction to destiny. It has the elements of power. It controls the life, and sends forth its influences into eternity. No human being can undergo the processes of a course of education without receiving impressions for good or evil, which pass on with his years. There is a formative energy which works

throughout the soul. The absence of religion in such a process leaves human nature to its own corruption, and destroys any well-grounded hope of moral and religious development, which is "the chief end of man." Education without religion is one of the most dangerous and heaven-daring experiments ever devised. It is not necessary that the course of instruction should be pervaded by an irreligious spirit, in order to render it hazardous in its moulding influences. The mere absence of religion, like the withholding of the good seed, insures the growth of weeds and thistles on the human soil. Negation of good is in all ordinary circumstances the very presence of evil.

The celebrated Robert Hall gives the following emphatic testimony on this subject :

"Next to the infusion of positive impiety, the most evil element in which the mind can be placed is that out of which religion is expelled. To live without God in the world, and to converse with those who thus live, is, only in a lower degree than positive impiety, less dangerous to a creature who is in a state of probation, and whose everlasting interest depends on acquaintance with, and obedience to his Maker.

"I recollect, some years ago, that upon reading some very popular tales (moral tales, they are styled), the talent of which is exceedingly great, but which are distinguished by the total absence of religion, and the want of all reference to it, even in the scenes of death, the influence on my mind was such, that during the time devoted to that reading, it was with great difficulty and perplexity I was able to discharge my ministerial duties. It became, therefore, painfully evident to me that to be conversant long together with trains of thought, or associations of ideas, from which religion is entirely excluded, is of most dangerous tendency ; for religion is a positive thing, and, at the same time, it requires to be brought into view ; it must be realized by an effort of the mind ; it addresses not itself to the senses, does not occur naturally in the paths of life ; it lies in an invisible state, and can only be realized by a positive act of faith, and be made operative by a serious exertion of the mental faculties, by calling our attention to spiritual impressions, and thereby overpowering the mechanical and necessary operations of sensible objects."

If education enlightens, invigorates, and moulds, then religion should participate with its divine and holy truth in giving light, vigour, and direction throughout the whole course of instruction. And if the claims of religion are so prominent and authoritative in the educational work, as indicated by the objects and nature of education, it is clear that the Church, which is the guardian of the former, is one of the parties in the latter.

II. The Church is a party to education, because TEACHING IS ONE OF THE FUNCTIONS OF THE CHURCH. This position in the abstract will scarcely be denied. God makes use of his Church to "teach all nations." It is her very vocation to instruct in divine things. The great practical question here for consideration is, how far the teachings of *other* things besides pure religion is embraced within the scope of ecclesiastical authority ?

In answering this question so as to bring general learning within the lawful sphere of the Church, it is important to remember, in the first place, 1. That *the proper knowledge of the Bible calls into requi-*

sition learning of every kind. History, geography, astronomy, mental philosophy, general literature, and in short, every department of knowledge is fairly subject to the demands of every one who desires thoroughly to understand the Scriptures. On the principle, therefore, that the greater includes the less, the Church has a right to teach the general branches of education as auxiliary to the interpretation and knowledge of the divine word.

2. It must also be remembered that, if secular knowledge is taught outside of the Church, and in a secular way, the opportunities for inculcating divine truth are rendered very unpromising. The Church cannot hopefully undertake the dissemination of religion throughout the world, when secular training is allowed to anticipate its aims.

3. In the third place, light may be thrown upon this subject by inquiring into the natural method of propagating religion among the ignorant and the heathen. Is it by education, or by simply preaching the word, or by a union of the two? Certainly by a union of the two. All our missionary stations have elementary schools, and higher academies as indispensable auxiliaries in the work of teaching religion. These institutions cannot be trusted to foreign hands. The Church herself must superintend them with a religious interest which does not slumber. Her hopes of success are there. The great educational Institute, under Dr. Duff's care at Calcutta, has done as much to undermine Hinduism as all other causes combined. The Government institution, in which religion was not definitely taught, produced no impression upon the pagan mind, except to make it infidel. But the Spirit of the Lord has made the Christian institution of the Free Church of Scotland a terror to the Brahmins, whilst the other readily receives their patronage. Experience proves that in the propagation of Christianity the Church cannot forego the advantages of superintending the mental cultivation of those she hopes to convert to the knowledge of the truth.

4. Let it also be considered that, in a Christian land, the Church succeeds in winning her youth to the Saviour in proportion as she combines the religious element with secular learning. It is indeed said that, in Christian countries, where there are so many other opportunities of inculcating religious truth, there is no necessity for the care of the Church in general education. In opposition to this statement, it may be confidently affirmed that fidelity to the Redeemer in daily education receives a blessing even where other privileges are realized to the greatest extent. What institutions enjoy the outpourings of God's Spirit? Is religion often, if ever revived, where the course of instruction is not leavened with religious truth and superintended by religious men? The promises of God are not with the ungodly. His covenant is with them that fear him. Conversions to Christ are the joy of *religious* institutions.

5. The facility with which ministers become teachers of general knowledge, and the admitted relationship between the two professions

of preaching and teaching, go far to establish the position taken. Probably nearly three hundred of our ministers are engaged in teaching, and many of them in immediate connexion with the work of the ministry. The fathers of our Church signalized themselves as instructors of youth. Numbers of them personally established and superintended schools and academies. Did those men depart from their ordination vows? On the contrary, did not the general commission to preach the gospel, and to feed the lambs, authorize them to devote a large part of their energies in training the rising generation and in bringing the gospel to bear upon their minds and hearts through the apparently circuitous, but really direct course of public education?

6. Another principle, already alluded to in this Report, confirms the position that teaching is a function of the Church, viz.: the Scriptures lay no stress on *secular* education, but abound in exhortations in favour of *religious nurture*. If the religious so far exceeds the secular, if the two naturally go together, and if the religious belongs to the Church, then the right and duty of the Church to include the whole within its proper sphere is no unnatural inference.

Teaching being a function of the Church,* the latter is one of the parties in education.

III. Another circumstance, throwing light upon the position of the Church respecting education, is, that **HER CHILDREN ARE MEMBERS OF THE CHURCH**. They sustain a covenant relation to God, and are within the enclosures of His visible kingdom, and thus entitled to the oversight of its appointed officers.

"The visible Church," says the Confession of Faith, "consists of all those throughout the world that profess the true religion, *together with their children*, and is the kingdom of the Lord Jesus Christ, the *house and family of God*," &c.† If children belong to the house and family of God and are members of the kingdom of the Lord Jesus Christ, then the constituted authorities of the house and kingdom are under obligations to see that such members are trained up "in the way they should go."

The doctrine that the children of believers are members of the visible Church is uniformly maintained in the Confession of Faith. Thus in the Larger Catechism, the answer to the *sixty-second* question is, "The visible Church is a society made up of all such as in all ages and places in the world do profess the true religion, *and their children*."

* Dr. Junkin, in his inaugural address, on Christian education, says: "Without fear of contradiction, therefore, from any quarter, we affirm **TEACHING** to be the leading, the all-important function of the Church."

For a full discussion of this point, reference is made to the sermon preached by Dr. Hodge, before the Board of Foreign Missions, in 1848; and to Dr. Junkin's address, at his inauguration as President of Washington College, Virginia. Both of these discourses have been republished in "**HOME, THE SCHOOL, and THE CHURCH**."—Ed.

† Chapter xxv., section ii., p. 134.

Again, a part of the answer to the 106th question is, "Infants descending from parents, either both or but one of them, professing faith in Christ and obedience to him, are in that respect, *within the covenant.*"

In the administration of baptism, a part of the instruction to be communicated is, that, "*children are federally holy,*"* that is to say, they are to be regarded as included in the covenant of grace, and are the subjects of divine promises.

One more quotation from our standards will show that the doctrine of our Church places children in a very intimate relation to her authority, and enjoins their careful education. "Children born within the pale of the visible Church, and dedicated to God in baptism, are *under the inspection and government of the Church*; and are to be taught to read, and repeat the Catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ."† It would be impossible for language to express, in clearer terms, the duty of the Church, to watch over the education of her children, and to combine with all secular instruction that knowledge which accompanies salvation. The language of the standards of our Church sanctions the fundamental principles of our plans of education, both as to the union of learning and religion, and the "inspection" of ecclesiastical authority.

The basis of these teachings of our formulas is the Word of God, especially that tender saying of our Lord, when he blessed little children, "Of such is the kingdom of heaven." Our commentators, generally, agree in referring this declaration to the Church of Christ, of which infants are thus acknowledged members.

IV. In the fourth place, THE ORDINANCE OF BAPTISM justifies the Church in acting as a party in education and in establishing for her children religious institutions where their training may be conducted on principles which recognise their immortality.

The sacraments of the New Testament give peculiar solemnity to the ideas expressed in their administration. It will be seen that these ideas as enjoined at Baptism, correspond with those in other parts of our standards, relating to the bringing up of children. The following are the words of our book :

"The minister is also to exhort the parents to the careful performance of their duty, requiring :

"That they teach the child to read the word of God ; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance in the discharge of this important duty ; that

* Directory, ch. vii., sect. iv., p. 499.

† Do., ch. ix., sect. i., p. 504.

they pray with and for it; that they set an example of piety and godliness before it; and endeavour by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."*

Two prominent ideas in the sacrament of Baptism are, *first*, the dedication of the child to God, the Father, Son, and Holy Spirit; and, *secondly*, the openly assumed obligations of the parents to use every available and proper methods to imbue the child with the spirit and knowledge of religion. These two ideas cover the whole ground of Church education. The sacrament makes the Church a party to the instruction of her youth. For shall she exact covenant engagements of the most sacred character, and afford no opportunities to enable her members to fulfil them? Shall the world be allowed to secularize institutions of learning, thus dishonouring the King of kings, to whom her youth are solemnly dedicated, and disowning the truth of his grace, of which she is the "pillar and ground?" Shall the Church require that the child shall be taught to read the word of God, and then submit to the necessity of sending him to an institution where that word is not made the basis of instruction? Shall prayers be exacted, and then institutions encouraged where prayer is never uttered? Shall a godly example be enjoined, and then teachers be set over the child, whose example is often irreligious in fact, if not in form? In a word, shall the sacrament of the Church enjoin a thoroughly religious nurture, and the practice of the Church rest satisfied with the nurture of the world? Let any person go from the administration of the ordinance of baptism on the Lord's day, to a religious academy on the succeeding day, and he will recognise the careful watchfulness of the Church in the consistent system of her instructions. If she is not a party to education, who is?

V. Again. The Church is a party to education, because she has A GREAT INTEREST IN THE WORK.

It is said, that the State has a great interest in enlightening the minds of her citizens, and in qualifying them for the performance of their civil and political duties. But, how much higher interest has the Church in training up men for "glory, honour and immortality?" Besides enlightening, it is her aim to convert, to sanctify and to save; to inculcate, in addition to all other knowledge, love to God and love to man, and especially the love of God towards men, as manifested in the redeeming work of Christ.

Is it said, that the State can attend to secular and the Church to religious knowledge? This division of education into the human and the divine so as to secure separate and opposing agencies, is one of the most cunning stratagems of Satan. No such dividing line is authorized by the great Proprietor, who owns the whole estate. The entire work of education is, from the nature of the case, to be carried on religiously; and religion is an important part of the whole

* Directory, ch. ix., section iv., p. 487.

work. There may be a division of labour, but no exclusion of religion. Every department of education must be conducted religiously, or in a religious spirit; and Christianity may be, and should be inculcated even in departments of knowledge, where formal religious instruction is not admitted. It is impossible to make a partition of secular instruction to the State, and of religious instruction to the Church, if the mind and conscience act and react on each other. Moreover, by existing arrangements, the Church has nothing to do with the public religious teaching of the children of her congregations except on the Sabbath; so that the partition referred to is dishonouring to religion in its conditions as well as in its nature. It is true, that the children of pious parents may receive religious instruction at home; but aside from the circumstance that the teaching hours and the teaching place of school ought never to be without the matter that should be taught everywhere, there are three facts which render it important for religion to be taught at school. 1st. Many pious parents do not give much, if any, daily religious instruction to their children. 2d. Whatever may be the amount of knowledge communicated at home, there is a demand for more at school. And 3d. The children in the congregation, whose parents are not pious, receive no religious teaching at home at all. The parcelling out of the kinds of instruction cannot, therefore, be tolerated on the principle of an equal dividend of advantage. The Church is sure to lose by any such process. Her true position is to afford her youth all the instruction she is capable of imparting through her own divinely ordained agency, especially on the Sabbath, and to afford them all the additional advantages that may be easily and of right demanded in the organization of the daily school.

The Church has the greatest possible interest in the religious training and in the salvation of her youth. Unless early life be improved in the assiduous inculcation of the truths and duties of religion, there is comparatively little hope of the formation of character on a religious basis. However much interest the State may have in the qualifications of her citizens to discharge aright their political obligations, the Church has much more at stake in preparing the rising generation to "seek first the kingdom of God, and his righteousness." The Church, therefore, in view of the momentous interests involved, is a lawful and rightful party in education.

VI. The Church is a party in education, because **SHE IS ABLE EFFECTUALLY TO SUPERINTEND AND TO PROMOTE THE WORK.** And this in three respects.

1. The Church has the *true educational spirit*. She is committed in all her principles to take a deep and affectionate interest in the young. "Feed my lambs" is the exhortation of the Redeemer. "Parents, bring up your children in the nurture and admonition of the Lord" is the apostolic precept. Baptism, as has been mentioned, enjoins consecration to God, and religious instruction of a

thorough kind. The Sabbath Schools of the Church carry forward the lessons of religion in the sanctuary. The true excellence of all this care is, that it is of a religious nature. The aim of the Church is high as heaven. Her educational spirit has a concern for the communication of spiritual as well as temporal knowledge; and in this enlarged and Christ-like sensibility, she possesses a claim of being able to engage in the work with a zeal suited to command confidence and success.

2. The *officers* of the Church, the guardians of her spiritual affairs, have the requisite qualifications to superintend the education of her youth. The ministers and elders of the Presbyterian Church are a body of men far more competent to manage educational interests than the politically selected and elected trustees of the State schools. The latter are frequently not only ignorant, but destitute of principle and even of morality. The State does not ordinarily prefer religious men for any office; and the frequent incapacity of incumbents to fill their trusts, from the higher to the lower departments, is a fact not particularly encouraging in regard to the administration of educational affairs. In many cases, however, excellent officers are provided by the State, but they are not believed to be, on an average, equal to those furnished by the Presbyterian Church in her ministers and elders.

3. The Church can alone *supply teachers* possessing the true qualifications for their calling. If our views of education are correct, fitness to teach religion is one of the highest qualifications of a general teacher. This great profession has been deeply degraded by the secular spirit in which all the operations of education have been carried on. Many engage in teaching with the same mercenary views which influence the pedlar in disposing of his wares. Not unfrequently, too, teachers are persons of low moral character. One of our Presbyteries lately met in a neighbourhood where the district school was taught by an intemperate Roman Catholic. Although laudable efforts are being made in some of the States to improve the qualifications of teachers by the establishment of Normal schools, yet with every improvement devised by State legislation, the fundamental qualification of piety is overlooked. The teachers who are furnished through the Church by the grace of God with this high endowment, are the only safe ones to whom the training of youth can be intrusted.

The Church possesses, in her educational spirit, intelligent officers, and trustworthy teachers, the ability to conduct the work of education on a true and safe basis.

VII. THE HISTORY OF THE CHURCH proves it to be a lawful party in the training of the rising generation.

The Board beg leave to refer to their Report of 1848, for statements in some detail, in proof of the historical connexion between religion and learning. At present, they merely recall the attention

of the General Assembly to the fact, that the Presbyterian Church has been the unwavering advocate of its right to engage in the work of education. CALVIN, the acknowledged father of free common schools, devised and successfully established a complete system of Christian education in the republic of Geneva. JOHN KNOX, who, in the Providence of God, was then an exile from Scotland, tarrying at Geneva, imbibed the spirit and wisdom of the French Reformer; and on his return to Scotland in 1559, immediately took measures in the General Assembly of the Church of Scotland to establish throughout the country the system of parochial schools, whose fame is Scotia's and the world's.

The American Presbyterian Church, at a time when its feeble congregations and scattered population rendered it difficult to accomplish much in a systematic manner and by ecclesiastical authority, undertook the supervision of an institution of learning. In 1739, the "Synod unanimously approved the design," "for erecting a school, or seminary of learning." In 1743, the Presbyteries of Philadelphia, Newcastle, and Donegal, agreed to "open a school for the education of youth;" but believing that "the proper method for this end cannot be so well secured without the Synod," the matter was again referred to the Synod, who took the school under their care in 1744.

The College at Princeton was established through the agency of the Synod of New York and New Jersey; and a close connexion existed between that body and the college, until the Theological Seminary at Princeton went into operation. The relation of the Presbyterians to the provincial government under George II. may have been a reason why a more formal connexion with the Church was not recognised. It is well known that Gilbert Tennent, among others, was opposed to allowing the State any share in the government of the institution.

In 1771, the Presbytery of Hanover took up the subject of education, and persevered in measures which ultimately resulted in establishing Hampden Sidney, and Washington Colleges, in Virginia. In 1791, the Synod of Virginia took measures whose prosecution resulted in the Canonsburg Academy in the Presbytery of Blainstown, afterwards Jefferson College, Pa., and in the Academy of the Presbytery of Transylvania, Kentucky, which finally resulted in Centre College. No chapter in the educational history of the Presbyterian Church is more significant of the duty and necessity of ecclesiastical action in the training of the rising generation, than that supplied by the history of the Transylvania Academy, Kentucky.*

Without entering into further details, it is sufficient to observe that other Synods continued to take action on the subject of denominational education, until the Assembly of 1847 finally sanctioned the general plan. It may be affirmed, therefore, not only that the Reformed Churches generally, and the Presbyterian Churches in par-

* Dr. Davidson's History of the Presbyterian Church in Kentucky.

ticular, of Geneva and Scotland, recognised their right to engage in the training of the young, but that our own Church in this country has always taken the same view. Circumstances, indeed, have caused her to acquiesce in State institutions in different places and at different times; but she has never done homage to the State so far as to surrender her own absolute right to educate, whenever she has seen fit to exercise it. The measures of education, adopted by the General Assembly for the last five years, are the crowning testimony of our Church in regard to her being a lawful party in education.

VIII. A true survey of this interesting subject takes in eternity as well as time; and the REVELATIONS OF THE ETERNAL WORLD will disclose that the Church was a party to education.

Many of the inhabitants of heaven will *reach their destiny of bliss* through the religious training of the Church. God has ordained among second causes, none more influential of salvation than a Christian education. There is no surer guidance for the right road than right training. Multitudes out of every tribe, and kindred, and tongue, and people, will owe their salvation to the religious instruction imparted in early life. And just in proportion to the care exercised by the Church in this great work, will the wisdom of her measures be exalted throughout eternity, and her intimate and legitimate, alliance with education be disclosed. During the last year, several hundred of our youth have been converted to God in institutions of learning. When we consider the multitude brought to Christ through faithful religious instruction at home and in the school, and then consider the influence wielded by these in the salvation of others, the Church will stand forth, in heavenly glory, an admitted party in the great work of Christian education.

Instruction will be carried forward *for ever* among the saints within the circle of the Church on high. The knowledge acquired here, which is but in part, will be perfected above. Our education is progressive beyond this life, amidst advancing attainments from glory to glory. In heaven there is no separation between knowledge that is secular and that which is divine; but all the knowledge of the redeemed will render supreme homage to spiritual things, and Christ be all in all. The Church triumphant will see her ransomed ones engrossed with those themes which the Church militant insisted upon magnifying in her earthly institutions. Amidst the revelations of eternity, and the perpetual acquisitions of the saints, the superior importance of religion will be realized in full vision. The subjects which will thus occupy the Church for ever and ever, justly claim now such influence from her supervision as entitles her to be a party to their inculcation.

All the measures of Christian education terminate in *glory to God in the highest*. God is their aim and their end. A merely secular education will be seen, in the light of heaven, to have been trifling

with knowledge and probation, with truth and eternity. Christian nurture, on the other hand, will shine forth in its enduring relations to the declared glory of the Most High.

The Board believe that the Church is justly entitled to be regarded a party in education, because the true objects and nature of education necessarily include the inculcation of religion; teaching is one of the functions of the Church; children are considered by our standards as members of the Church, and under her care: the ordinance of baptism justifies the Church in establishing for her children religious institutions; the Church has a great interest in the work; the Church is able effectually to superintend and to promote it; the history of the Church proves her to be a lawful party in the training of the rising generation; and the revelations of eternity will confirm the important relations of the Church to this great subject.

THE STATE A PARTY IN EDUCATION.

The State may also be considered a party in education.

The object, however, of the State, in its organization, is not to teach, but to administer justice and to protect mankind. The defence of the rights of persons and of property, and the general welfare of society, are the special ends to be secured by the State. Any participation in the work of *education* is rather the result of the voluntary surrender of this power, or the neglect of its exercise by parents and the Church, than inseparable from the true nature of State supervision.

It is clear that the State has a great interest in the education of the community. Not only are general prosperity and enterprise identified with education, but the prevention of crime seems to follow in its train. The State also has peculiar facilities to conduct the work, arising in part from enrolling its citizens under its authority without reference to denominational preferences; and in part from the ability to secure the requisite amount of funds by taxation. Under certain circumstances, the State might engage in the work of education without detriment to the interests of religion; as, 1st, when there was a uniformity of religious sentiment which admitted the direct teaching of the doctrines of grace in the public schools; or, 2d, when the law authorized the application of the public funds to institutions under the care of religious bodies (provided these bodies were all evangelical), leaving each to decide the quantity and quality of religious instruction; or, 3d, if there were sufficient Protestantism, and sufficient union among Protestants, to require the inculcation, under religious teachers, of the general views of religion common to evangelical denominations. None of these conditions, however, can be expected to prevail in this country to any great extent, or even for a long time in districts where they at present may have toleration.

The mere reading of the Bible, which is accepted by many as a

compromise in the way of Christianizing the public schools, does not fulfil the purposes of a religious education. For, 1st, what would be thought of a teacher who would consider the mere reading of a lesson in arithmetic, geography, or history, as a substitute for its regular study, and for its satisfactory inculcation upon the mind? 2dly. Religious truth communicated irreverently, or without the religious spirit, as would commonly be the case under the State system, is, in ordinary circumstances, more likely to harden than to benefit. And, 3dly, there is no prospect of the permanent introduction of the common version of the Bible in our schools, in the midst of Roman Catholic agitation, and the opposition of Infidelity and Indifferentism. As a practical question, therefore, education under State authority is reduced to a secular basis, the exceptions not being sufficiently numerous or permanent to complicate the issue. Nor can it be seen what right the State has to teach religion at all, unless on the principle of the union of Church and State,—an idea universally repudiated in this country. Neither in theory nor in fact, therefore, can the State system be expected to differ from its present prevalent character of religious indifferentism.

The value of State interposition, in its existing form, rests mainly upon the advantages arising from the intellectual elevation of the community. These advantages are believed by many to be so great as to render the public schools not only the least of evils, but public blessings. The Board of Education are disposed to regard the common schools of the land in the most favourable view their peculiar and anomalous character will bear. But the State system at best, is an unsatisfactory substitute for a higher and a better system. The General Assembly, under whose authority the Board act, have recommended a plan of education far superior in theory and practice; for this plan aims at securing the salvation of the soul, in connexion with the highest attainments of temporal knowledge.

Although the State, as one of the parties in education, may assume the power to establish institutions of learning, just as any individual may on his own responsibility, it is maintained, that the State has not only no monopoly in the work, but that its agency is properly of inferior authority to that of both parents and the Church.

These brief hints respecting State connexion with education, lead to the following more formal conclusions:

1st. The State has no divine warrant, in the nature of its organization, to take part in the work of education, much less to control it.*

2d. Its agency, in its present form, and under present circum-

* "The whole functions of civil government may be summed up in a word—THE ADMINISTRATION OF JUSTICE." *Dr. Junkin.*

"We search in vain within the Bible, or in the book of true philosophy without it, for any evidence, that teaching was ever committed by the Creator to the civil magistrate, as one of the functions of his office." *Do.*

stances, may be justified by the exigency arising from the neglect of the original parties to supply the wants of the community.

3d. State education must practically exclude religious teaching.

4th. The present State system is an inferior and temporary dispensation, which, like some things under the law of Moses, may be tolerated as antecedent to the introduction of a more perfect system.

5th. State co-operation, by means of pecuniary grants to Christian institutions, may be lawful under circumstances which involve no connivance with fundamental error.

The chief interest, which the Board of Education have had in this discussion, is to sustain the prerogatives of the Church of Christ in the instruction of her children. Whatever may be yielded to the State temporarily, and in view of present exigencies, it is clear to the Board, that the Church has a divine title to engage in the work of public education; and that it is both right and wise for the General Assembly to persevere in efforts to establish religious institutions of every grade, under the care of the Church, as extensively as possible.

ARTICLE IV.

CATECHETICAL INSTRUCTION BEFORE THE REFORMATION.

BY THE REV. JOHN PROUDFIT, D.D., NEW BRUNSWICK, N. J.

THE great instrument by which God has chosen to diffuse and perpetuate his truth among men, is **THE LIVING VOICE**. John Bunyan, as usual, clothes a great truth in a quaint conceit, when he represents "Ear-Gate" as the principal entrance to the town of Mansoul, through which Diabolus first carried the city, and against which those valiant soldiers of the great King Shaddai, and Captain Boanerges and Captain Conviction, "did bend their main force." The pen and the press, powerful as they are, are mostly powerful in seconding, extending, and perpetuating the impressions of the living voice. They are utterly inadequate to the first publication of truth, or to the making immediate, profound, and general impressions on the minds of men. They could never have called the world to repentance and preparation for the coming of the Son of God as did "the voice" of John the Baptist. They could never have sent out the "line" of the Gospel "into all the earth, and its words unto the ends of the world," within the space of a quarter of a century, as it was "sounded forth" by the preaching of the apostles and primitive Christians. They could never have rolled up the population of Europe in one vast surge, and precipitated it upon Asia, as did the preaching of Peter the Hermit. They could never have made or begun the Reformation, though they had a mighty and indispensable agency in

extending and completing it. They could never have awakened the slumbering churches of England and America as did the preaching of Whitefield and Wesley. They could never have agitated the general mind of Britain and of this country, as we have recently seen it done by the presence and the voice of one man. The pen and the press have done, and are doing, great things, and will do greater still. But they cannot transcend their office. They cannot pass out of their sphere. Their power must be exerted, for the most part, upon minds and communities already attentive, thoughtful, and mature. To arouse the soul, to pour into it the vivifying power of new truth, is the peculiar work of the living voice, trembling under the vast emotions which that truth has already awakened, and transmitting those emotions, by the mysterious and irresistible power of sympathy, to other souls.

If this truth has, in any case, a special and peculiar force, it is in its application to the training of the young. Then, especially, is "Ear-Gate" the main avenue, and the voice the most effective, in fact, the only effective instrument, when truth is to be adapted to the ever-changing moods of the young mind, all eager as it is for knowledge, yet impatient of protracted attention; curious of facts, yet easily wearied of abstractions; earnest and tender, yet prone to levity; deeply and keenly susceptible at once to the things of the spiritual and the sensible world. Oral instruction was the great ordinance of God for perpetuating religion in the ancient Church. "I know Abraham, that he will *command* his children and his household after him, and they shall keep the way of the Lord." Gen. xviii. 19. "These words which I command thee this day—thou shalt teach them diligently unto thy children, and shall *talk* of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. "*Tell* ye your children of it, and let your children *tell* their children, and their children another generation." Joel i. 3. "The priest's *lips* should keep knowledge, and they should seek the law *at his mouth*." Mal. ii. 7. Thus, the whole historical and spiritual life of the Church was to be borne along from generation to generation by the living voice of parent, priest, and prophet.

In what precise form this oral instruction was administered, cannot now, we believe, be determined. The Hebrew words used to denote the process ($\text{נִסְּחַ$ —to *narrate, rehearse*, Joel, i. 3, and $\text{נִפְּחַ$ —to *inculcate*, lit. to *sharpen*, Deut. vi. 7), signify a constant and earnest oral teaching, but imply nothing as to the recipient of the instruction. Josephus represents *constant oral tuition in the law of God*, as the great peculiarity and incomparable excellence of the Hebrew system, and the true cause of the unquestionable superiority of Jewish morals, and of the deeper influence of their religious and ethical system on the hearts of the people. "Our legislator," he says, "beginning at once from the earliest culture, presented the law as the most beautiful and necessary of instructions, and required the

people to assemble every week to *hear* it, and to *learn it thoroughly*; a method which all other legislators seem to have neglected."* This process (denoted by ἀφρώσεις and ἐκμανθάνειν) seems to come very near to the *question and answer* involved in the later idea of catechetical instruction, but does not necessarily imply it. Κατηχέω does not occur in the ancient Greek writers, nor in the Septuagint. The latter translate the Hebrew words, signifying *to teach*, by the usual Greek words, προβιβάζω, &c. It never occurs with the signification, *to instruct*, till it is so used in the New Testament.† There it occurs in six passages, in all of which, save one (Acts, xxi. 24), it clearly bears the sense of *oral tuition in divine truth*. The religious instruction of Theophilus (Luke, i. 4), of Apollos (Acts, xviii. 25), and of the Jew addressed by Paul, as the representative of his Church and nation (Rom. ii. 18), are all alluded to under the term κατηχέω. The Christian convert and disciple (Gal. vi. 6) is denominated ὁ κατηχούμενος, and his pastor or teacher ὁ κατηχῶν. Paul also uses the word (1 Cor. xiv. 19) to denote *intelligible and edifying Christian instruction*, as distinguished from "speaking in an unknown tongue." "In the church, I had rather speak five words with my understanding, that *by my voice* I might teach others also (ὅσα καὶ ἄλλους κατηχήσω), than ten thousand words in an *unknown tongue*." These are the only instances in which it occurs in the New Testament. They disclose, however, not only an idea, but a method which, destined to undergo a gradual expansion, was to assume a vast importance and power in diffusing through the world the truth and life of Christianity.

If we look simply at the form and derivation of κατηχέω, it seems to intimate a process vocal and audible on both sides (ἡμ., κατ' ἡχώ διδάσκειν), in which the thought and voice of the pupil give back an *echo* to that of the teacher. For the special signification of ἡχώ, in distinction from other Greek words of like meaning, is *sound returned*.‡ Such a meaning must, however, rest on the derivation of the word, and not on its use; though Melancthon and D'Outrein have claimed even the latter in its support. "Κατηχέειν," says Melancthon, "signifies not simply to teach, but carries with it the idea of reading or lecturing, and hearing the pupils recite what has been said;" and again, "that method of teaching in which the utterances of the master are called forth by questions, is properly denoted by κατηχέειν."

It was not so understood, however, by the early Christian writers. All their Κατηχησεις are composed in a direct and continuous form, without question and answer. The earliest composition which is

* 'Ο δ' ἡμετέρος νομοθετής—εὐθὺς ἀπὸ τῆς πρώτης ἀρχόμενος τροφῆς—κάλιστον καὶ ἀναγκαίωτον ἀπέδειξεν παιδευμάτων τὸν νόμον—ἐκάστης ἐβδομάδος ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐπέλεγε συλλέγεσθαι καὶ τοῦτον ἀκριβὺς ἐκμανθάνειν. δὲ δὴ πάντες δι νομοθεταί τρεῖς καὶ παραλαίπει. Joseph. Cont. Apionem, lib. ii. s. 17. Op. tom. ii. p. 1378. Ox., 1720.

† We meet with it but once in Josephus, where it simply means *to communicate verbally*. Agrippa, in a letter to Josephus, says, ὅτ' ἂν συνόρχης μοι καὶ αὐτὸς σε πολλὰ κατηχήσω τῶν ἀγνοομένων. "When we meet, I will myself *communicate* to you *verbally* many things of which you are not now aware." Jos. Vit. Op. tom. ii. p. 940. Ox. 1720.

‡ "Sonus—ex reflexu et repercussione geminatus." Hen. Alting. Prol. ad Cat. Pal., p. 1.

noticed under this name, in the history of the Church, was written by Dionysius, a bishop of the church of Corinth, about the middle of the second century. Eusebius, in his notice of Dionysius,* calls it *ἐπιστολή ὀρθοδοξίας κατηχητική* ("an epistle explanatory of Christian doctrine.") Nicephorus says, more fully, Dionysius not only laboured to instruct and edify those who were specially under his charge, but sought to impart divine truth to those who dwelt in other regions (*τοῖς ὑπ' ἀλλοδαπῆς*), showing himself accessible to all, and addressing general epistles to them; one of which is to the Lacedæmonians, *κατήχησιν περιέχουσα ὀρθοδοξίας περὶ εἰρήνης τε καὶ ἐνώσεως ὑποτιθεμένη* (lit.) "containing a catechism of orthodoxy, entitled, 'Concerning peace and unity.'"† The most ancient production of the Church, therefore, to which ecclesiastical history has given the title of "catechism," was a letter from a Christian pastor, containing an exposition of the great truths of Christianity, and designed to promote "peace and unity" in a neighbouring church.

Cyril of Jerusalem has left eighteen *Κατηχήσεις* or Catechetical Discourses, which are simply short and plain homilies on the principal points of Christian doctrine. As they are much the most considerable remains of this kind which have come down to us from the early Church, some notice of their contents will not be without interest, showing, as they do, the topics, method, and intention of catechetical instruction in the fourth century. They afford internal evidence that they were composed, as Jerome states,‡ "when the author was a young man." Still, they are beautiful and instructive, though by no means free from the superstitions which disfigure the productions of the fourth century.§ They are arranged systematically (*κατ' ἀκολουθίαν*, as the author expresses it), so as to lead the catechumen to a complete elementary knowledge of Christian doctrine. To each address is prefixed the following title: "Extemporary catechetical discourse to those who were about to be enlightened [*i. e.* baptized] at Jerusalem, designed to introduce the candidates for baptism" (*Κατήχησις φωτιζομένων ἐν Ἱεροσολύμοις σχεδιασθεῖσα ἑισαγωγικὴ τοῖς τῷ βαπτίσματι προσελθοῦσι*), with the special subject of the address, and the portion of Scripture to be expounded, annexed. They are preceded by a *Προκατήχησις* (prefatory catechetical discourse), from which we make a few extracts. "Already," thus he begins, "ye who are about to receive Christian baptism, the odour of blessedness is upon you; already ye are gathering spiritual flowers to weave celestial crowns; already the fragrance of the Holy Spirit is breathed upon you; already ye have come into the vestibule of the royal palace.

* Ecc. Hist. iv. 23.

† Niceph. Call. Ecc. Hist. iv. 8.

‡ "Exstant ejus (Cyrilli) *κατηχησεις* quas in adolescentia composuit." Hieron. Cat. Script. op. tom. i., p. 101 (ed. Erasmi).

§ These have led Rivet and others to question their genuineness. But they are, we think, undoubtedly Cyril's, though probably to some extent, corrupted by interpolation.

¶ It is scarcely necessary to state that *φῶτισμα* is used by the Greek fathers as equivalent to *baptism*; *φωτιζόμενοι* denoted those who had been prepared by catechetical instruction to receive baptism; *φωτισθέντες*, those who had actually been baptized.

May you now be led in by the King himself! The blossoms of the trees have already appeared. May the fruit ripen to perfection! . . . He cannot lie who hath said, that 'to those who love God, all things shall work together for good.' God is bounteous to do good; but he waits for the free choice of every one. . . . If thou bringest thy body hither, but dost not dedicate thy mind, it profiteth nothing. Simon the Sorcerer was baptized, but he was not enlightened. He washed his body with water, but he did not illuminate his heart by the Spirit.* . . . Thou wert heretofore called catechumen, being instructed without. Thou shalt no more be instructed without, but within; (*δοῦκέτι περιχῆ ἀλλ' ἐνηχῆ.*) . . . Thou hast entered on the strife. Finish thy course. . . . Abide in catechetical instructions, even if we prolong them much, lest thy mind grow faint; for thou puttest on armour against hostile powers. . . . Thou hast many enemies, take many weapons. . . . It is needful that thou shouldst learn how to pierce the Greek, how to combat with the heretic, the Jew, and the Samaritan. And lo, here are the weapons, and that most effective 'sword of the Spirit.' . . . Look not on these catechetical discourses as on the congregational homilies (*τὰς συνήθεις ὁμιλίας*). They, too, are good and worthy of faith; if we neglect them, however, to-day, to-morrow we may learn them. But if the instructions given in order, pertaining to 'the washing of regeneration,' be neglected to-day, how will the defect be repaired? Consider this as the season for the planting of trees: unless we dig and deepen (*βαθύνωμεν*), how is it possible afterwards to plant aright that which is now planted amiss? Look upon catechetical instruction as on the building of a house: unless we bind the house together with girders (*δεσμοῖς ὀκοδομῆς*), as the building goes on, so that nothing be insecure, the whole structure will be ready to fall asunder. But we must lay stone upon stone and add joint to joint, and rejecting all superfluous materials, so must the building rise to its complete form. Thus we bring to thee the stones of knowledge. Thou must hear the things which pertain to the living God. Thou must hear the things which pertain to the judgment. Thou must hear the things which pertain to Christ. Thou must hear the things which pertain to the resurrection; and many things are to be delivered in due order which are now spoken in a scattered way (*σκορὰδην*), but are afterwards to be reduced to system. Yet, if thou do not bind these things together, and fix in thy memory the things spoken first and afterwards (*τῶν πρώτων καὶ τῶν δευτέρων*), the architect indeed doth his part of the work, but thou wilt have a tottering house of it."†

The works of Gregory of Nazianzum contain one catechetical oration.‡ It is entirely on the subject of baptism, and gives a full and rather fanciful exposition of the propriety of calling it *illumination*, and of terming the baptized *illuminated*. It contains little

* It will be seen that the good father was quite clear of the heresy of *baptismal regeneration*.

† Cyrilli, Op. p. 1-9. Tho. Miller, Oxon. 1703.

‡ Orat. 40, *εἰς τὸ ἅγιον Βαπτισμα*. Op. (Ed. Bened.) tom. i. p. 691.

solid instruction, being written in that declamatory and somewhat turgid style which marks most of the productions (especially the prose), of that writer. His hymns are more simple and edifying than his sermons.

Of Gregory Nyssen* we have one, divided into forty parts, intended especially, as he tells us in the preface, to meet the objections and difficulties of Pagans, Jews, and heretics of various sorts, without any mention of the young, to whom, in fact, these discourses would be wholly inappropriate, from the abstruseness of the points which they handle, the very first of them being designed to show, for the conviction of the Jews, that the trinity of persons is not inconsistent, in the nature of things, with the unity of the Divine nature.

Chrysostom has left two *κατηχησεις*,† which are beautiful models of this kind of composition. They, too, are addressed *πρὸς τοὺς μελλόντας φωτίζεσθαι*, i. e., "to those who were preparing for baptism." The first expresses his joy on beholding around him an assembly of the young brethren. The second contains some remarks which are interesting from the light which they throw on the nature of the exercise. "I come," he says, "to seek some fruit of those instructions which were formerly addressed to you. For I do not speak that you should hear only, but that you should remember the things which are spoken, and that you should give a manifestation of this in your actions, not so much to us as to God, who seeth the secrets of the mind." This renders it not likely that a *vocal response* or *recitation* of what had been delivered formed at that time a part of the exercise. The response was to be given, "the harvest," as he afterwards tells them, was to be "presented" in their lives.

All these are direct and continuous addresses. *There is no Κατήχησις of the early Church in the form of question and answer.*

The communication of instruction by *ἐρωτησεις* and *ἀποκρισεις*, dates, it is true, from a very early period. We have specimens of it in Justin Martyr,‡ in Basil of Cæsarea,§ and in Athanasius.|| The subjects handled in this way, however, were for the most part of an abstruse and controversial character. Some of the "questions and answers" of Basil seem to have been intended for the benefit of the young and ignorant, but the greater number are solutions, rather, of difficult and disputed questions in theology and ethics. Certain questions appear to have been proposed to the catechumens when applying for baptism. These are alluded to by Cyprian when he

* Greg. Nyss. Op. tom. iii., p. 43, &c. (*Λογος κατηχητικὸς ὁ μέγας.*) Paris, 1638.

† Op. (Ed. Bened.) tom. ii. p. 225, 234.

‡ See his *Ἐρωτησεις Χριστιανικαὶ πρὸς τοὺς Ἕλληνας*, ("Christian interrogations to the Greeks,") which are followed by their answers. Op. Just. Mart. p. 159, &c. Colon., 1866.

§ Basil has left three hundred and thirteen solutions of doctrinal and practical difficulties in this form. Op. tom. ii. p. 581-753. (Ed. Bened.)

|| Πρὸς Ἀνρίδιον, περὶ πλείστων καὶ ἀναγκάων ζητημάτων, &c.: "Concerning various and necessary questions in the Holy Scriptures which are the subjects of controversy, and, are useful to be known by all Christians." Athan. Op. tom. ii. p. 275, &c. 1601.

speaks of the "interrogatio quae fit in baptismo;"* of which he gives one example in the same passage, as follows: "Credis in vitam eternam et remissionem peccatorum per sanctam ecclesiam?" ("Dost thou believe in eternal life and the remission of sins by means of the holy Church?") Augustine incidentally gives another of these questions: "Si dixerimus catechumeno, credis in Christum? Respondet, Credo." ("If we say to the catechumen, dost thou believe in Christ? He answers, I do.") But these questions were plainly intended simply to ascertain the fitness of the catechumen for initiation into the church by baptism. The proper catechetical instruction of the early Church was given in direct and continuous discourse. The application of question and answer was a much later idea.

Oral religious instruction, in a familiar way, suited to impress the young and unenlightened mind, and excite it to attention and recollection, is the proper and universal idea expressed by *κατήχησις*.† This was held in the highest estimation in the early Church, not only as a means of holy nurture to her own children, but of recovery to the lapsed, and of conversion to Pagans and others who were yet without. The fathers of the Church were general and firm in the belief that they had direct scriptural and apostolic sanction for the practice. They looked upon the *γάλα* of Paul (1 Cor. iii. 2; Heb. v. 12, 13), and the *λογικὸν ἀδολὸν γάλαξ* of Peter (1 Pet. ii. 2), as referring distinctly to familiar oral instruction in Christian truth, adapted to young and simple minds, and interpreted the *στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ* (Heb. v. 12), and the *λόγος τῆς ἀρχῆς τοῦ χριστοῦ* (Heb. vi. 1), as denoting the elements of Christian doctrine imparted in the catechetical form. Those who were under this kind of instruction were regarded as *ἐν πρόθυροις τῆς εὐσεβείας*,§ "in the vestibule of piety." Cyril speaks of them as "caught with the hook," "enclosed in the nets of the Church." One class of Christian ministers was specially charged with this sort of instruction, and were called *κατηχούμενοι* or *κατηχηταί*—catechists. Apartments in connexion with the church edifices were at a later period appropriated to this use, and were called *κατηχούμενα* and *κατηχουμένηα*. Female catechists were employed to instruct young and ignorant persons of their own sex.|| The zeal

* Epist. LXX. Op. p. 301. Bishop Pearson's ed.. 1700.

† Διὰ τοῦτο καὶ κατήχησις λέγεται ἵνα καὶ ἀπόντων ἡμῶν ὁ λόγος ἡμῶν ἐννῆχῃ ταῖς διανοαῖς. "For this reason is it called *κατήχησις*, (lit. *a sounding forth*), that even when we are absent, the word may resound (or echo) in your minds." Chrys., *ubi sup.*

‡ Γάλα ἡ κατήχησις. ("The milk *spoken of by the apostle* is catechetical instruction.") Clem. Alex. Strom. on 1 Cor. iii. 2, who also largely expounds the same passage in this sense in his Paed. Op. p. 98. Lutet., 1629.

§ Greg. Naz. Or. 40.

|| Jerome thinks (Comm. in Rom. xvi. 1) that it was in some such way that Phebe was "a servant of the church at Cenchrea," which he translates, "in ministerio ecclesiae quod est in Cenchraeis." He quotes also the instance of Priscilla, who, with her husband, assisted Paul "in opere doctrinarum;" and states that, in his own day, deaconesses in the Eastern churches gave private instruction to persons of their own sex. The early history of these churches is rich in the names of women of eminent piety and high endowments. Basil, in his letters, often speaks in terms of grateful admiration of his mother, and grandmother, the latter of whom, he says, "formed and moulded his early

and activity with which the Christians plied these means of diffusing a knowledge of their religion and converting Pagans, drew on them the profane irony of Lucian, who, in one of his Dialogues,* burlesques the name of "catechumen," in connexion with "the marvellous wisdom of the Christians" and the "eternal life" for which they professed to hope.

In some of the larger and wealthier churches, the office of catechist appears to have been distinct, but generally, we think, was included in that of pastor and minister of the Word; and Jerome and Augustine have observed, that while the Apostle Paul has in other cases separated the functions of Christian ministers, he has spoken of these two together: "pastors and teachers." (Eph. iv. 11.) Some of the most valuable names of the ancient Church are enrolled among the catechists of Alexandria. Pantænus, Clemens Alexandrinus, and Origen, head the list. Pantænus was the teacher of Clemens, as Clemens was of Origen, and in both cases the pupil succeeded his master in the office of catechist. Jerome entitles Clemens *κατήχησεων* magister,† and Origen adjutor *κατήχησεως*,‡ which renders it probable that in the Church of Alexandria that office was a distinct one, and formed the proper occupation of those eminent men. Jerome says that Origen availed himself of the great concourse of youth who flocked to him for literary instruction, to teach them in the Christian faith.§ According to Eusebius,|| when the entire charge of catechetical instruction was devolved upon Origen by Demetrius, then bishop of that church, he immediately forsook his profession of literary teacher, to devote himself wholly to that work. In such high estimation was the business of catechetical instruction then held, as to command the whole time and labour of the greatest minds of the Church.

And in the like estimation it continued to be held so long as truth was looked upon as the proper glory and power of Christianity, and *the teaching of truth* as the great means of converting souls and rearing up a holy posterity to perpetuate the Church. But when the *ecclesiastical* spirit overcame the *evangelical*, and the Church grew more and more worldly and material in all her institutions and in-

years by the doctrines of godliness:" (*ἡμᾶς ἐν νηπίους ὄντας ἐπλάττε καὶ ἐμόρφου τοῖς τῆς ἐσωβείας δόγμασι.*) Ep. 204. Cf. Ep. 223: "From my childhood, I learned how to think of God from my blessed mother [Emmelia], and my grandmother, Macrina." (*ἐκ παιδὸς ἐλαβον ἐννοίαν περὶ Θεοῦ παρὰ τῆς μακαρίας μητρὸς μου καὶ τῆς μάμης Μακρίνης.*) The abtuse discourse of Gregory Nyssen, the brother of Basil, "On the Resurrection," is in the form of a dialogue with their sister Macrina, occasioned by the death of Basil, of whom, says Gregory, Macrina was at once the sister and the instructress. If Christian ladies of that age were capable of discoursing in the strain there ascribed to her, modern education has certainly little reason to vaunt its superiority.

* Mors Peregrini.

† Alexandrinæ ecclesiasticam scholam tenuit et *κατήχησεων* magister fuit. Catal. Scrip. Ecc. cap. 48.

‡ Ibid. cap. 64.

§ Concursus ad eum miri facti sunt, quos ille propterea recipiebat, ut sub occasione secularis literaturæ, in fide Christi eos institueret. *Ibid.*

|| Ecc. Hist. lib. vi. cap. 3.

strumentalities, relying on the secular arm rather than the sword of the Spirit, and adopting the usages of Paganism in order to convert Pagans, and making more of a splendid ritual than of a pure faith, and magnifying church orthodoxy above vital piety, and addressing the senses by shows and music and incense, rather than the soul by the vivifying light of truth, catechetical instruction of course declined. During the proper period of Papal domination, it was almost extinct and forgotten. The peril of awakening intellect and stimulating thought, is an *arcanum imperii* of all despotisms, and pre-eminently of that, the most enormous and inexorable despotism under which the prostrate intellect and soul of man ever groaned. There were occasional attempts, in councils held for ecclesiastical discipline, to revive the practice of catechetical instruction. It was enjoined on the clergy in the canons of the Council of Braga, A. D. 572, of Tourain, 813, and of Mentz, 1347. The Capitularia of Charlemagne also required it, and directed, moreover, that it should be given *in the popular language*. But the spirit of the dominant Church was too strong for the edicts of princes or the canons of councils. Rubrics, breviaries, rosaries, and agends, were much more to the mind of Rome than catechisms. They amused and tranquillized the minds of men with a semblance of religion, but did not implant those fructifying germs of thought and irrepressible aspirations which always accompany truth. Images were, in her esteem, a much safer medium of instruction than books.*

Few and meagre, however, as were the catechetical productions of that dark period, they are never to be forgotten. There is a curious specimen still extant, of a German catechism, composed by an unknown monk of Weissenburg, in the ninth century, containing an explanation of the Lord's Prayer and the Apostles' Creed, and (instead of the ten commandments) *a list of the deadly sins*.† This substitution was not unfrequent during that period. The Papal Church has never faltered in her policy to abrogate the law of God, that she may keep her own traditions.

As the spirit of life began to stir in the Church, and resistance to Rome waxed stronger, catechisms were multiplied. The Waldenses, in their Confession of Faith presented to Francis I., allude to catechetical instruction as in use among them. John Wickliffe composed in English several tracts under the title of *Pauper Rusticus*, intended to teach the poor the principal truths of Christianity, "without an apparatus of many books." Among these were an exposition of the Creed, the Lord's Prayer, and the Ten Commandments.‡ Huss wrote a catechism in his prison at Constance, which is still ex-

* "Gregorius Papa idola et imagines in templis collocavit, ut essent pro libris imperite multitudini." Sibelius, quoted by Van Alphen, Prol. ad Cat. Heid. p. 17; as if idolatry were a refuge from ignorance! This was, indeed, throwing the blind man into the ditch instead of attempting to restore his sight.

† Augusti, Versuch einer Einleitung, &c., p. 33.

‡ From the decrees of the Councils of Braga, Tourain, and Mentz, it appears that these were of old considered the heads of catechetical instruction.

tant among his works. And (stirred up, it is said, by these examples) Gerson, the learned and excellent Chancellor of the University of Paris, wrote a tract (how sweet the title!), "*De parvulis ad Christum trahendis*," and spent the last days of a life, distinguished by the highest honours of genius and learning, in *catechizing little children*. He was, however, looked upon as a bringer-in of "new measures" into the Roman Church, and complains bitterly of the "sloth, infidelity, and indifference to the salvation of immortal men,"* which prevailed in his time, and of the "shameless perversity† with which, both openly and secretly, his efforts for the instruction of the young were thwarted," declaring that "his zeal in this work was almost imputed to him as a crime." He passionately intreats Christians to instruct little children, and lead them, in love, patience, and humility, to Christ. This man, the glory of the Roman Church in the fifteenth century, passed the last years of his life in flight and exile. He was wont, shortly before his death, to assemble young persons and pray with them in the vulgar tongue, exclaiming, "O my God, my Creator, have mercy on thy poor servant, Gerson!" If any one demand how such unquestionable traits of deep and earnest piety are to be reconciled with the part he took at the Council of Constance, we answer that it is one of those inexplicable contradictions which are occasioned by the attempt to reconcile fidelity to Christ with servile reverence for a despotic Church. Gerson was, after all, an unflinching Catholic. After having, in the above treatise, portrayed with glowing beauty the act of Christ inviting and embracing little children (Mark x. 14-16), and exhorted all Christians to conduct children to Christ, as the brightest and most indispensable manifestation of their Redeemer's spirit, he thus drops, in an instant, from the Christian into the Catholic, concluding in these words:‡ "I wholly submit myself, nevertheless, in this matter, to the authority of my gracious superior; nor shall I oppose my own wisdom or judgment to the counsel of my spiritual friends; so that my zeal being tempered by this humility, I may not so run as to run against" (the authority of the Church). What is this but setting the authority of the Church above that of the Head of the Church? Gerson was one of the "Reformers before the Reformation." But, verily, the time was not yet. A bolder and mightier champion of the truth was at hand, who would not only *run against* that despotic Church, but shake the whole fabric by the force of his onset.

* Videte quanta etiam vel inertia vel infidelitas! dum animos immortalium salutem non curare Christianos, &c.

† Immo qualis impudentissima perversitas hujusque nunc aperte nunc occulte impedire, &c.

‡ Submitto tamen omnia auctoritati benevoli superioris me in hac parte, &c. . . ne ut sic currens incurram. Gersoni Cancellarii Parisiensis, Op. tom. ii. tit. xxxiv. 1499. This ancient and curious edition of Gerson is in the Astor Library.

ARTICLE V.

QUALIFICATIONS OF TEACHERS.

[The following hints on this important subject, have been selected in the absence of a more formal article, which has not been received.—ED.]

CHARACTERISTICS OF A GOOD TEACHER.

No mistake can be more fatal, than that any sort of person is good enough to take charge of a school. It is, on the contrary, a function which requires a rare combination of endowments.

1. The teacher, and of course his wife, should have acute moral perceptions, especially in benevolence, justice, and piety. A defect in these, utterly unfits the teacher to watch the manifestations of the pupils, and guide them aright. The inquiry *here* should be searching; the minister of the applicant's parish, and his respectable neighbours should be called as witnesses to his fulfilment of moral duties in all the relations of life; and, to whatsoever extent mere external duties may be certified, reject the candidate on any overt act established of cold-heartedness, unfairness, falsehood, or profanity.

2. Teachers must be fond of children and their society, and patient of their innocent monotony, and often waywardness; otherwise the duty will be irksome, and imperfectly performed.

3. The teachers must be of a cheerful, lively, active temperament and manner, which never varies or flags; with a faculty for fun, and jokes, and stories, to keep the children alive, attentive, and happy.

4. There must be perfect command of temper, imperturbable patience, and great kindness and gentleness of manner towards the children, so that they will respond to the teacher's treatment of them, as they would to that of a kind parent. If he is musician enough to sing readily any air, and can play the violin or flute, so much the better.

5. He must be quick, alert, and observant, and not a movement must escape his eye, or a sound his ear; and, as such a person certainly will do, he must possess a store of useful knowledge of all kinds, scriptural and secular, which he can communicate in a ready, striking, and attractive manner, so as to command the delighted attention of his pupils, rouse them with the wonderful and the curious, and form an habitually pious and moral frame of mind, by connecting a religious and moral impression with all he so communicates.

6. He must have discriminating good sense, and judgment, and tact to ascertain the characters of his pupils; and with a degree of firmness and authority, which kindness and even familiarity shall never endanger, so that, while he can descend almost to be a child with the children, he retains complete command of them.

Lastly. The Teacher's *whole heart and soul* must be in his duties, which, collectively and singly, are of a nature to require the energy of an enthusiast.—*Chambers's Infant Education.*

REQUISITE QUALIFICATIONS OF AN INSTRUCTOR.

I shall call your attention to *the requisite qualifications of an instructor*. The subject is one of high importance. It is not every one of those, even, who possess the requisite literary attainments, who is qualified to assume the direction of a school. Many entirely fail of usefulness, though possessed of highly cultivated minds. Other ingredients enter into the composition of a good schoolmaster.

1. Among these ingredients, COMMON SENSE is the first. This is a qualification exceedingly important, as in keeping school, one has constant occasion for its exercise. Many, by no means deficient in intellect, are not persons of common sense. I mean by the term, that faculty by which things are seen as they are. It implies judgment and discrimination, and a proper sense of propriety in regard to the common affairs of life. It leads us to form judicious plans of action, and to be governed by our circumstances, in such a way as men in general will approve. It is the exercise of reason, uninfluenced by passion or prejudice. It is in man nearly what instinct is in brutes. It is very different from genius or talent, as they are commonly defined, but is better than either. It never blazes forth with the splendour of noon, but shines with a constant and useful light.

2. *Uniformity of temper* is another important trait in the character of an instructor. Where this is wanting, it is hardly possible to govern or to teach with success. He, whose temper is constantly varying, can never be uniform in his estimation of things around him. Objects change in their appearance as his passions change. What appears right in any given hour, may seem wrong in the next. An uneven temper, in any situation of life, subjects one to many inconveniences. But when placed in a situation where his every action is observed, and where his authority must be in constant exercise, the man who labours under this malady is especially unfortunate. It is impossible for him to gain and preserve respect among his pupils. No one who comes under the rule of a person of uneven temper, can know what to expect, or how to act.

3. A capacity to *understand and discriminate character*, is highly important to him who engages in school-keeping. The dispositions of children are so various, the treatment and government of parents so dissimilar, that the most diversified modes of governing and teaching need be employed. The instructor who is not able to discriminate, but considers all alike, and treats all alike, does injury to many. The least expression of disapprobation to one, is often more than the severest reproof to another; a word of encouragement will be sufficient to excite attention in some, while others will require to be urged, by every motive that can be placed before them. All the varying shades of disposition and capacity should be quickly learned by the instructor, that he may benefit all, and do injustice to none. Without this, well-meant efforts may prove hurtful, because ill-directed, and the desired object may be defeated by the very means used to obtain it.

4. It is desirable that teachers should possess much *decision of*

character. In every situation of life this trait is important, but in none more so than in that of which I am treating. The little world by which he is surrounded, is the miniature of the older community. Children have their aversions and partialities, their hopes and fears, their plans, schemes, propensities, and desires. These are often in collision with each other, and not unfrequently in collision with the laws of the school, and in opposition to their own best interests. Amidst all these, the instructor should be able to pursue a uniform course. He ought not to be easily swayed from what he considers right. If he be easily led from his purpose, or induced to vary from established rules, his school must become a scene of disorder. Without decision, the teacher loses the confidence and respect of his pupils. I would not say that if convinced of having committed an error, or of having given a wrong judgment, you should persist in the wrong. But I would say, that it should be known as one of your first principles in school-keeping, that what is required must be complied with in every case, unless cause can be shown why the rule ought, in a given instance, to be dispensed with. There should then be a frank and easy compliance with the reasonable wish of the scholar. In a word, without decision of purpose in a teacher, his scholars can never be brought under that discipline, which is requisite for his own ease and convenience, or for their improvement in knowledge.

5. A schoolmaster ought to be *affectionate*. The human heart is so constituted, that it cannot resist the influence of kindness. When affectionate intercourse is the offspring of those kind feelings which arise from true benevolence, it will have an influence on all around. It leads to ease in behaviour, and genuine politeness of manners. It is especially desirable in those who are surrounded by the young. Affectionate parents usually see their children exhibit similar feelings. Instructors who cultivate this state of temper, will generally excite the same in their scholars. No object is more important than to gain the love and good will of those we are to teach. In no way is this more easily accomplished than by a kind interest manifested in their welfare; an interest which is exhibited by actions as well as words. This cannot fail of being attended with desirable results.

6. A just *moral discernment* is of pre-eminent importance in the character of an instructor. Unless governed by a consideration of his moral obligation, he is but poorly qualified to discharge the duties which devolve upon him, when placed at the head of a school. He is himself a moral agent, and accountable to himself, to his employers, to his country, and to his God, for the faithful discharge of duty. If he have no moral sensibility, no fear of disobeying the laws of God, no regard for the institutions of our holy religion, how can he be expected to lead his pupils in the way that they should go? The cultivation of virtuous propensities is more important to children than even their intellectual culture. The virtuous man, though illiterate, will be happy, while the learned, if vicious, must be miserable. The remark of the ancient philosopher, that "Boys ought to be taught that which they will most need to practise when they come to

be men," is most true. To cultivate virtuous habits, and awaken virtuous principles;—to excite a sense of duty to God, and of dependence on Him, should be the first objects of the teacher. If he permit his scholars to indulge in vicious habits,—if he regard nothing as sin, but that which is a transgression of the laws of the school,—if he suffer lying, profaneness, or other crimes to pass unnoticed and unpunished, he is doing an injury for which he can in no way make amends. An instructor without moral feeling, not only brings ruin to the children placed under his care, but does injury to their parents, to the neighbourhood, to the town, and doubtless to other generations. The moral character of instructors should be considered a subject of very high importance; and let every one, who knows himself to be immoral, renounce at once the thought of such an employment, while he continues to disregard the laws of God, and the happiness of his fellow-men. Genuine piety is highly desirable in every one intrusted with the care and instruction of the young; but morality, at least, should be required, in every candidate for that important trust.

If you look back to the characters of the different instructors under whom you were placed, you will probably find that to some of them you listened with great deference, that you were anxious to please them, and desirous of gaining their good opinion; while to the esteem of others you were indifferent, and regardless whether you gained their good will or not. To meet with some of them *now*, affords you pleasure, while to meet with others, is a source of no satisfaction. And what is the reason? You will answer that these different men were of very different characters; that they showed very different degrees of interest in their business; that they possessed very different qualifications, and very unequal shares of solicitude for your welfare. Let me ask further, which were those traits which pleased you, and which pleased the school generally? Was the master pleasant and obliging, or was he morose and ill-humoured? and with which was the school best pleased? Was he affable and condescending, or was he mute and regardless of everything but his own ease? and on which account did you like him? Was he punctual to his time, to his promises, and to his threats, or regardless of all? and on which of these accounts were you willing to be directed by him? Did he appear affectionate and kind in all his intercourse, or did he seem to delight in giving you pain and fear? and with which of these traits of character were you better pleased? Did he convince you that he was your friend, and that he desired your good, even at the expense of his own ease? or did he act as if he were the friend of no one but himself? Was he ever ready to assist you to the extent of his ability, or did he send you away without answering your questions, or solving your difficulties? Did he prove to you by his whole conduct, that he desired to benefit the school in the greatest degree of which he was capable, or did he appear to regard little else than to obtain the stipulated reward? and on which account do you now remember him with affection and interest?

You are at no loss to decide on these questions. Let these questions then serve as a directory to you, in making the inquiry how *you* can secure that degree of confidence on the part of your scholars, which will enable you to benefit them in the degree which you desire.

RULES TO SECURE THE CONFIDENCE OF SCHOLARS.

If you ask for particular directions how to secure the confidence of scholars, I would say,

First, Endeavour to convince the scholars *that you are their friend*,—that you are friendly to their improvement, and desire their best good. It will not take long to convince them of this, if you are so in reality; and if you pursue the course with them, which would, with your own instructor, have excited this belief in you, in regard to him. Remember, however, that merely a declaration of being their friend, will be very far from proving you to be such, or convincing them of it. You would not have been convinced by the mere declaration of your instructor, if this declaration had not been supported by his conduct. Expect not, then, that telling your scholars you are a friend, and greatly desire their good, will gain you their confidence. You must *prove* it to them by showing a greater regard for their welfare than for your own ease.

Secondly, In order to secure a proper degree of their confidence, *you must not be hasty*. Be not hasty to reprove, be not hasty to praise; be not hasty to promise, be not hasty to threaten; be not hasty to punish, and be not hasty to forget a fault. Whatever is done in haste, is seldom done well. In school it must of necessity subject you frequently to the mortification of countermanding your order, of failing to fulfil your promise, or of exciting the belief in the minds of your scholars that you are forgetful.

Thirdly, Never allow yourself to *speak angrily* or unusually loud, and be sure never to fret or scold.

Fourthly, Be *punctual* in everything. Punctuality in business of every kind gains confidence. It prevents the loss of time, and secures opportunity for every duty. It is nowhere more important, than in schools. Without it you can accomplish but little. If, after due deliberation, you make a promise, be sure to keep it. If you say that neglect of duty will be followed by punishment, be sure to inflict it. If you require a child to do this or that, see that it is done exactly as you require. To let him go when he has obeyed you but in part, will be but little better than not to be obeyed at all. By being punctual in fulfilling every promise, you will not be accused of falsifying your word—your scholars will not tease you a second time for any indulgence which you may once have denied them. They will know what you mean when you say “Yes,” or “No;” and thus you will have their confidence.

The next general direction which I wish to give, is, *Be willing to DEVOTE YOUR WHOLE TIME, and strive to make the most judicious use*

of it. If you have made no reserve of any part of your time, the whole belongs to your employers. If no such agreement have been made, it seems to me manifestly wrong for you to use any considerable portion of it for your own private benefit, instead of that of the school. This rule ought to be observed, whether the school be large or small; whether your wages be high or low. If you have made an engagement, for even less than a fair compensation, this apology cannot alter your obligation to the children placed under your care. You had your choice whether to engage or not. If you have engaged to keep the school, without having made any reserve, you are under obligation to give your pupils all the time which you can render useful to them.

But you may inquire how you can spend the whole of your time profitably for your school? I will answer you by giving some account of my friend Benevolus. On commencing his school, his first object was to learn the state of improvement, the capacity and disposition of every scholar. His next inquiry was, how shall I benefit each scholar to the utmost of my power? This inquiry was continued with him, during the whole time he was with them, and excited him to constant effort to do them good. The copy books of the school were all carried to his room, and his first work in the morning was to prepare them for writing through the day. He ruled them himself, and wrote out all the copies. This occupied his time, till it was necessary to repair to the school-room. When the morning exercises were finished, two or three of his scholars were expected to hand in letters or compositions each day, in their turn; and the intermission of the regular exercises was devoted to correcting them, and suggesting such improvements as might be beneficial to the writers. In the evening he met a class or more, as might be convenient, and devoted his attention usually to a single branch. One evening he had a meeting of his scholars in arithmetic; the next, he assembled his grammarians, especially those who were beginners. The third evening of the week was devoted to a class in geography; the fourth to a class in reading, and the fifth to spelling. If not otherwise occupied, he would be busy preparing illustrations to be used in the school next day. Thus Benevolus found enough to do during the whole day. He was never out of employment. Seeing him so much engaged for them, the scholars became as much engaged for themselves. Parents also became awake to the interest of the school, and used every effort to produce an early and a constant attendance of their children. Benevolus taught not only in a single district, but successively in several; the same means were used by him, and the same results experienced. He found but very few who did not become greatly interested in their studies. The spirit of the instructor seemed to be infused into the whole school, and parents were commonly forward to acknowledge that the school made more than double the progress it had usually made before."—*Hall's Lectures on School-keeping.*

ARTICLE VI.

ON FEMALE EDUCATION IN OUR COUNTRY.

BY THE REV. C. VAN RENSSELAER, D.D.

In walking to the academy to night, I saw a beautiful star on the edge of the mountain. It was Venus retiring in her glory, and smiling a farewell on the world at the close of another day. Young ladies, it was your own star, emblematic, I trust, of the bright end of another academic term. May rays of light always cheer the departure to your homes on either side of the mountains; and may the glowing skies of God ever remind you of the home, eternal in the heavens!

There is nothing in the firmament, or in all external nature, like the human form lighted up with immortal mind. God's six day's work was perfected in our mother Eve. Woman was given to man as his companion and friend, starting into life—not like Venus, from the unknown deep—but from his own divinely formed body, flesh from his flesh, and immortal with a nature like his own. Sister, daughter, wife, mother, are four words of humanity which, above the language of angels, speak to us of happiness and love.

A training place for daughters, like this seminary, is worthy the enterprise and the care of Christianity. I honour him whose mind and heart projected this undertaking. A seminary, dedicated to God, has hopes and results which circle beyond this world and the ages of its habitation, and passing beyond stars and systems, concentrate in the person of the Son of Man.

Ladies and gentlemen, I have come by invitation to partake in the ceremonies that terminate the summer session of the academy, and to speak to you on some appropriate theme. I have selected one, whose very height, like your mountains, has inspired me to look upon it, and yet which fills me with dread at the thought of ascending it. The subject is both elementary and general. It is, **THE TRUE PRINCIPLES OF FEMALE EDUCATION, AND OUR COUNTRY AS A FIELD FOR THEIR APPLICATION.** Of course, nothing more than a few brief hints can be given within the limits of this address.

I. The true principles of female education may be briefly analyzed, without exhausting the subject, into a few prominent particulars.

First. The mental faculties of the sex claim development, development in harmony, and development in extent equal to the varieties of providential demand. The day has gone by, that has held woman in mental subjection. As society has emerged from barbarism, and especially as Christianity has sent forth its benignant and reforming influences, the sex has arisen to the possession of its rights and to the reception of the homage due to its co-equal and congenial nature. Mind, wherever found, is capable of enlightenment and discipline, and therefore should receive it. Without deciding details, it may be laid down as a general principle that the faculties of the female mind possess capabilities of growth, which it would be tyranny to repress.

Harmonious development is one of the principal aims of a sound education. The faculties of neither sex will endure the influences of unequal cultivation; and inasmuch as the organization of woman is more refined and delicate than that of man, her mind is perhaps more readily affected by unskilful training. As the perfection of a rose, or camellia, consists in the even unfolding of its flowers and leaves, so the harmony of woman's intellectual development is essential to the beauty and glory of her nature. The perversity of a one-sided education leaves its mark of woe upon character for life. There is scarcely any thing against which the Christian teacher should more contend with all the appliances of his noble art, than against the unequal unfolding of faculties which God created in a sisterhood of equality. If the reasoning power be unduly cultivated, for example, what a shade of gloom might it cast over the bright graces of social life; or if the imagination receive an undue proportion of excitement, how it might disqualify the mind for the sober realities of life and introduce alienation in the household circle of the soul! Harmonious culture is nature's culture, is true educational culture.

To what extent the female faculties should be developed is a question which cannot be settled by a general rule, unless it be "the more the better." The tendency is rather to cultivate on too low than on too high a scale. A complete education in all branches of learning is not, indeed, demanded for all the girls in the country; but, on the other hand, a goodly number are entitled by their condition of life and the circumstances of society to the benefit of an enlarged course of studies. The education of neither sex should disparage the social worth of the other. Sound public opinion will commonly regulate the institutions of learning in such a manner as that those of both sexes shall preserve the relation of mutual adaptation. The progress of society requires, at this time, a higher grade of female education than was in vogue at previous periods. Providence is making demands upon the daughters and mothers of the land, which justify special effort for the fullest intellectual discipline and advancement. Whilst "one star differeth from another star in glory," it can never be wrong to provide institutions of learning, specially suited to prepare for the highest spheres of usefulness in life. The common school, the academy and the college constitute forms of educational training required for the wants of both sexes. Order is Heaven's law; and order in variety. The academy is no disparagement of the common school; but on the contrary, it is its kindred and its natural associate. The different grades of schools, academies, seminaries and colleges promote the general advantage of the sex and of society; just as the fragrance, beauty and usefulness of a garden depend upon the variety of its flowers, vegetables and fruits. One of the first principles, then, to determine the true course of female education is, mental development of the right kind; development in harmony, and in the proportions of attainment indicated by an ever ruling Providence.

2. Another principle is, that the good, old-fashioned course of education is applicable to females as well as males.

There is no essential difference between the faculties of the two sexes. As there are shades in the same colour, which even a woman's eye, however skilful, can sometimes scarcely detect, so the two distinct physical organizations may originate slight varieties more or less undiscernible. On the whole, it is clear that the difference between the male and female intellect is not sufficiently great to warrant any substantial variation in the mode of education. The boys of any one class in school or college will exhibit more variety of intellectual character than exists between boys and girls in general. The same appliances, therefore, may ordinarily be used in the education of the whole human family.

The "good, old-fashioned course" implies, among other things, the use of the classics, mathematics and general literature. If it be true that the classics are better adapted to strengthen and improve the mind than any other studies, as tested by long experience, then no good reason can be assigned why females should not be subjected to the same thorough, disciplinary processes. By rejecting such studies from our female seminaries, we either dishonour these ancient means of exercising the intellect, or we dishonour the sex from which we withhold them. Observation shows that girls have quite an aptitude in the acquisition of language. There is, therefore, nothing in the nature of the case to justify the exclusion of the classics. On the contrary, our confidence in them, as intellectual agents, imposes the obligation to make them a part of every thorough course.* Girls should begin to learn the Latin, when young. No period of life is so advantageous for discipline and improvement as the period of youth. In New England, the principal female academies incorporate the classics in their system of instruction. Algebra, Kame's elements of Criticism, Butler's Analogy, Mental and Moral Philosophy, Natural History, and similar studies of high degree, may be profitably used in the class room. The examination we have witnessed to day in the Blairsville Seminary, shows that a thorough discipline of the faculties is both desirable and practicable. The old-fashioned course of training is the best one by which to promote the intellectual elevation of our daughters.

* "Lady Jane Grey's fame as a scholar if we look to the age in which she lived, cannot be too highly extolled or too loudly applauded. The letter she addressed to her sister, in the Greek language, the night before her execution, the purport of which was, to exhort her to live and die in the Christian faith, is equal proof of her uncommon proficiency in classical learning and her presence of mind upon that trying occasion.

It is well known that Elizabeth was intimately acquainted with the Greek and Latin classics, nor was her knowledge of the French and Spanish languages less profound. Roger Ascham her preceptor, says, "Yea, I believe, that besides her perfect readiness in Latin, Italian, French, and Spanish, she readeth here now at Windsor, more Greek every day, than some prebendary of this church doth Latin in a whole week!

Harrison who published a book in 1577, says 'The stranger that entereth the court of England upon the sudden, shall rather imagine himself come into some public school of the University, where many give ear to one that readeth unto them, than into a prince's palace, if you compare this with those of other nations.' The hours now bestowed at the glass (or at tea) and the toilet, were then passed in studying the writings of the ancients."

Let it be distinctly understood that an extended course of study does not necessarily imply a superficial attention to the great elementary branches of a good English education. Exactly the reverse. The best foundation to build upon is our native language of solid rudiments and strong simplicity. There is a modern fashion of "accomplishing" young ladies in French, piano music, dancing, and sundry "extra" superfluities, which is at the expense of spelling, writing, and common sense. This neglect at the foundations is sure to open cracks in the ill-built walls, however decorated and gilded inside. An enlarged course of studies demands thorough elementary preparation. It is this unseemly superficiality which has tended, more than any thing else, to bring female education into disrepute. The old method of uniting varied and extensive acquisition with early drilling in first principles is the only security of success. As thus explained, the studies which enable so many young men to rise to high attainments and influence, should be used to draw out the intellect of the other sex also.

3. *Religion* should be recognised as an essential and prominent element in female education.

Religion always pertains to training every where. It is as natural a part of it, as fruit is of a tree, or fragrance of a flower. But are there any special reasons why religion should never be dissevered from the female course? Certainly there are; as for example, the *female susceptibility to religious impressions*. Without explaining the nature or causes of this susceptibility, I content myself with relying upon the fact of its existence. Providence clearly discloses it. Two-thirds of the communicants of our churches are of that sex, to which belonged the mother of our Lord. Of the 220,000 communicants in the Presbyterian Church, about 140,000 are females. What is this but the encouragement of God to those who are charged with female education, to mingle religion with their instructions? Whilst no class may be lawfully omitted, let the girls be the last to be neglected!

Woman, too, has less to fall back upon in the cares and trials of life. She particularly needs the supports of her God amidst the vicissitudes of providence. Man may go forth into the world and breast its storms; he may find relief in the very industry and enterprise which surround him, and of which he himself forms a part; he may employ public reliances, however delusive, to withdraw his mind from inward contemplations. But woman! lonely woman, sorrowing at home and left to herself, needs in a peculiar manner divine consolations. Compassionate educators of the sex, should you not endeavour, with God's blessing, to lead daughters and sisters to the enjoyment of His favour?

Let it not be forgotten that woman has the training of immortal mind. To her belongs in a peculiar manner the formation of human character. The influences which spring from her early instructions go far towards the perpetuation of religion in the world. Mother! Thou didst help to mould my heart, to restrain my passions, to establish me with holy truth, to win by example my youthful thoughts, and

commend Christ by a love prompted and enlarged by His own ! How the annals of providence, which even in this world are not of obscure decyphering, will be unfolded to the honouring of Christian mothers, saved by grace and saved with their children in Jesus Christ !

And how peculiarly is religion an ornament of female character ! A young girl, with the light of heaven upon her brow, is almost as an angel of God. Even a worldly person is compelled to do homage to her loveliness. There is a sacredness in her presence, whose voiceless utterance is to the heart. Nor is this gracious power seen only in youth. It strengthens, as years mature the character. It increases, like the light of early morning going up to noon-day height ; and in the glory of the sunset of age, its last rays are brilliant with colours unknown even to noon. Girl, mother, grandmother ; Christianity hails thee as the servant of the Lord, wherever thou art in age, or station, or place, or clime ! Education must employ its intensest energies to imbue its course of learning with religion. Whatever may be the training of men—and other than religious may it never be !—let female training, here and every where, now and forever, be unto Christ.

FOURTHLY. Female education should have *some special adaptation to the sex*. Whilst the general plan of conducting it may substantially resemble that which experience has proved to be the best for all, it is wise to accommodate it, in some of its details, to the demands and tastes of actual life.

Music, for example, has an acknowledged home in the temple of female organization. Its strains, especially its sacred strains, should be welcomed within the portals. I by no means advocate an excessive attention to this fascinating art. A girl, all music, is less accomplished than with none. There may be, and there often is, a sinful waste of time in pursuing musical lessons. But music, properly regulated, ought always to be somewhat prominent in female education. It is so sweet in itself, so congenial in its influences, so pleasant as a resort, so suited to home, so useful in praise !

Sewing, embroidery, &c., are arts not to be neglected. The highest educated woman should never be ashamed of her needle. It is a household implement whose use becomes the sex. A plain thimble is a greater ornament to the fingers than a diamond ring. That education is defective, at home or in the academy, which gives no instruction in the powers of the needle. The Bible says : "Let her lay her hands to the spindle ; let her hands hold the distaff."

Painting has a special claim upon refined taste and delicate manipulation. It is fairly entitled to cultivation, as beautiful, innocent, pleasing, harmonizing with nature and useful. Painting is commonly regarded as the sister of music ; but lest the strong sisterly affections might detach the two from life's realities, I have placed the educated seamstress between them, to whisper to music that there is sewing as well as singing to do, and to admonish painting that the brush and the needle ought each to have their turn.

The household arts, how I shall speak of them so as not to impair

their dignity? Can female education be complete without them? Some attention ought to be occasionally, if not regularly, given, at least in boarding schools, to the department of household affairs. The minutia of its training may be wisely left to those who better understand it; but I will only add that, in the judgment of many, every woman ought to have some insight into the management of every day matters. Of a wise woman, it has been said: "She looketh well to the ways of her household, and eateth not the bread of idleness."

Botany is a pretty science for the female mind. Girls naturally love flowers. They love to plant them, to look at them, to smell them, to pluck them, to arrange them, to water them, to admire them, and to wear them. Therefore girls ought to understand something about them. Botany is useful as a study as well as pleasing as a science. It promotes habits of observation, strengthens the memory, contributes interesting knowledge, and leads the thoughts to God.

Other studies* might be included among those we have been contemplating, but enough has been said to illustrate the principle involved.

The general principles, by which to regulate a course of study in a female academy, as now exhibited, are left to the decision of candid judgment. These principles are mental development of a high order; according to the methods of approved discipline; with a marked attention to religion as a controlling power; and with some adaptation to the peculiar tastes and circumstances of the sex.

Let us now consider the other branch of our subject.

II. OUR OWN COUNTRY, AS A FIELD FOR THE APPLICATION OF THESE PRINCIPLES OF FEMALE EDUCATION, presents some encouraging aspects.

In the first place, there is no country where the *social equality of the sexes is more openly acknowledged*. Woman is here upheld in the possession of her sacred rights. Our domestic condition is eminently conducive to her intellectual activity. The very principles of our republican government inculcate, both directly and by natural inference, respect for her claims. The rights of woman are not extorted in formal declarations, but are freely tendered by the general spirit of American liberty and law. Even strangers are impressed with the universal homage rendered to woman by all classes in our country. Such being the state of public opinion, female education has rare and inviting opportunities for its successful prosecution. Instead of jealousy to counteract measures for the social advancement of the sex, every encouragement exists for the furtherance of efforts in behalf of institutions of learning. Not only are the com-

* The study of the French language seems to be regarded by many as peculiarly befitting females. In this sentiment the writer does not at all concur. There are very few French books which girls would be likely to read with much profit; and the general characteristics of the literature of the language are repulsive in the extreme. Where any special call exists for the acquisition of French, it may not be rejected on these grounds.

mon schools impartially open to girls, but academies and even colleges are established for their intellectual culture on a scale that aims at meeting every demand. Other countries do not seem so fully to appreciate the importance of woman's training, or to present the same motives to it in the circumstances of their social state. America, it is believed, offers a favourable and unrivalled field for female education in every stage. Our female seminaries, becoming more and more numerous, are the joy and the honour of the land. They are the keystone in the arch of general cultivation, bridging the separation of the two sexes and admitting all to privileges of equal intercourse in the great journey of life. I rejoice that, my native land, with all the good things which belong to its heritage, magnifies the choice things of home; that here our daughters may receive an education suited to their wants and inspirations, and have free opportunity to glorify God with cultivated intellects and enlarged understandings.

SECONDLY. *The peculiar energy of American mind requires the directing and restraining power of female cultivation.* Whilst our country offers special opportunities, its peculiar state requires that these opportunities be embraced with all vigor. The tendency in American society is too much in the direction of outward activity. Merchandize, agriculture, the arts, are all-engrossing objects of pursuit. The material is the idol of this worldly generation. What enterprise, what energy, what intellect are put forth, in the acquisition of wealth and in the execution of plans of personal aggrandizement! Society suffers from this over-doing of the eager love of gain. Like a magnificent ocean steamer, racked by the too powerful working of splendid machinery, it is shaken to the very centre by the tremendous energy of business high-pressure. Fortunately, there are providential arrangements to moderate these excesses of social life. Among these, is the influence of woman, mediating in favour of relaxation and home. The business talent, employed in counting-room, field and shop, can be best restrained by a superior cultivation in the family circle. God has given to woman a power of moulding character, which though quiet as household retirement, is strong as sovereign law. The influence of the wife, daughter, mother, is felt on every farm in the country, and in every store of the city. It belongs to woman to check undue aspirings, to soothe with genial intercourse, to repress the tendencies to worldliness, to allure by the charms of home, to unite in pleasant conversation, to conciliate and influence by equal and superior cultivation. It is impossible to estimate the compensations of her presence in the stern realities of the world. No country needs the interposition of these domestic safeguards more than our own. There is, therefore, a peculiar demand for female education. Woman's functions, as intervener between worldly ambition and domestic peace, cannot be performed without a cultivation capable of securing homage. Education in the common school and in the academy thus becomes all important in its relation to the business activities characteristic of American mind.

THIRDLY. *The rare openings for female service in our country* make it an interesting field for the application of the right principles of education. There are at least three departments which offer peculiar inducements to the energies of female character.

1. The department of public instruction comes peculiarly within woman's province. The office of teacher in institutions of learning demands a large number of highly gifted and well-trained females. It is universally admitted that female teachers are altogether the best for young children. There is an adaptation to the wants of the little ones, a kind appreciation of their character, a condescension to their difficulties and trials, a loving sympathy with their feelings in study hours and at play time, which mark out the gentler sex as their natural instructors. Hence the common schools in many parts of the country, especially in New England, greatly prefer females as teachers. The higher seminaries for the sex, of course, look chiefly for their instructors to ladies of richly cultivated minds. So that there is very great encouragement to females to qualify themselves for the work of instructors by means of a thorough and liberal education. And what office is there of higher aim than that of teacher? There is none that so comes in contact with the human soul and is able so to mould it intellectually and religiously. The office of the ministry is higher in official authority, and has a greater range of influence. But ministers do not generally possess the same amount of influence over an equal number in their congregations as a teacher does in her school. Never can there be a more congenial theatre for the exercise of her faculties than in the training of the young. How beautiful the spectacle to behold a lady of cultivated mind, of pious, devotional spirit, of pleasant utterance, of graceful condescending manners, at the head of her class, inculcating knowledge secular and divine! No country presents stronger pleas than ours for female teachers. Would that more in the upper circles of life were willing to receive the dignity and honours of this great profession!

2. Another department, making a demand upon educated female talent in our country is that of philanthropy and religion. A great work is to be done for the cause of truth and morals by active female influence. Our sabbath schools require a far better educated and more competent set of teachers, of the unprofessional class, than is commonly found in them. Our female benevolent societies, tract distribution, prayer meetings, call for educated and capable ladies to superintend and give interest to them. The temperance reformation in like manner has great faith in the power of woman to advance its aims. It is impossible to read the salutation of Paul to the females in Rome, who "bestowed much labour" on him, who "laboured in the Lord," who "laboured much in the Lord," without feeling that the power of the sex in promoting religion should be used by every wise "master-builder." In short, the cause of religion and philanthropy, much as it has always depended upon the co-operation of woman, might acquire a great accession of strength by the increased educational privileges of the sex.

3. *Literature* is another department, standing wide open with garlands upon its gates for the admission of educated ladies. The female pen has done no mean service already in the propagation and defence of truth, and in the pleasant entertainment of the public mind through general literature and the genial effusions of poetry. A large number of Sunday-school and other religious books have come fresh from the female heart to make their unending impressions. There is far too little conscience on the part of highly cultivated ladies in using the press as the vehicle of the influence which providence and grace have given them. No country was ever more inviting to female writers than our own. Our monthly and weekly periodicals might be made far more interesting by a large addition of their contributions; and our general literature be graced with many valuable publications of well qualified authoresses.

The three departments of public instruction, philanthropy and literature are eminently favourable to the cultivation of female intellect in our country. The proud world may indeed despise the modest, unobtrusive worth of woman in any of these occupations; and fashionable circles may imagine that the highest end of creation is adornment of person, dissipation of time, and vain display of wealth and of trivial accomplishment. But the great aim of Christian woman is to do good, in whatever station God may have placed her, and with whatever gifts endowed her. Let her take courage and go forward in unambitious but earnest effort.

“With the mild light, some unambitious star
 Illumes her pathway through the heavenly blue—
 So unobtrusive that the careless view
 Scarce notes her where her haughtier sisters are—
 So ran thy life. Perhaps, from those afar,
 Thy gentle radiance little wonder drew,
 And all their praise was for the brighter few.
 Yet mortal vision is a greivous bar
 To weigh true worth, For were the distance riven,
 Our eyes might find that star so faintly shone,
 Because it journeyed through a higher zone,
 Had more majestic sway and duties given,
 Far loftier station on the heights of heaven,
 Was next to God, and circled round his throne.”*

FOURTHLY. Another aspect of our subject comes before us. *The great moral destiny of this republic demands the highest order of woman.* Our country is undoubtedly destined to exert a powerful influence in the affairs of the world. Its greatness already towers aloft amidst the glory of kingdoms and the monuments of national achievement. The little colonies of our early history have been consolidated into a nation, whose territory counts its parallels of latitude by a score, and whose circles of longitude expand from 10 East of Washington to 45 West. Within this magnificent domain, bounded by the two great oceans of the world, lives a people whose general

* G. H. Boker.

ingredient of sturdy Anglo Saxon is healthfully diversified by the traits of all nations. With resources unlimited, with population rapidly increasing, with a position commanding eastwardly, westwardly, or southerly, with a self-reliance nurtured by Providence and never yet thwarted by the power of man, and with a religious character hopeful in its ultimate development, our country must needs take an influential part in future history. As God has led on the world to its present condition of civilization and progress by selecting particular nations to be prominent actors of His plans, so there is every reason to believe that the United States are at least one of the modern nations, predestined to assist the marshalling of events in all future ages. The English language, that of our country in common with Great Britain, is the language of Christianity. This fact alone guarantees predominating weight. Religion is the great civilizing, all-conquering element. The signs of the times not obscurely foretell the national greatness of this Anglo Saxon, Christian land. Our "manifest destiny" is to propagate civil liberty and religious freedom throughout the world; to advance civilization and the cause of Christ on every continent.

In this vast and sublime work, educated woman has a prominent allotment. Nothing great has ever been achieved, and made permanent in the history of human progress, without the help rendered through the social elevation and influence of the female sex. There have been prowess of arms, enterprise of commerce, high cultivation of the arts, attainments of literature, accumulations of wealth; but no nation has ever yet prospered that rejected woman's elevation from among the powers of social life. The progress of our country eminently requires the conservatism, the holy zeal, the purity, the energy of Christian womanhood. The sex should be educated to perform the part of a high destiny. Education alone can give the qualifications demanded for a day of national eminence in the ingathering of the nations unto God.

YOUNG LADIES OF THE ACADEMY!

I turn from my subject to you. It is pleasant to pass from the abstract to the living embodiment, from glimpses of principles to glances of sight, from the truths of discussion to the existences of nature blooming with hope and joy. Now is the time, ladies, to act your part in the grand scenes of Providence to which the world is advancing. Each has a good and great work to do, if each is faithful to God, to the sex, to the race. Education, the object of your daily effort, is only the means to the end; and the end is to serve God through the gifts and privileges of His goodness. Shrink not with faint-hearted timidity from the thought of present and future duty. The Creator had high objects in placing Eve by the side of Adam in Paradise; and all of Eve's daughters must perform the obligations of their sex in winning back the world from the tempter's power to the true authority of the "seed of the woman." Bitterly knowing the difference between "good and evil," it is yours to aid

the triumphs of Redemption throughout the earth. If you would be useful, young ladies, you must add to your knowledge, religion.

Permit me, as a plea in behalf of personal religion, to remind you of the special obligations of the sex to Christianity. Whatever religion has done for man, it has relatively done more for woman. The blessed Master, instead of despising the sex, as the philosophers had done, selected them as his companions and friends. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him;" but not they alone. No, the company was enlarged by the loving companionship of Mary, and Joanna, and Susanna and "many others" who "ministered unto him of their substance." Our Lord, in thus associating females with his holy band of disciples, left to all ages the authority of his example in behalf of woman's social elevation and influence. Christianity is pre-eminently woman's friend. Its progress is the acknowledgment of her equal rights, of her domestic power, of her mental cultivation, of her reign of love. Oh ye, who are indebted to the gospel of Christ for all the privileges of home, education and life, come to your Saviour. Come to Him, who died for you, uniting in His glorious person the sonship of Mary with the Sonship of God!

[It is proper to state that the foregoing address on female education was delivered at the Blairsville Female Seminary, Pa., on September 27th, 1853.—Ed.]

EDUCATION.

BY J. BOWRING.

A child is born—now take the germ and make it
 A bud of moral beauty. Let the dews
 Of knowledge, and the light of virtue wake it
 In richest fragrance and in purest hues.
 When passion's gust and sorrow's tempest shake it,
 The shelter of affection ne'er refuse,
 For soon the gathering hand of death will break it,
 From its weak stem of life, and it shall lose
 All power to charm; but, if the lovely flower
 Hath swelled one pleasure, or subdued one pain,
 O who shall say that it hath lived in vain,
 However fugitive its breathing hour?
 For virtue leaves its sweets wherever tasted,
 And scattered truth is never, never wasted.

ARTICLE VII.

RELIGIOUS INSTRUCTION IN COLLEGES.

BY THE REV. C. VAN RENSSELAER, D.D.

"THE importance, nature, and extent of religious instruction in colleges" is the subject assigned for one of the hours of this Inauguration Festival. I rejoice in the magnitude of the theme. It is a good thing to stand among the mountain ranges of the moral creation; to look upon the awe-inspiring altitude and expansion of topics involving human destiny; and from the clefts in the rock to catch glimpses of the goodness of God's truth passing by in unspeakable majesty.

The elevated themes and associations of education are appropriate objects of our meditation to day. Our faith is aided by sight. An institution stands before us, covered with the ivy of half a century, and hallowed by the prayers of the pioneers of Western Pennsylvania. If those men of precious memory were in the land of the living and in this assembly, with what fervour would they pray "GOD BLESS THE COLLEGE!" Their joys would mingle with ours in the repair of its breaches, the building of its towers, the endowment of its resources, and the increased sympathy of the Church and of its friends. To them, as to us, *religious instruction* would be of paramount interest on this auspicious occasion. And oh! if we had seen the visions of glory, which have greeted their eyes in the revelations of a better world, what light and zeal might irradiate the speaker in uttering, and melt the hearers in acknowledging, the truth pertaining to this discussion. The help that we all need in our weakness, do thou, God of our fathers, supply!

I. The first point, that claims consideration in opening the assigned discussion, is the general IMPORTANCE OF RELIGIOUS INSTRUCTION IN COLLEGES. Its nature, and the extent of its introduction, depend very much upon the opinions entertained of its value.

1. Religion has claims for admission into a course of liberal education, as *the chief branch of human knowledge*. It is pre-eminent among the acquisitions of men, yea, and of all created beings. The highest kind of learning and wisdom is that which relates to God, his existence, attributes, government, plan of grace, and the duties of a state of probation. Deprived of this knowledge, a course of education would be comparative vanity. The scriptures, which are our rule of faith and practice, lay all the emphasis of training upon training in *religion*. The object of the covenant, of divine commands and of promises, is "nurture in the Lord"—a glorious end, ever kept in view on the pages of revelation. Secular knowledge has indeed its place, and a prominent place in all instructive arrangements.

Connected with the development of the human faculties, and with preparation for usefulness in life, it necessarily forms a component part of all mental acquisition. But no knowledge of earth can compare with the knowledge of God. The latter excels in nature, is supreme in value, and endures eternally amidst the grandeur of its heavenly home. Religion has the right of admission into a course of education on the broad ground that it includes the highest branches of learning.

2. The *true nature of education* demands religious as well as secular instruction. Education is a science, founded upon a survey of the human constitution, and naturally expands into three great divisions. It is partly *physical*, in consequence of the union of the soul with the body. This department of education deserves more care than is commonly allotted to it. Some knowledge of the structure of the human frame, of physiology, and of the laws of health, may wisely be incorporated into the college course. *Intellectual* education, which has almost monopolized the public training period, originates also in the nature of man. The mind requires both illumination and discipline. All its faculties demand cultivation, and cultivation in harmony. The memory, the reasoning power, the imagination, the taste, each gain or lose as the mental constitution receives appropriate development in all its parts. A one-sided education is defective on philosophical principles, because the mental constitution enjoins the proper training of every faculty. For a similar reason, *moral and religious training* belongs to the educational course. Conscience, rather than reason, is the characteristic of man. The power of obedience to moral law, of worshipping God, of discharging duty in the perception of obligation, of partaking of an incorruptible inheritance through the blood of the Cross and the grace of the Spirit, marks the human race with a distinction of glory. The moral faculties have, therefore, the same kind of sanction in human nature, the same scientific right for admission into the educational course as the intellectual. If education, as has been intimated, becomes one-sided when one or more faculties of the mind are cultivated at the expense of others, how much greater is the calamity when a whole class of faculties are consigned to neglect, insubordination, and dishonour. The Grecian sophists depreciated man's moral nature in their methods of instruction; but scarcely more so than the liberal philosophers, and often Christians, of the present day. Religion can hardly be said to be a branch of knowledge in many of the institutions of the country. It is taught incidentally rather than authoritatively and systematically. It is sometimes introduced with perhaps a latent purpose to save appearances and to satisfy weak suggestions of conscience, and too frequently it is left in the predicament of an "optional study." The educator should protest against this disparagement. The study of religion is founded upon true philosophy, and is a deduction from the very constitution of the human soul. The instructor, who omits it from his course, impairs the perfection of his work; he is like a sculptor who, in chiselling to

the nicest standard of art portions of a beautiful statue, leaves other portions a mass of unwrought, misshapen marble. The physical, mental and moral constitutions have each irresistible rights in education. They form three natural departments, united by the very notion of their distinctness, and one by the bonds of their separation. They constitute the triangle of practical measurement, the base lines in the survey of life, by which the great problems belonging to the sphere of man's destiny are calculated with a moral, partaking of the nature of mathematical, certainty.

3. The *prosperity of literary institutions* depends upon their honouring God in the inculcation of religion.

A college is a little community by itself, and has its laws of life and government. The question whether such a community can flourish without religion, is intuitively answered by all who have a just sense of the value and power of the gospel. It will be sufficient to state, without expanding, three ideas in regard to the dependence of literary institutions on religion. 1st. God honours them that honour him. A college, whose course of instruction excludes divine things, has no scriptural warrant to expect prosperity. 2d. The internal administration of an academic institution depends upon those genial influences which have their growth and cultivation in Christianity. And 3d, the community will have no confidence in colleges, whose curriculum disowns divine truth. The number of its patrons must be necessarily small. If religion is connected with the prosperity of society at large; if it forms the foundation of public virtue and morals; if it cherishes industry, order, subordination; if it binds together all classes and interests, and advances the general condition by its benignant sway and divine sanctions, then religion must be as useful for a College as for the State. Its incorporation into a course of instruction is a matter of policy as well as of obligation. Henry Martyn was accustomed to say that the existing plans of education crucified Christ between two thieves, the classics and mathematics. There is much substance in the remark; and the curse which fell upon Jerusalem will fall on the degenerate hill of science. Institutions which dishonour the Lord of glory cannot expect the favour of his Providence. The true basis of collegiate prosperity is religion. May Washington College be prosperous in the homage it renders to God and to truth!

4. The *interests of Church and of State* are identified with the inculcation of religion in colleges. A primary design of all the early colleges in the United States was to assist in the education of ministers. Thorough mental and moral discipline, and enlarged acquisitions of knowledge are useful, if not necessary qualifications in discharging the functions of the sacred office. Our fathers wisely established institutions with the view of furnishing the opportunities of education to the youth of the church. All our theological seminaries require, as terms of admission, a college diploma, or its equivalent. So that colleges are still, as they always have been, the training places of ministers. Religion, therefore, should occupy an

appropriate prominence among the objects of youthful study and acquirement. We do not advocate the introduction of what might be regarded as properly, professional studies, but simply those which concern every christian scholar in his early career. If the right kind of religious instruction were furnished at this preparatory period, there cannot be a doubt that the church would have ministers of more enlarged scriptural knowledge, and of a richer practical experience, as well as an increase of numbers. Corresponding advantages would be realized to the educated membership of the church. The *State* is also concerned in this whole subject. Her judges, her legislators, her rulers, her civil officers of high degree, usually acquire in collegiate life the preparations for future eminence. Our argument is strengthened, therefore, by all the considerations which render morals and religion important requisites in the public service. Further than this, educated mind, whether in public or private, directs the common mind, and largely contributes to the formation of public opinion. Every private citizen, who has received a liberal education, generally possesses in the community where he lives, an influence proportioned to his intellectual and moral character. How unspeakably important, in all these views, is the exaltation of religion in our institutions of learning! Church and State unite in representing to every college in the land that religious and civil interests, of every kind and degree, are depending upon the principles of education adopted and applied within their walls.

5. Another thought on the topic under discussion is, that the *eternal welfare of thousands of students* depends upon the relation religion is made to sustain to the college course. Many of the students come from families where little or no religious instruction has been imparted; whilst others who have received christian nurture, are yet living without hope and without God in the world. The large majority of young men in our institutions of learning profess no practical knowledge of Christ. Can it be a serious question whether they shall be met with views of truth and immortality in the midst of their literary pursuits? What shall it profit a student if he shall gain the whole world of knowledge and lose his own soul? Or what amount of learning can he give in exchange for his soul? The collegiate period is unquestionably an influential one in the formation of mental and moral character. In the great portrait-gallery of graduates, half a century does not obliterate the characteristics of classmates; and age makes a less difference in moral than in physical traits. As the young man leaves college in character, so he commonly leaves life for eternity. His salvation trembles in the balance between the literary and the religious. Behold the scale is making a move in the wrong direction! Educators for eternity, throw ye in the weight of truth at the crisis which registers immortal destiny!

Literary institutions are favourable places for the inculcation of religion. Wonderful have been the revivals of religion which have blessed the more evangelical of our American Colleges! These are

but the first fruits of a glorious harvest laid upon the altar of redemption. God commonly bestows blessings as the reward of means used in dependence upon His grace. Harvard University has had no revival for more than a century. A departure from the faith and zeal of evangelical christianity has there received a terrible retribution which demonstrates in another form the problem of the true relation of religion to a college. Did we but trust God more, and evangelize the whole curriculum of studies in our schools, academies and colleges, how many precious youth instead of meeting a dreadful doom might be made heirs of everlasting life! President Edwards thus alludes to the importance and practicability of mingling divine with human learning in colleges:

"I have heretofore had some acquaintance with the affairs of a college, and experience of what belonged to its tuition and government; and I cannot but think that *it is practicable enough so to constitute such societies that there should be no being there without being virtuous, serious, and diligent.* It seems to me to be a reproach to the land that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected, as to his morals; as it has certainly sometimes been with these societies: it is perfectly intolerable; and any thing should be done rather than it should be so. * * * * * And, as thorough and effectual care should be taken that vice and idleness are not tolerated in these societies, so certainly the design of them requires that EXTRAORDINARY MEANS SHOULD BE USED IN THEM, FOR TRAINING UP THE STUDENTS IN VITAL RELIGION AND EXPERIMENTAL AND PRACTICAL GODLINESS; so that they should be holy societies, the very place should be as it were sacred; they should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning: there ought to be as much, and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness."

"TO TRUE AND EMINENT HOLINESS!" Oh, how different the views of this "man of God," in regard to the purposes and resources of a literary institution, from those entertained by secular educationists and opposers of religion!

Let it be remembered that there are causes always at work to undermine the faith of students. Mere secularity is itself an awful temptation. Literary diligence is a snare to the youthful mind. Scepticism, which sweeps through the darkness of the world's sky with its coma of terror, sometimes makes a college the focus of its course. Intemperance, gambling, debauchery find ready victims among the young. In short, religion can alone give security against the fatal temptations, which invade collegiate life. Fathers, when they grasp the hand of their son, going for the first time to college, and mothers when they give their farewell kiss in tearful love, little realize how much of the future of the young collegian's destiny is almost irrevocably fixed upon his return with the diploma in his hand. The

endless happiness or misery of multitudes of youth is depending, under God, upon religion as an element in education.

The importance of keeping God's truth before the mind and conscience of literary young men cannot be too earnestly and solemnly appreciated by institutions of learning.

II. The NATURE of the religious instruction to be given in the College course, now comes under consideration. This will be developed in answering the question, "What is the *object* of the instruction to be imparted? The object can be nothing less than to save the soul. The students should be taught those things, which are suited through grace, to bring them to Christ and to promote the religious life. They need the instruction common to "man's estate of sin and misery," including the special adaptations which belong to a course of literary training. The nature of all religious instruction is historical or general, doctrinal, and practical.

1. A knowledge of *Bible history* is an important part of Christian learning. The historical portions of the Old Testament, contain records of Providence and Grace which unfold the plan of Salvation. For four thousand years God was preparing the world for the reception of Christ. Promises, prophecies, types, ceremonies, statutes, sacrifices, sacraments, all the provisions of the ancient dispensation were witnesses to the coming day of redemption. The mighty scheme which God was thus elaborating for ages, ought to pass in studied procession before the mind of the youthful scholar. There is a wonderful tendency in this historical knowledge, to remove scepticism, and to deepen and solemnize the impressions of christian truth. As the world needed the discipline of the ancient dispensations, preparatory to the era of the "fulness of times," so an attentive study of all the divine arrangements which educated the human mind into the expectation and reception of the Messiah is, from the nature of the case, highly promotive of christian docility and faith in all ages. The ante-diluvian, patriarchal, mosaic and christian dispensations, like the studies of the four collegiate years, are bound together by the ties of relative arrangement, intimate communion, and harmonious progression. The knowledge of Bible history, in all its parts, enters into the very idea of christian instruction. Much general knowledge, pertaining to Biblical antiquities, the evidences, geography, interpretation, &c., is included under this particular head.

2. *Doctrinal* knowledge should be taught in colleges, as a part of religious instruction. Mere morality is insufficient. God has never taught salvation through morals. The precepts of the moral law are necessarily included in religion; and hence a clearer exhibition of their nature and of their authority has been made by revelation. But revelation stops not at Sinai. Its pillar of fire and cloud of glory lead a wandering world, through the track of ages, to the cross of Christ. The Gospel proposes a system that is remedial in relation to law. The atonement of the crucified Saviour is necessary to deliver the sinner from legal doom, and to advance him to the condition

of spiritual obedience. The doctrines of grace, having glory above mere moral precepts, must be embraced in a course of instruction.

Doctrinal knowledge must, further, be distinguished from general, indefinite, or what the world calls "unsectarian," views of religious truth. There is no substitute for thoroughness of inculcation. Far be it from us to exalt creeds above the Bible. Their value consists in their conformity to the Scriptures. When a church, comprising piety and learning in its membership, honestly believes that her confession of Faith is scriptural, she ought to teach it in all meekness and boldness. There is nothing like "the truth, the whole truth, and nothing but the truth." The world has had too much experience of Presbyterian doctrines to doubt their salutary influence on old and young, on individuals and communities, and the church herself living on the truth of her adopted articles and enjoying the blessed experience of their suitableness to human want, ought to be ever forward in propagating them at her domestic altars, in her institutions of learning, and in her public congregations. God has blessed the doctrines of our catechism and other standards in the conversion, sanctification and salvation of souls. Better weapons and armour cannot be found for the day of warfare. The truth that brought our fathers to glory is the truth for us and for our children. Let us teach doctrine above morality, and doctrine according to our own standards.

3. The nature of the religious instruction, suited to colleges, also includes the *practical*. And this in three aspects. 1st. Practical, in order to lead the soul to Christ; to win the youthful student to commence a religious life. Any thing short of this is a failure. "The chief end of man is to glorify God and to enjoy him forever." All the knowledge, the counsels, the exhortations, communicated to college students, ought to have a reference to their highest interests for time and eternity. "The redemption of the soul is precious, and it ceased forever." 2d. Practical, in order to promote the formation of Christian character on a high standard. The students, if pious, should be so familiarized with the characteristics of vital religion, as to understand its nature and be encouraged to press forward for its attainments. The fact that some of them are looking to the ministry as their profession, renders still more important the cultivation of the Christian graces, as one of the ends of instruction. Piety may become vigorous or may languish, according as it is nurtured, or left to itself. The piety of students needs to be wrought within, and then brought without. Like the weaver's shuttle, instruction should go to and fro, running truth and practice into the texture of the soul. 3d. Practical, in the sense of a general regulation of life. If the religious knowledge communicated fails to lead to Christ and to practical piety, it may at least subserve the interests of morality. The public opinion of a Christian institution ought to be formed and arrayed against vice. Profanity, intemperence, gambling, licentiousness, cannot ordinarily make head-way against the power of truthful teaching and training.

The general nature of the religious instruction to be communicated

in colleges, then, is, *first*, historical and general; *secondly*, doctrinal; and *thirdly*, practical. Let us now inquire how far this instruction may be wisely carried.

III. The **EXTENT**, to which religious instruction may be conducted in colleges, is a question upon which unanimity of opinion cannot be expected, even among ardent friends of Christian education. I shall endeavour to carry with me the judgment of my respected brethren here assembled, according to the best light given me—premising that although I speak by their authority, they are not responsible for my sentiments.

It is obvious that religious instruction may be conducted either formally by text-books and recitations, or more generally by means of the other opportunities incidental to the college community.

I shall *first* consider the subject in connection with **TEXT-BOOKS AND RECITATIONS**.

1. All will admit that the *Scriptures* should be studied in a Christian institution. The Bible is pre-eminently the great text-book of human learning in all stages of education. It is a matter of astonishment that, amidst all the plans for enlarging the college course and making provisions to increase its general influence and usefulness, so little homage has been paid to the word of God. Written by the greatest men through divine inspiration; its subjects comprehending antiquities, doctrines, morals, prophecies, miracles, biographies, of permanent interest in all ages; adapted above all books to awaken and train the intellect; replete with sublime imagery, poetry and eloquence; containing the charter of human liberty and of national prosperity; and bringing personal gifts of life and immortality to a fallen, dying race; the Bible ought to be rescued from its educational by-place, and be the acknowledged "book of books" in the literary course. The sentiment advanced for your consideration, is that the Bible should be studied at College, in the English, Greek and Hebrew languages; and so studied as that its entire contents shall become familiar to all the students.

The *English Bible* naturally forms the basis of instruction. So remarkable is the merit of this translation and so auspicious the circumstances in which it was undertaken, that the translation may be almost called the inspiration of Providence. God's truth was taken from its Hebrew ark of shittim wood overlaid with gold, and deposited, wide open, on the solid-gold table of Anglo-Saxon literature. The English version is now the standard of the language. The rich utterances, in our mother tongue, of God's ever-living truth, should be among our habits of thought and speech, from the lisplings of the nursery to the graduation in college halls. I maintain before God and angels, and the Synod of Wheeling, and the trustees of Washington College, and this Christian assembly, that the Bible in the English language, ought to be studied through and through, by every youth sent here for education. The definite mode of accomplishing this important end may be left to those who are charged with the

supervision of the institution ; but as something may be expected on this point from the speaker, a few suggestions will be made, hereafter.

The use of the English version does not supersede the study of the scriptures in the Greek and Hebrew languages. The *Greek Testament* is commonly studied, in some of its parts, in our American colleges. It is worthy of consideration, whether it ought not to be studied entire, without any omissions. As a means of mental discipline, of perfecting a knowledge of Greek literature, and of bringing the mind in contact with the most important and latest revelations that Heaven has given to man, the Greek scriptures have a fair claim for at least one thorough perusal in a four year's course. Every class in college should be engaged a part of every term in surveying the riches of God's grace in Christ, through the medium of God's selected language.

The *Hebrew* scriptures have also good claims to be received into the curriculum of a liberal education. *First*, because the Bible is the standard of faith ; and every educated man ought to be able to consult the original text, written by holy men of old as they were moved by the Holy Ghost. *Second*, because the Hebrew is the oldest, as is supposed, of all existing languages, if indeed it is not the original language ; and therefore every scholar ought to drink at this old moss-covered spring. *Third*, because the Hebrew, like every other language, has the tact of cultivating the judgment, improving the taste, sharpening the memory, and accomplishing useful purposes of education. *Fourth*, because a knowledge of the Hebrew will afford much satisfaction and pleasure in after life, as a department of learning within reach and mastered by youthful diligence. *Fifth*, because the Hebrew has an important relation to the Arabic, Syriac, Ethiopic, and other cognate languages. *Sixth*, because candidates for the ministry, who are in considerable numbers in all our colleges, would be greatly advanced in their theological education by the study of the Hebrew.* *Seventh*, because the Hebrew would introduce college students to a closer acquaintance with the word of God, the principles of its interpretation, and the great truths treasured up by the Spirit in pure, idiomatic language. And *Lastly*, because the Hebrew is likely to be of more permanent value to the general student than some of the studies in the ordinary college course.

These views of the English version and of the Greek and Hebrew originals do not, as is conceived, claim too much for the Bible, as one of the classics in education. Reason and revelation unite in giving such a prominence to the divine word, as is due to its Author, its subjects, and its present and everlasting rewards.

2. Next to the Bible, come the *Catechism*, *Confession of Faith*, and other standards of the Presbyterian Church. "The Catechism

* The Free Church of Scotland requires a knowledge of the Hebrew before commencing the study of divinity. Is it not time for our own Church to make this improvement in her theological course ?

in a college"! Yes, let the light of the Westminster divines shine upon childhood, youth, manhood and old age! There never was an uninspired book that delineated truth in greater purity, with better arrangement, in terser language, in more Catholic spirit, or with more permanent adaptation to the wants of the soul. Dr. Green, during his administration at the College of New Jersey, required all the students to learn the Catechism of their respective Churches. The Presbyterian young men of course studied the Shorter Catechism. There was no dispensation from the rule, except where a denomination had no Catechism, and then a substitute was provided. It is related that two students of the Society of Friends asked to be excused from any *memoriter* religious exercise, on the plea that the Friends never had used any Catechism. "No, young gentlemen," said the President, "I cannot excuse you. Please to learn the whole of the sermon on the mount." As the sermon on the mount contains one hundred and eleven verses, the religious exercise of the young Friends was no great easing off from the study of Westminsterianism.

The *Confession of Faith* and the *Form of Government* of the Presbyterian Church ought to be studied in our colleges, either through lectures, or by recitations, or by both. As a young man grows up in knowledge, he should be instructed in all the doctrines of truth. No family-teaching can supply the demands of the collegiate period, and render unnecessary careful attention to the standards of the Church. If truth be the ally of holiness, then clear and definite views of it are of great practical importance. And our youth can only be established in the faith and kept secure amidst the temptations of error and the delusions of proselytism, by understanding the nature of our doctrines as set forth in the scriptures.

Our Presbyterian institutions must be mindful of their covenant obligations in this day of taunting liberality. Even the world will honour us for the conscientious discharge of duty. The temptations to abandon our own youth to diluted doctrinal instruction, for the sake of conciliating other churches, is a device whose day is past. All latitudinarian pretexts of Christian liberty are equally shallow. Principle and policy require that our educational course should be imbued with love to our own Church, in her doctrines and form of worship. Let the true blue, studded with the stars of our faith, wave upon our ramparts and towers, rallying our own, and creating in others respect and good will.

3. Religious instruction in colleges should be carried to the extent of using works on the *Evidences of Religion, Natural and Revealed*. This department, in its proper acceptation, includes a wide range. Alexander's *Evidences of Christianity*, Butler's *Analogy*, Hornes' *Introduction*, Paley's *Natural Theology*, &c., are exponents of its richness. In proportion as our Academies rise to the use of any of these or similar text books, our Colleges may substitute other works. The Bible in its evidences is a great department. Infidelity has been labouring to assault the strongholds of Biblical truth by a boastful

array of learning and literature. Our collegiate course is bound to supply the clew to escape from this subtle labyrinth, and to enable our educated young men to come forth under the guidance of true learning.

4. Religious instruction in colleges should be pursued to the extent of a thorough elementary course of *mental and moral philosophy*. A close union exists between philosophy and theology. Inquiries respecting the powers and susceptibilities of the human mind, the laws which govern its phenomena, the influence of motives on the will, the nature of virtue, the standard of moral rectitude, almost necessarily determine views of divine truth. Jonathan Edwards' philosophical works have done more to establish Calvinism in the world of intellect than all the sermons he ever preached. Cotemporary with him, Dr. Francis Hutcheson, the father of speculative science in Scotland, taught alluring heterodoxy from the Chair of Moral Philosophy in the University of Glasgow, and had an active agency in scattering the seeds of Unitarianism over Scotland and Ireland. The German philosophy of the present day is allied with the prevalent rationalism and skepticism in the land of the Reformation. It is impossible to deny the relation between mental and moral science, and systems of divinity. Our students must be furnished with the true outlines of these sciences, in order to be established and fortified against "philosophy falsely so called." The popular mind of the Church, not being ordinarily disturbed by abstract speculations, may have prejudices against these high and interesting literary pursuits; but it is necessary to resort to them in order to maintain "the old landmarks" and drive back invaders from the heritage of truth.

The question now arises how the religious instruction, whose extent has been sketched, can be inlaid into the college course; how the Bible in the Hebrew, Greek and English; the standards of the Church; works on the Evidences, and on mental and moral philosophy, can be taught without injury to the usual studies.

(1) The great principle to be adopted, in order to carry into practice these views of religious instruction, is that *one recitation each day* should be devoted by every class to some one of the branches indicated. If an hour, or some days perhaps half an hour, can be spared, the work can be done. Let it be remembered in vindication of this allotment, that the religious is really the most valuable part of education; that it disciplines the mind whilst it cultivates the moral affections; that there is great variety in the subjects of the department; and that Christianity has been long dishonoured by accepting a subordinate position. Divine truth has been consigned to a retired niche in the training Palace of all nations, instead of being elevated to the central platform beneath the dome. A daily recitation in the Greek, or Hebrew, in the doctrinal standards of the Church, in the evidences or antiquities of the Bible, or in the topics of mental and moral philosophy, would give impressions of divine things to young men, not readily eradicated in after life. This daily recitation could be conducted in entire harmony with a thorough classical and mathematical

course. All that is necessary to honour religion in education is *the will to do it*.

(2.) In addition to the regular daily opportunities offered in the recitation room, God has set apart the *Sabbath* for definite religious instruction. The Sabbath in a college! alas, how little is made of its precious, sacred time! Besides the public exercises of religion in the house of God, the Sabbath has a right in the college, as in the family, to private instruction. Dr. Green introduced into Nassau Hall a College Bible class, which in his administration was made an instrument of usefulness, as well as honour, to the cause of Christ. He required the presence both of the Faculty and students; and if one of the Professors was absent, the President personally inquired into the reasons. After going through with the recitation, which was usually on four chapters of the Bible, in the Old and New Testaments alternately each week, he was accustomed to conclude with an earnest, practical exhortation, which was regarded by many of the students as the most eloquent, impressive and useful of all his discourses.

The influence of a good Sabbath service has always a happy influence on the religion of the week. When the daily recitations on the direct or collateral topics of Christianity are aided by the authority and power of the Lord's day, the result of the whole is immeasurably increased. Like the second column of a line of figures in simple arithmetic, Monday is begun by carrying forward at least *ten* into its figures.

Now to this whole scheme of religious recitations in colleges, many will bring forward *objections*. Some of these objections will be here briefly noticed, before proceeding to consider the other methods of exerting a religious influence upon students.

1st. One objection is that "the thing is *impracticable*." But it HAS BEEN DONE! Luther did it at Wittenberg and Calvin at Geneva. Both of those Universities were as distinguished for religious as for general learning. Even the German universities of the present day include the Hebrew among their studies on the general ground of classical consistency. The Puritans of New England early infused religion into the studies of Harvard and Yale, or rather they based every thing upon it. At Harvard, the students were accustomed to read the Hebrew Bible at morning prayers and the Greek Testament at evening prayers. President Quincy says that "In every year and every week of the college course, every class was practised in the Bible and catechetical divinity. At the beginning of the last century, the Assembly's catechism in *Greek* was recited by the Freshman class, and Wollébius' and Ames' system of Divinity, by the other classes. Wollébius, Ames' Medulla, and the Assembly's catechism in *Latin*, were also studied at Yale." At the present day, the schedule of studies in Hanover College, under the supervision of the Synod of Indiana, provides for a daily, or tri-weekly, recitation by all the classes on some of the subjects related to religion. It is, therefore, perfectly practicable to make enlarged provisions for

Christian training in colleges. The students will pursue such studies with interest, and the community will sustain all institutions which thus honour Christianity. The only impracticability is in the want of conscience to do the thing.

2d. Another objection is that "it would *interfere with the classical and mathematical course.*" This objection assumes that the classics and mathematics have a right to interfere with religion, which cannot be proved. Cæsar, Cicero, Demosthenes and Homer have no right to cast out Moses, David, and Paul who spake "as they were moved by the Holy Ghost;" nor have Euclid, Olmstead and Day any claim to supersede other prophets and apostles of the Lord. This controversy for greatness might be settled, as in the times of our Saviour, by bringing a child into the audience, for it was said, "Of such is the kingdom of heaven!" That declaration settled the controversy. Human destiny is eternal. The classics and mathematics must keep in their place, or at least not conspire against the great training element of religion. The fact is, however, that there is room enough for all, in the recitation room. No essential curtailment is required, especially in view of the advances gradually made in the college course, by leaving to the Academy what formerly belonged to the former. Washington college designs to enlarge its classical and mathematical course in the very act of making its religious improvements. It is perfectly clear that the highest purposes of a complete, literary education can be accomplished, in connection with a greatly increased attention to religious studies. Indeed, the true idea of a finished education consists in its harmony. The plea of "no time," like the plea of impenitence, is met by the answer "you must find time."

3d. Another objection is that "religion, pursued to this extent, becomes *professional, and more properly belongs to candidates for the ministry.*" I deny that the proposed amount of religious knowledge belongs exclusively to the clergy; and least of all that it is safe to commit to them the interpretation of the Bible in the original Hebrew and Greek. Mensuration, and surveying, and navigation, and the calculation of eclipses, may be said to be professional in a far truer sense than any of the studies recommended in this address. It is not professional but educational for college students to understand the original languages of the scriptures and the doctrines and evidences of religion. All that has been contended for is, that a student should be trained up in divine things, just as he is in the classics and mathematics. As his mind expands, his studies in all kinds of learning should be adapted to his advancing state.

4th. It has been objected that "the union of religion and learning *hardens the heart.*" It is sufficient to say that all experience is the other way. Secular learning, left to itself, has a natural tendency to allure the mind away from God and to promote self-sufficiency, worldliness and scepticism. Religion, brought into the affairs of every day life, is attended with the happiest consequences. The more it is studied the more, ordinarily, it is appreciated. Prudence is, of course, necessary on this and on all subjects. With the prom-

ised "wisdom from above," educators can daily bring divine truth before the mind under circumstances of unusual hope and promise. God takes care of His Word; and all objections will vanish before the witness of Providence.

5th. Only one more objection will be noticed, viz: "The course of instruction marked out is *sectarian*." Although this objection is generally urged by those who are great sectarians themselves, it deserves a candid answer. If religion properly enters into education, the persons who give instruction in seminaries and colleges are bound to teach it according to their own conscientious views. The obligations of conscience cannot be surrendered in the very act of discharging a religious duty. The Presbyterian Church is no more sectarian in her plans of education than in the ministrations of her sanctuaries; and her object in both cases being to teach the truth as it is in Jesus, she has no alternative but to do it in the terms of her own standards.

Experience shows that it is impossible to accommodate divine truth so as to make it acceptable to all classes of minds. Attempts to liberalize the Gospel deprive it in the end of its power. One portion of divine truth must be abandoned after another, until finally the remnant is scarcely morality. In this way religion has been driven from the common schools in many parts of the country. The best plan is for each branch of the church to establish colleges for its own youth, and to endeavour to perfect in them its own system of religious instruction. What might be gained in conciliating other denominations is lost in creating disaffection in our own ranks. Presbyterians may congratulate themselves in having a doctrinal system which united the churches of the Reformation. Our articles coincide with those of the Church of England, of the Congregational and Baptist Churches, and of almost all the branches of the great Presbyterian family. Our system is able to endure the stigma of sectarianism. It is a sectarianism that has been distinguished for good fruits, for morality, patriotism, active religion, and those virtues which unite families and communities in the bonds of christian brotherhood. If it has some severities, it is not destitute of qualities that have always commended it to the world. Our church has the manliness to profess openly its principles. Instead of meanly proselyting in the dark, it relies for success upon a candid and decorous exhibition of the truth. Until all christians shall merge their peculiarities in doctrinal articles which shall gain universal acquiescence—a consummation not yet attained—the Presbyterian Church is under obligations to give religious instruction according to her own standards, and in a spirit of charity and good will to all.

There are OTHER MODES of religious instruction besides the formal mode by recitation. These are of a more *practical* character, and are eminently influential, through divine grace, in turning to a profitable account the general and doctrinal knowledge already prescribed. The extent, to which religious instruction should be carried in colleges,

demands a consideration of these incidental opportunities, afforded by the organization of a literary institution.

(1.) *The exercises in the chapel on the Sabbath* are of great importance in promoting religious life among the students. There are few more interesting audiences than those composed of the classes of a college, and of the families of a Faculty. The congregation is indeed, a large household, all the members being grown to years of discretion and engaged in pursuing a common education. How the eloquence of Davies must have thrilled through the hearts of the young worshippers in Nassau Hall! Dwight worked a revolution in Yale College, through the power of God, which made his preaching efficacious in destroying infidelity and in leading many sons into glory. Dr. Green's administration at Princeton, was distinguished by pulpit energy and fidelity. A harvest field of the richest prospect is opened within the area of a literary institution; and he, who is girded by grace to wield the sickle of the Gospel, may bring home with rejoicing abundant sheaves of his careful labour. Revivals have been begun, and carried on, amidst the earnest discourses of presidents and professors, and pastors, unfolding life and immortality in the courts of literature.

(2.) *College prayers*, morning and evening, are impressive means in solemnizing the mind, and of leading the thoughts to God. Far too little importance, it is feared, is attached to these exercises. The mornings and evenings of the forty weeks of an academic year, afford opportunities, which, if heartily embraced, might bring down many a blessing from above. More attention should undoubtedly be paid to give interest, variety, simplicity, fervor, to these exercises. In addition to the prayers, a large part of the Bible might be read through, every year. The forty college weeks contain two hundred and eighty days, and if a chapter be read every morning and evening, there would be five hundred and sixty chapters read every year. These, added to the one hundred and sixty recited on the forty Sabbaths and to the number on week days recited in the Greek and Hebrew, would bring almost the entire contents of the Bible annually before the college. The psalms and hymns of the chapel have a delightful tendency to cultivate devotional feeling; and most graduates remember for many a day the solemnities of the college choir. In short, the devotional services of the morning and evening sacrifice, should throw a glory into the sky of knowledge, like unto the rich and mellow rays of the rising and setting sun.

(3.) *Recitations in general studies, not religious*, afford frequent occasion for the introduction of religious remarks. The classics, which bring to view the gods of Paganism, are open to the corrections and qualifications of Christian criticism. The natural sciences, especially astronomy, bring thoughts of God to the mind; and belles lettres may gather from the Scriptures the most appropriate and decorative illustrations. A word or two, thrown in with prudence, may perchance counteract scepticism, confirm belief, or add dignity and force to the truth. An arrow, shot at a venture, may enter between the

joints of the armour, at the height of the mental conflict. It cannot be doubted that a pious and judicious teacher may do much good by suggestive reflections on the topics of the ordinary recitations.

(4.) *The evening meetings in the week, for prayer and exhortation*, may be rendered greatly subservient to the cause of religion by some attention on the part of the Faculty. A weekly lecture properly devolves upon the immediate supervision of the College Officers; and the social prayer-meetings of the students might be occasionally attended for their encouragement and profit. Religion in a church and community is greatly influenced by these appointments for prayer and praise and exhortation. Minor though they may seem to the eye of sense, they open heaven to the eye of faith, and introduce the worshipper to his Lord and his God. A College Faculty, intent upon doing good among the students, will watch over the evening devotional meetings with a godly jealousy.

(5.) The cause of religion may be promoted in a college by the *administration of proper discipline*. As good morals and social order depend for protection upon the laws of civil society, so in a college, the authority of government must interpose in behalf of virtue, and for the subjugation of vice and immorality. Where evil habits have begun their work of corruption on a young student, they should be subjected to the mild and salutary restraints of discipline. It is in vain to have colleges, if wickedness walks unrebuked through their walls. "If the foundations be destroyed, what can the righteous do"? Virtue and religion need the safeguards of government. No ordinary vigilance must be put in requisition to detect and conquer intemperance, gambling and other college vices. The Faculty should make it well understood that they "do not bear the sword in vain." Discipline should be mild and firm. Dr. Dwight used to say that the chief concern in the administration of the affairs of a college was its discipline. For the adequate performance of its duties, great sagacity is necessary. Want of discipline will injure any college, whilst its proper exercise in a Christian spirit will overawe evil, promote virtue and religion, gain offenders, and contribute to the general prosperity of the institution. The government of God is sustained by discipline, and so must human governments, whether in the form of families, colleges, communities or nations.

(6.) Another mode of assisting the growth of religion in colleges is by *Christian intercourse and conversation*. False ideas of dignity would keep up a marked reserve between Professors and students. The two extremes of lofty official pretension on the one hand, and of a careless want of self-respect on the other, are to be alike shunned. Every condition of the social state has its duties; and among the duties of the College state is personal watchfulness of the Officers over the young men in the institution. Christian intercourse and conversation, conducted on scriptural principles of courtesy and prudence, cannot but exert the most benign influences. The tongue is never more "the glory of the frame" than when it speaks of

Christ to the young. There is nothing like a personal talk on religion, face to face. No substitute can ever be found for it. Love shows itself in the look, in the tone, in the manner, in the grasp of the hand, in the word spoken, in the nameless sympathizing signs of its gracious, living presence. Oh, how good it is for a Christian teacher to go and converse with his pupils! How thankful would parents be to know that colleges had men in them, who would personally counsel their sons, and give them the advice their temptations require! Oh, my brethren, is it all a dream that Christian intercourse may be preserved in a literary institution? May God in His grace mould Professors' hearts to condescend to students' wants!

The great JONATHAN EDWARDS, whose grave is by the side of Burr and Davies at Princeton, said: "I cannot see why it is not on all accounts fit and convenient for the governors and instructors in the colleges, particularly, singly and frequently to converse with the students about the state of their souls." The distinguished Dr. DODDRIDGE, in giving an account of his academy in one of his letters, says: "I will not, Sir, trouble you at present with a large account of my method of academical education: only would observe that I think it a matter of vast importance to instruct them carefully in the scriptures; and not only endeavour to establish them in the great truths of Christianity, but labour to promote their practical influence on their hearts. For which purpose, I frequently converse with each of them alone, and conclude the conversation with prayer. This does indeed take up a great deal of time; but I bless God it is amply repaid in the pleasure I have in seeing my labour is not in vain in the Lord." Thus speak these two great men, both of whom were instructors of youth. I am persuaded that the officers of every college in the land would find it for their own good, and for the good of the students, to do as Edwards and as Doddridge did.

(7.) Finally, much can be done to aid religion in colleges by the life and example of those who superintend them. The personal religious character of instructors is an indispensable element of the successful cultivation of piety in an institution of learning. Holiness of life must be known and read of all students; and there are no shrewder judges of human nature. Many a youth, who cannot well construe Greek, can read through formality, or lukewarmness, or wrong conduct, without consulting the lexicon of common fame. A teacher's character should be a model of religion. The whole subject of education has become so secularized in this country, that the piety of a Professor, or teacher, is regarded among his secondary qualifications. It is impossible, however, to teach religion except through religious men; and as religion rightly occupies a high rank in the literary course, the teachers of all kinds of knowledge should all be religious teachers. This is one of the fundamental principles in Christian education.

IV. Having thus endeavoured, respected brethren and friends, to commend to your consideration the importance, nature and extent of

religious instruction in colleges, the general connection of the subject, as well as the circumstances of the occasion, authorize me to yield to the wishes of the Synodical committee in adding something on the relations of the Church to christian education.

Washington College is now a Synodical institution. Its President, elected by the Synod of Wheeling has been inaugurated, and will commence the functions of his important office under the authority of the Church. In vindicating church supervision in the work of education, it is scarcely necessary to say that whilst this is deemed a very important question in all its bearings, theoretical and practical, it becomes us to have charity towards all who differ from our views and who prefer colleges to be under the care of private corporations.

The arrangement between the Synod of Wheeling and Washington College is believed to be the best of all arrangements for conducting collegiate education, for the following reasons:

1. It is the *prerogative of the Church to guard the interests of religion*. If the principles of the preceding discourse are true, religion, by right and by policy, ought to be a prominent subject of instruction, even so prominent as to be daily inculcated by recitations and in other modes. A college is in fact a religious body, and not a political one. It is eleemosynary in the eye of the law; and originating in benevolence, its purposes can be best accomplished through religious men. The Church, which is the mother of us all, has the highest authority in religion; and therefore has pre-eminently the right to engage in christian education. The question is, not whether the Church is the *only* body that has this right, but whether it is one of the bodies, and the chief body, concerned. If religion forms a part of the college course, and if it is the prerogative of the Church to teach religion, then the Church may superintend a college, whenever she thinks the cause of religion demands it.

And here it may be remarked that the President of a college ought always to be a minister of the Gospel, extraordinary cases excepted. The nature of the instruction committed to him, is by the common law of colleges, chiefly of a religious kind; and the Church, which is the principal party engaged in the work, is properly represented by one of her highest official officers. So thoroughly is this idea admitted in New England that, at the last election of a President in Yale College, the gentlemen chosen, who was a layman, considered the election to the Presidency as a call to the ministerial office, and was actually ordained in view of it. However doubtful such an interpretation of a ministerial call may be, according to Presbyterian ways and customs, all will probably concur that the President of a college ought to be a minister of the word. The Church can best teach religion through her own authorized expounders.

Again. The church has a connection with education, not merely in her general claims to teach religion, but in her special interest in the young by *covenant engagement*. The human race are brought to the knowledge of God by training as well as by preaching. Christian nurture is an instrumentality, not second to any other.

God has ordained it for the perpetuation of religion in the world. The ministry preach the word, but parents, and teachers who are their substitutes, teach it and train up in it. The church has the admitted oversight of family instruction, and the session can exercise discipline, if it be neglected. Baptized children and youth are, according to Presbyterian government, members of the church; and as such their education is properly a matter of ecclesiastical supervision, both at home and at college. The church is under obligations to see that institutions are established to meet all the wants of the public educational course. Her own welfare is bound up in the welfare of her sons and daughters; and the covenant of God, sealed with baptism, commits to her the work of education, as part of her sovereign rights and sacred privileges.

Further; The church can give *higher security for religious instruction* in colleges than a private corporation. A body of men, perpetuating their own legal existence, some of whom are members of no church, differing in opinion as to the value of religious instruction, and fearful of making the institution sectarian, such a body cannot be ordinarily expected to meet the ideas of the church in spiritual matters. Indeed, it needs no argument to prove that the church will attend to the religious interests of a college, far better than a mixed corporation independent of her authority.

The general relations of the church to religion constitute a strong argument for her connection with educational institutions.

2. An additional argument is derived from the fact, that the church is *more conservative and stable* than self-perpetuating trustees. The defection of Harvard University is a lesson for the times. Never were there nobler and more pious men than in that old Puritan corporation in the days of the Mathers. The motto of the corporation seal remains the same, "*Christo et ecclesiæ*,"—for Christ and the Church. Yet that seal is held by men who "deny the Lord that bought them," and who entertain views of the church proportionally diverse from the original founders. A large amount of funds have thus been diverted from the great moral purposes of the donors. The independent corporation is Unitarian; although the Congregational churches of Massachusetts, as a body, disown that heresy.

Take another case within the State of Pennsylvania. Dickinson college, founded by Presbyterians, but now under Arminian influence, is another warning on the subject of private corporations. The Trustees had contentions among themselves; became embittered against each other; assumed unwise authority over the Faculty in regard to college discipline; and there being no higher power to control them, the institution declined, and they made it over, with all its buildings, its beautiful grounds, its library, its apparatus and its funds, to another denomination of Christians.

Religious bodies, are, indeed, liable to change and decline, like every thing human. But the church of the living God has promises of stability and perpetuity, which civil corporations can only share by deriving their life from her life.

3. Church superintendence in education has a powerful effect in *stimulating christian nurture at home*, and in *properly magnifying the subject in all its relations*. One of the great evils of the times is the prevalent neglect of religious training in families. Education having almost entirely passed out of the control of the church and been managed by the state and by private instructors and corporations, the community has gradually experienced a reaction, tending to depreciate the religious element everywhere. Not the least of the benefits, attending ecclesiastical supervision, will be the exaltation of the whole subject of christian education in the minds and hearts of God's people. The discussions and action of the church have already excited a new interest. Every school, academy and college, established with a definite view to the introduction of religion into the literary course, is an argument read and felt by fathers and mothers in behalf of increased parental fidelity. The supervision of education by the church, literally brings the matter *home* with new emphasis. Our ministers and elders have become more and more engaged. More sermons are preached; more responsibility is felt; more thought and conversation are elicited; more prayers are made; more work is done. You see how it is, brethren, within the bounds of the Synod of Wheeling. When did topics of christian education ever more fully engross the attention of christians? When were the obligations to train up youth in the ways of piety more impressively realized, either directly by the inward convictions of believers, or more indirectly by the formation of a sound public opinion? When were funds more easily secured to establish institutions of learning and religion, and more zeal, self-denial and holy energy exhibited in prosecuting the good cause? All public efforts for the Redeemer's kingdom have necessarily private relations of power. How the foreign missionary operations invigorate the religious life of families, and draw forth the interest and sympathy even of children! There is wonderful influence in christian organization. It extends far beyond its public manifestations, and in fact gathers energy for its perpetuation from the wide spread ingatherings, of silent, individual contribution. In Scotland, where ecclesiastical supervision in education has acknowledged sway, there is more thorough family religious training than in any other land. The harmony between the public and private management of the great educational interests, expresses itself in the religious character permanently inwrought into the whole system of training. Were Scotland to surrender her public ecclesiastical control to private individuals, or to the state, there is reason to apprehend a depreciation of religious responsibility in her households. The idea that families will do more for religious training in consequence of the deficiency in public institutions, is a "flattering unctio," which neither reason nor experience will acknowledge as sound. Public defalcation is the indication of private fault; the breaking of the machinery but exposes the flaw. The delinquency of educational institutions can never expect to find supplemental activities elsewhere. The re-action is rather against, than in favour of other remedial agen-

cies. The true plan is to make public and private effort harmonious, correlative, mutually sustaining. One of the most hopeful of all the results of church supervision is the stronger interest it is likely to develop, in behalf of religious training, throughout all our families and households.

4. The doctrine of Church supervision over institutions of education is one of the plainest truths of *history*. Banishing religion from schools, and severing the Church from the educational work, are two Americanisms of dangerous experiment. From the earliest times the Church has been foremost in devising, sustaining and managing institutions of learning. In the days of primitive Christianity, private corporations did not assume to keep the Church from immediate contact with her youth. At the period of the Reformation, in Germany, France, Switzerland, Holland, Scotland, the Church was acknowledged to be the party that had lawful charge of the rising generation. Our Presbyterian fathers in this country always claimed the right of the Church to carry on education, and they exercised their rights according to opportunities. Princeton College was chartered at a time when it was very difficult for Dissenters, especially Presbyterians, in any of the Colonies, to obtain any kind of charter for literary institutions. A Presbyterian *Synodical* institution was out of the question. But our fathers did the best they could under the circumstances. After rejecting one charter, probably because, among other reasons, the Government wished to appoint three or four of the Council of the Province trustees,* they finally accepted one, which named *twenty-one Presbyterians* as the original trustees; and of these, eleven were ministers, and the rest either ruling elders or communicants, and all of them members of the Synod. This was as near to a formal ecclesiastical connexion as it was possible then to attain. The Synod nurtured the College into life; sent Davies and Tennent over to Great Britain in its behalf; and at different times, down to 1802, appointed a Professor of theology in the institution. Our other Presbyterian Colleges, without exception, have also originated in the Church. The three, which are the only ones now existing on the model of Princeton, were originally under the care of their Presbyteries. Washington, and Hampden Sidney, in Virginia, were under the care of Hanover Presbytery and the old Stone Academy in the Chartiers settlement, since grown into the flourishing college of Jefferson, was the child of the Redstone Presbytery, born and nurtured ecclesiastically. At the present time there are sixteen Presbyterian Colleges under Synodical supervision. So that it has become the established policy of the Presbyterian Church, at the present day, to superintend colleges with her own blessed oversight. And where under the sun, either in this region of country, or in the whole world, are there better men—without disparaging others—to manage institutions of learning, than Presbyterian ministers, elders and laymen?

* Life of Edwards, by Dwight, p. 266.

The first fruits of ecclesiastical interest and power in the superintendence of this college, have been laid upon the altar of the Lord in the rich offerings of an initiatory endowment. I say *initiatory* endowment, because the other part of a complete one is yet to come, and it will come. The old *Redstone Presbytery* settlements have grown up into two Synods, with a dozen Presbyteries, each stronger than the original one, and most of them twice and thrice as strong. And why will all the money, required for this Synodical College, be obtained from the descendants of the old settlers and the other inhabitants within this favoured territory? Because it is FOR THE LORD! Because it is to establish an institution of learning, in which religious knowledge shall be prominent among the attainments of scholarship, and in which the salvation of the soul shall never be lost sight of, from day to night and night to day throughout their earthly train. Let the institution commend its plans of education to the christian community; and if funds be wanting, funds will come. Who made these glorious hills and vales of Washington county, built up the Alleghanies to greet the morning sun, and sent the mighty rivers of the West along their flowing courses? He, who has the hearts of all men in his hands. *He* can supply great motives to the minds of His people; *He* can fill them with love for the sublime and beautiful in moral enterprises; can bring before them, through the grand destiny of a christian college, visions which range above the hills and expand beyond the streams, and take in the circuit of ages and generations, and lay all their treasures of hope and joy at the throne of God and the lamb!

Blessings descend upon thee, venerable institution of the church's care! Represented by a name, which kindles the associations of civil liberty, thou art also bound to the church by the "name which is above every name." The eagle of the State shall be guided in his course by the wings of the sacred dove. Blessings rest upon Washington College! Neither adversity nor prosperity is to be dreaded; cloud and clear sky equally unfold God's purposes in the seasons. The star of thy destiny shines bright in the heavens, free to all the constellations. **HIGHER YET SHALL ASCEND THAT STAR!**

The preceding address was prepared by the appointment of the Committee *ad interim* of the Synod of Wheeling, and was delivered at the inauguration of the Rev. JOHN W. SCOTT, as President of Washington College, Pa., on September 20th, 1853.

ARTICLE VIII.

YOUNG PREACHERS.

[From the Free Church Magazine, 1853.]

A GOOD deal has been said, of late, on the subject of the probationers of the Free Church. On the one hand, there have been pretty loud complaints, from some of them, of the neglect which is practised towards them, and of the grievous hardships which they sustain from not enjoying regular opportunities of officiating in vacant congregations. On the other hand, there have been complaints against some of them, arising from their reluctance to undertake the charge of missionary preaching-stations, or to become located in any place which does not hold out the speedy prospect of a permanent appointment. They have been accused of having more regard to their own interests than to the work of evangelising—of being more anxious to be comfortable than to be useful. It would be extremely unfair to assume that the entire body of preachers are either complainers in the present case, or complained against. Yet, doubtless, there is a considerable number who think they have reason to complain; and there may be a few, likewise, who give some occasion for being complained against. We would not meddle with a subject of so delicate a nature, were we not convinced that, without giving offence to any one, we may present some considerations, bearing on the best interests of probationers, not so much attended to, perhaps, as they might be, that are fitted, with God's blessing, to be of service to that most interesting and important class. It is with an unusually deep sense of responsibility that we address ourselves to the subject; for, if our remarks should prove in any degree useful to the class in question, the ultimate service done to the congregations of our church would be unusually great and encouraging.

The writer of these remarks was called to the charge of a parish very soon after being licensed as a preacher. Though not insensible to the gratification which an early settlement usually affords, our enjoyment, even then, was sensibly diminished by the conviction that some cherished plans of self-improvement must forthwith be abandoned, and that we entered on our duties with very little knowledge of the world, and in a very raw and immature condition of our powers. If this was our conviction then, it is so in a far greater degree after the experience of a considerable number of years. Looking back now to the time when we commenced our ministry, there is nothing we could wish more strongly, than, in the first place, that we had been a few years longer without a settled charge, and, in the second, that we had employed these years in the careful acquisition of many things of which subsequent experience has taught us the exceeding importance and value. We are often re-

mind of a somewhat remarkable saying of a minister of the Gospel, that if he were sure of living ten years, he would spend nine of them in preparing to preach during the tenth. There is so much to be done in the way of cultivating, improving, and maturing the powers, before one can say honestly that he is serving his Master with his very best; that he is bringing the utmost ability of every kind, which he is capable of attaining, to bear upon the work of the ministry; that he is not contenting himself with coming up to the average standard of faithfulness, or of going a little way beyond it, but is conscientiously striving to multiply his talents to the very farthest practicable limit, and use them all for his Master's glory,—so much of this kind has to be done, that, instead of regretting that he is not called immediately to all the labours and responsibility of a full pastoral charge, the licentiate has cause to rejoice if an interval is afforded him for acquiring practical skill, and proving the weapons which he is to spend his life in wielding. But whether this interval will prove a real advantage to him, depends, of course, on the use to which it is turned. Those only who systematically and carefully make it their aim to improve in the art of preaching will find it a benefit. The blind and conceited youth, who fancies that he is perfection itself from the first moment of his course, and that it is owing solely to want of discrimination in the public that he is not appreciated as such, may spend years upon years without becoming a whit more efficient than he was at his debut. His fond and foolish notion that he has entered on his career, as Minerva sprung full armed from the brain of Jupiter, is so far realized, that his armour, such as it is, receives no additions or improvements with the lapse of time.

We would start with this proposition,—that a very few years of diligent attention to the practical details of their calling, may make a very great difference, and, with God's blessing, *will* make a very great difference on most preachers, both in removing the many faults and flaws of their early efforts, and in giving them matured and abiding excellencies, of which, perhaps, at first, it would have been difficult to trace even the germ. We wish to exclude altogether the case of those who aspire to the office of the holy ministry without being converted, and who cannot affirm, without conscious falsehood, that zeal for the glory of God, love of Christ, and the desire of saving souls, are their great motives and chief inducements for entering on the office of the ministry. And there is another class whom we must also exclude—a class not easily defined, but of which samples are not uncommon—good men, really desirous to be useful, but who, from some native feebleness, physical or mental, from want of animal power, or from a cold, dull temperament, or from excessive dryness, or excessive nervousness, or from an utter want of all power to create a sympathy with other minds, and infuse their own thoughts and feelings into a public congregation, plainly appear to have mistaken their profession, and are obviously misdirecting talents which

might be usefully employed in some other sphere. Subtracting these two classes, and confining our attention to those preachers who are not included in them, we maintain, that the preparatory years of the course—the period spent in superintending preaching stations, or in work of a more directly missionary kind—might be turned to such good account, with God's blessing, as to render it certain that their services would be eagerly sought and permanently prized by any judicious congregation, and that their ministerial career would be one of honour and comfort to themselves, and of great advantage to the cause of Christ.

Thus, in the first place, incalculable benefit would result from systematic efforts to deepen and improve what may be termed the *moral* qualifications for the pastoral office. Assuming that "zeal for the glory of God, love of Christ, and desire of saving souls" ought to be the great motives and inducements to ministerial labour, it will be admitted that, even in the converted soul, these principles of action do not ordinarily attain, without much cultivation, that habitual preponderance, that overmastering influence over the mind and heart which they ought to possess, and which they must possess in every truly faithful and successful minister. The best of men, and even of ministers, have to confess, that a sad indifference to the dread realities of eternity, and a painful unconcern about the everlasting welfare of souls, is constantly apt to creep over their spirits; and that it is only by unremitting and prayerful efforts to attain soul-moving views on these subjects that they can maintain, in any degree, a right tone of mind. A desperate gravitating power constantly tends to drag down the soul to a dull and carnal region, and it is only when a spiritual tone is reached, and when possession is kept of it by habitual endeavours to maintain spiritual impressions in their first freshness and sharpness, that the weapons of the Christian pastor have their proper edge and temper. It would be an unspeakable blessing if each probationer of our church sought to render his probationary years subservient to the attainment and maintenance of such a spirit. To reach, first of all, the point at which a soul-subduing impression is obtained of the awful solemnities of life and death, the wonderful love of Christ, the infinite preciousness of souls, and the unspeakable worth of the gospel, and at the same time to get such a conviction of this being the true point from which to discharge the artillery of the Christian ministry, as should lead to forming the purpose, and cultivating the habit of keeping the spirit, through God's help, near this point constantly—what an amazing source of good would this be! It would impart to any ministry that most precious qualification, moral earnestness, under the influence of which many an inspiring view is caught of divine things in their glory and their grandeur, bursts of truest eloquence are poured out, and not only pious hearts refreshed and edified, but the careless arrested and impressed—men like Felix made to tremble, and men like Agrippa almost persuaded to become Christians. It is the frame of

spirit in which the preacher's heart is most in unison with that of the Lord Jesus Christ his master, and most in sympathy with that blessed Spirit, on whom all spiritual and saving success depends. Provided only, it is not perverted, as in ill-balanced minds it is sometimes apt to be, to a disparagement and even contempt for many other qualifications valuable in their own place, it forms the very soul and spirit of a prosperous ministry and a thriving church. In no part of the service is its influence more remarkable than in the public prayers. Characterized by a subdued and solemn earnestness, the spirit of the officiating minister in these exercises will soar higher and higher, until he seems to have reached, with his congregation, the very footstool of the throne, the very gate of heaven! Happy the congregation that secures the services of such a pastor; happy the preacher whom divine grace thus fits, at the very commencement of his ministry, for the highest functions of his office!

We have adverted to the *moral* qualifications of the successful preacher, first, because of the very high importance which we assign to them, and because we could not with a good conscience, address ourselves to other points without touching, however briefly, upon these. But we must now pass on to remark, that much good might be derived by probationers from viewing preaching as an art, which, like other arts, requires to be cultivated, and, in the practice of which, wisdom and skill must be gathered from experience. Thus, for example, it is not commonly by instinct that men learn how truth may be so put as to be at once intelligible, and interesting, and impressive to common minds. Experience and observation are indispensable to teach these things. In the case of young men coming straight from college, there is a tendency to an abstract mode of stating truth—as if the great thing were to present truth in correct logical form, and as if, when so presented, it might be expected, under God, to produce its full measure of effect. It will not be long before a sensible preacher finds that congregations are not assemblages of logicians, and that however admirable and useful in other respects Turretin may be, it will not do to preach him. It is wonderful how little truth reaches the mind and heart of men by strict logical channels. A happy illustration will often do what a hundred arguments have failed to do; a pointed appeal to the conscience will make an impression where the most elaborate argumentation has totally failed. How useful might a few years be employed by a young preacher in ascertaining from experience and observation the most effective and impressive modes of presenting divine truths! We do not for one moment forget that it is the Holy Spirit alone who can make divine truth savingly effectual, and that He can and does often use the weak things of the world to confound the strong, and foolish things of the world to confound the wise. But just as we most readily grant that it is entirely by steam that the engine is moved, and would yet insist that the machinery be constructed and arranged according to science, and in the manner best adapted to the end to be

accomplished; so, while most thoroughly recognising the Divine Spirit as the sole author of saving good, in connexion with the preaching of the word, we would yet insist that all possible attention be paid to the scientific adjustment of the truth preached to the existing state of the heart of man. We cannot help thinking, that it might do a preacher great good to go over his discourses after their delivery, and consider, on the one hand, what may have been defective in passages that seemed to fall flat and dead on his audience; and, on the other, what may have been suitable in passages that seemed to be listened to with interest and effect. Here he may find a passage where the exposition was not sufficiently clear, there an illustration which was successful, because it brought home important truth to the bosoms and business of men, and lodged it among their very busiest thoughts; here a tedious repetition, there a naked brevity; here an unrelieved abstractedness, there a needless fulness of illustration; here a want of scriptural proof, there a pointed application of a text; here a short and successful assault on conscience, there a laboured and obscure attempt to send something home, of which even he himself has but a vague and imperfect apprehension. Nor is it merely the adaptation of particular passages of his discourse to the end sought to be attained by them that he will have to study. The general structure and bearing of the whole will also claim attention, and much may require to be learned or unlearned in regard to this. The proper length will be made matter of conscientious determination; a due admixture of doctrine and practice, of exposition and application, of solid thinking and lighter illustration, of substantial food and of savoury viands to make that food more palatable, will all be aimed at. Probably he may discover that one of his greatest difficulties is to do what as a student never occurred to him—to keep hold of the attention of his audience. Or he may find (as has been alleged by some) that the people are disposed to attend at the commencement of the discourse, and at its close, but that the central part is usually allowed either to lull them to sleep, or to a mood so listless as to be virtually the same. Fresh thoughts, genuine emotions, and natural tones of voice will ever be found effective methods of keeping hold of the attention of an audience. Some resort to the excessive use of anecdotes, and to tones of voice adapted rather to children than to men and women; but without altogether discarding anecdote, we believe it will be found, that the fresh and earnest thoughts of an honest Christian heart, delivered in natural tones of voice, will seldom fail to arrest the attention of any congregation.

This leads us to say something on *the management of the voice*. The human voice is an instrument of very great compass and power, but that power can be developed only by great cultivation. That its cultivation is little attended to by public speakers in this country, and among the rest by ministers of our church, must be universally admitted. What should be aimed at is, not the acquisition of artificial or theatrical tones, but the practice and development of simple

and natural. To be able to modulate the voice without difficulty, so that it shall be solemn, pathetic, rousing, indignant, persuasive or thrilling, according to the occasion, is an acquisition of the greatest importance to any public speaker. It is very certain that the sermons of even sincere and earnest preachers often lose much of their effect through unskilful management of their voice. In many, there is a tendency to a noisy loudness, a sort of sustained thunder, very different from the "still small voice" which the prophet recognised as the voice of God. In others, the tendency is to whine or sing—a practice which, from its want of manliness, should be altogether discountenanced. Perhaps there is something in the very nature of the pulpit—that uncomfortable box, often perched so high above the level of the congregation, and forming so unusual and unnatural a position—and also in the large area which the preacher's voice has often to fill, and in the length of time during which it has to be continuously exerted, unfavourable to the use of a plain and natural tone of voice. Certain it is, that this tone is not by any means common, and that the tendency of most preachers is to get into a forced and unnatural key, which, once acquired, it becomes extremely difficult to lay aside. Young preachers would do well to pay much attention to this. Should it pass without notice at the commencement of their course, the likelihood is, that by the time it begins to be recognised by them as important, some unnatural tone will have been acquired, which it may take years to back out of. And it is not merely in the delivery of sermons that this matter is important. Who has not observed how beautifully some ministers read the Psalms and the Scriptures—how the rich, expressive voice becomes a commentary on what is read, alike beautiful and impressive; and how solemn and suitable the tones of some voices are in prayer! Our having no liturgy in the Presbyterian Church makes it the more important that these parts of the service should be carefully and skilfully performed by the officiating minister. We pay little enough attention at best to the development of devotional feelings in public worship; surely it is incumbent on us, at the very least, to render the few aids which our system does afford to devotion, as efficient as possible.

We are reluctant to extend these remarks much further, otherwise we might have been disposed to say something on the other departments of pastoral work; such as visiting the sick, conducting prayer-meetings, catechising, teaching classes, and the like. For acquiring practical skill in all these departments of labour, the charge of a small preaching station seems to afford many facilities. The congregation is commonly not very large, and the time of the superintending preacher not so thoroughly occupied as in a full pastoral charge. In the latter case, there is commonly such a constant round of duties and engagements, as to tempt one to feel satisfied when one gets through them in any way, without considering whether they might not have been done much better. Practical improvements effected in the art of preaching, in such cases, are more the result of

a sort of instinctive approximation to what is suitable and effective, than of any scientific or deliberate consideration of the necessities of the case. A preaching station seems, on the whole, the most favourable position for a preacher anxious to acquire practical skill in all departments of ministerial labour, and conscientiously bent on getting his whole powers, intellectual, moral, and physical, so trained and exercised, as to enable him to serve his Master through life with his very best.

With these views on this important subject, it seems to us very strange that any young preacher should be reluctant to accept the charge of a station, or should deem himself buried, or his prospects of promotion impaired, by his being located for a considerable period at any station, however small, or however remote. If wise even for his own interests, there is no situation he should be more eager to accept. Let him employ himself there in such ways as we have tried to suggest; let him become known in the locality as a diligent, zealous, pains-taking man, of an earnest, evangelistic spirit, whose heart is really in his work; let him be remarked as an improving and advancing man, who is acquiring more and more skill and readiness in all departments of his duty, and gaining more and more of the confidence of both ministers and people; sure we are, that the light of such a man would not long remain under a bushel; his service would be eagerly sought and highly prized; and the congregation that secured them would get a real treasure.

ARTICLE IX.

HINTS ON MINISTERIAL PIETY.*

BY THE REV. JOHN WITHERSPOON, D.D.

RELIGION is certainly necessary, in the most absolute sense, to the faithful discharge of a minister's trust; and for the same reason, it is of the greatest importance to his success. True religion seems to give a man that knowledge, which is proper for a minister, to direct and turn into its proper channel the knowledge he may otherwise acquire. It seems necessary to make a minister active and diligent, upright and impartial, happy and successful.

On this subject, I must give you the following particular advices:

I. Do not content yourselves barely with sound principles, much less turn religion into controversy, but seek for inward, vital comfort, to know in whom you have believed, and endeavour after the greatest strictness and tenderness of practice. When I desire you to look for

*Dr. WITHERSPOON, whilst President of the College of New Jersey, was also Professor of Divinity. These "Hints" are extracted from one of his "Lectures on Divinity."

inward, vital comfort, I do not mean that you should wholly suspend your preparations for the ministry, or immediately lay aside thoughts of it, because you have not all that clearness and satisfaction concerning your own state, that you should both desire, and endeavour to attain. There is hardly any principle so good, or any so clear, but it is within the reach of temptations, and capable being of perverted. Some being deeply concerned, that it is a dreadful thing to preach an unknown Saviour, and not feeling reason to be wholly satisfied with themselves, have been thrown into doubts, and embarrassed with scruples, and have given up wholly that sacred office, to which they seemed both inclined, and called; this seems to be taking a very unhappy, and a very blameable course. If such fears had excited them to give all diligence to make their calling and election sure, they would have been properly improved. But laying aside the thoughts of the ministry only on this account, seems to carry in it a supposition, that they either do not intend, or do not hope ever to be better. It is certainly to the public a much greater calamity that there should be a bad minister than a bad man of some other profession, but to the person himself, if he die in an unrenewed state, it will bring but little comfort. I would have you upon this subject to observe that real Christians have very different degrees of comfort, and that if we examine the sacred oracles with care and accuracy, we shall find what is termed assurance is just the grace of hope in lively exercise. It is called the assurance of hope, Heb. vi. 2, as well as elsewhere, and as every real believer has some degree of hope, which makes him rest and rely on Christ alone for salvation, as he has offered in the gospel, so perhaps there are not very many who have such a degree of steady and firm assurance as to exclude all doubting. I know there are some that have taken it up as a principle, and make assurance even in this reflex sense, the essence of faith, but when it comes to experience, except the phraseology itself, I do not find they differ much from others.

I mentioned to you particularly, strictness and tenderness of practice. This is of the utmost moment, as the fruit and evidence of real religion. All principles are valuable but as they produce practice. But to explain strictness and tenderness of practice a little, observe that the expression of tenderness, is borrowed from that passage of scripture found 2 Kings xxii. 19, 2 Chron. iii. 4, where of Josiah it is said, "because thine heart was tender," &c. : it signifies a heart easily susceptible of conviction, and obedient to reproof. When this is applied to the carriage of one devoted to the service of the ministry, I think it implies, 1. The strictest watchfulness to discover sin and duty, and a disposition to obey the dictates of conscience with respect to both. 2. A concern to avoid, not only what is in itself directly and certainly sinful, but whatever is but doubtful, according to the apostolic doctrine, "he that doubteth," &c. 3. A willingness to abstain from lawful things, if liable to exception, or likely to be matter of offence.

II. A second advice I would give you upon this subject is, that you should remember the importance of the exercises of piety, and the duties of the closet. As there are no forms of prayer with us, the habit of closet devotion is necessary to give a minister fulness, propriety, and fervency in prayer. This for his own sake also, he should attend to, for it is necessary to the preservation and improvement of the spiritual life. Pray without ceasing, says the apostle, intimating that the very spirit and temper of a believer, should be that of dependence upon God, and deriving by faith from him every necessary supply. In order to recommend it particularly to you, I would observe, that it is peculiarly necessary to be begun in early life; perhaps there are few if any instances of persons coming to a greater degree of fervour in devotion, or attention to the duty of it in advanced years, than they had in youth. There are many particulars, in which an aged, if a real Christian, will insensibly improve; he will improve in meekness and humility, in prudence and judgment, in attention to Providence, in purity of principle, in submission to the divine will; but fervour in devotion must be begun early, while the passions are strong, and continued by the power of reason and habit. Perhaps you may think it of small moment, yet some very judicious and experienced Christians have given it as a rule upon this subject, to be strictly punctual and regular in point of time, and even place.

III. Early fix, and study under the influence of those principles, which should animate all your future labours in a concern for the glory of God, and love for the souls of men. If these are the principles of study, they will keep you from mistaking the way, and having taken early and deep root, they will bring forth fruit more abundantly in after-life. Living by faith, is extremely proper for cultivating these principles. Keeping the whole system of revealed truth in view, will show its moment, and particularly what is revealed concerning the eternal condition of men, cannot fail to fill us with a concern for their welfare.

IV. Be diligent to acquire every necessary qualification; and yet study self-denial in the use of them: this is one of the most important, and at the same time, one of the most difficult attainments. It is comparatively easy to avoid vain glory, if at the same time, we indulge in sloth and negligence. But to meditate upon these things, to give ourselves wholly to them for the glory of God, and the good of souls, without having it in view to serve ourselves, this is real excellence, and here lies the greatest difficulty. Form yourselves to a true taste and real knowledge; let your capacity want no improvement, that it may be more useful, but beware of studying only to shine.

V. Lastly, guard against the temptation, that is most incident to your state and situation, particularly, making the exercises of piety, and the ordinances of the gospel, matter of science and criticism, rather than the means of edification. When students begin to learn

how things ought to be done, they are apt at all times to be passing their judgment of the manner, instead of improving the matter of public instruction; not that it is possible to be wholly inattentive to this, but let it not carry you so much away, as to hinder your teaching others as humble Christians, as well as discoursing to them as able ministers.

ARTICLE X.

HOW TO CHOOSE A WIFE.*

[From an English publication. ANONYMOUS.]

I. In order to the right choice of a wife, it is essential that you form correct views on the importance, obligation, and consequences of marriage.

Thousands plight their troth with the most reprehensible levity. With them marriage is a mere matter of course, a thing of merriment, a gala day. All thoughts of its essentially religious character, its perpetuity, its duties and its trials, are completely lost sight of. Some proceed to marriage and think far less of the consequences than they do of the garments they shall wear on their wedding-day.

II. Never marry whom you can not always love.

"Husbands, love your wives, even as Christ also loved the Church, and gave himself for it," Eph. v. 25. Eschewing as we do everything like mawkish sentimentalism and morbid passion, we at the same time believe, that more domestic happiness proceeds from holy love, than from any other source. Learning, wealth, beauty, goodness, all are vain where love is not. Better a dinner of herbs with love, than the richest viands where the heart is cold. What is matrimonial love? A question often asked. It is not the love of existence, it is not the love of society, it is not the love of friendship. Poets sing of Cupid and his arrows; they say that he is a little god, that he is always young, always in a good humour, and they give him wings to fly with. This may do to eke out amorous verse, but it does not touch the question. The following, by Scott, is the best definition of matrimonial love with which we are acquainted:

"True Love's the gift which God hath given,
To man alone beneath the heaven.
It is not fantasy's hot fire,
Whose wishes, soon as granted, fly;

* This is a subject of the highest moment to the present and future welfare of candidates for the ministry—the choice of a wife. There is reason to fear that great numbers of young men set about this matter without much preparation in the way of instruction, judgment, or observation; and experience they can have none. The point is one which deserves much more attention than has yet been paid to it through the Press; while the Pulpit is not the place from which to discuss it.

It liveth not in fierce desire,
With dead desire it doth not die.
It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind."

III. However excellent the lady of your choice may be, and however ardently you may love her, do not marry her, unless she loves you.

"That they may teach the young women to be sober, to love their husbands." Titus xi. 4. Some young men treat this point with indifference. "Marry," say they, and "love will come under such circumstances?" Look around you and appeal to facts. Those who have lived longer than you, and who have freely exercised their powers of observation, will tell you that they have known such marital instances, as those we now brand; but they can also say, in their conscience, on their honour, and from their hearts, that they never knew a coerced marriage prosperous. Never accept the hand if you cannot have the heart. If you marry one who has been dragged or driven to the altar, one who does not, cannot return your love, it will surely bring upon you the malediction of insulted heaven, and the secret scorn of a violated heart. Behold that wasting form, the ravages of consuming grief; oh! look into that fireless sunken eye; think of the icy coldness of that hand; trace the lines on those fevered cheeks, and read in these your gathering doom.

IV. In the choice of a wife, excellence of moral and religious character must be the first great essential.

Your own religious interests on earth are deeply involved in marriage. What comfort, what peace of mind, can the husband have where there is inconstancy, irreligion, and infidelity on the part of the wife? Marry an irreligious woman, and you will have no domestic resource to flee to in the hour of religious need. There will be none to admonish you when you neglect your religious duties. An irreligious wife cannot counsel you when you are under the influence of severe temptation, neither can she assist to resolve your doubts in cases of conscience. To all matters of religious experience the friend of your bosom will be a stranger and an alien. She cannot help you, she cannot sympathize with you, she cannot understand you. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. xi. 14. Sad must be the condition of the husband whose griefs his spouse cannot relieve, and whose trials she cannot share. Many young men have great difficulty in maintaining their hold of religion, and in discharging its duties even when single. How will that difficulty be increased if they marry irreligious wives. If now you find it hard work to keep the commands of your Maker, if you now make such indifferent progress in religion, what will you do when united

to one who has no religion, one who has never even sought it with success?

Pause, young man, before you marry an irreligious wife. Men have been more than conquerors through the blood of the Lamb, and gone safe home to heaven, although their wives did not serve God. But are you equal to such a task? Can you roll the stone of Sisyphus? Let your own unfaithfulness answer the question. Let your meagre religious attainments answer it. Let the frequency with which you have gone astray from God and brought yourselves into condemnation, answer the question. You have no grace to spare. Be honest with yourself, and you will feel, that so far from needing one to hinder you in the way to heaven, you require one to assist you in your progress.

V. Correct domestic habits belong to the class of essentials.

Some females seem happiest when they are gadding about from house to house, and jaunting from one locality to another. Wherever there are friends to entertain them they are sure to go. The carrier's van, the gig, the omnibus, the carriage, the railway train, every kind of road, every mode of travelling, and every species of conveyance, is pressed into the service of their roving disposition. One feels half inclined to think them stray members of an Arab tribe. Forest rangers are very well in their way, but do not marry a ranger, as you would avoid perpetual motion. It is but little in domestic management and supervision that can be done by proxy; and when the wife is frequently abroad, things are sure to go wrong at home. A wife can have very little regard for her husband's purse who trusts servants with the exclusive management of all her household affairs.

Covetousness is quite as great an evil in household management as extravagance. It abridges the necessities of life, destroys domestic comfort, and even defeats its own purpose, because persons invariably pay dear for their determination to cheapen everything. A covetous housekeeper will look shy at your relatives, scare away every one of your visiting friends, and even destroy your own health by her slave-driving parsimony. Some females are everything you can desire except this one thing, they cannot keep your house in order. They are beautiful, wealthy, refined, amiable, and accomplished, but they cannot manage. Let none think that superiority in these things disqualifies for domestic duties. You will find as many slatternly wives and bad housekeepers among the vulgar and ordinary, as you will find among the accomplished and the refined.

VI. Unanimity of opinion on all essential points.

The unity of friendship and the union of marriage are two very different things. Men may differ on many vital subjects and still be excellent friends, but matrimonial happiness cannot co-exist with such difference. A wife is but another self. The idea of unity is essential to that of matrimony. Between man and wife there must be only one interest, and one aim. As the colours of the rainbow

are graduated into each other, so must their two hearts be blended into one. In friendship, men may avoid coming into contact with each other's views on matters in which they broadly differ, but it is impossible to avoid such collision in married life. To join together a man and a woman, between whom there exist essential differences, is contrary to nature and reason. They must come into conflict. They must cross one another pointblank. He who has seen a place where two seas meet, may have an idea of the perpetual struggle and turbulence, consequent on the kind of marriage we now censure. In vain they strive to suppress their differences. A thousand circumstances, even the routine of daily life, is sure to bring them into antagonism. What happiness can there be, when one attends a Protestant place of worship, and the other waits on the altars of the Church of Rome; when one hates to live in town, and the other hates to live in the country; when one likes visiting, and the other can't endure strangers; when one insists on family worship, and the other thinks it needless; when one is anxious for the acquisition of knowledge, and the other is the enemy of knowledge; when one is anxious to be useful in society, and the other is steeped in selfishness; when one is all for saving, the other all for spending; when one says the children shall have a good education, and the other resolves they shall have none; when one would pursue a given line of conduct towards the children, and the other would proceed on its direct opposite? To bring together such a heterogeneous mass with any hope of peace or prosperity is monstrous. Cross purposes and diversities of interests, persons between whom there is hardly anything in common, are better kept apart. "Be of one mind," if you would "live in peace," is the apostolic injunction.

VII. If you would be comfortable and happy in the married state, you must seek a bride of good temper, amiable disposition, and modest bearing.

You have all read the passages in Solomon's Proverbs, about the miseries inflicted by a brawling woman. Permit us to refresh your memory by quoting them here. "It is better to dwell in the corner of the housetop, than with a brawling woman, and in a wide house." Prov. xxv. 25. "It is better to dwell in the wilderness than with a contentious and angry woman." Prov. xxi. 19. Such is inspired testimony, and all human experience confirms it. An irritable, fretful, peevish, scolding disposition, is a misery to its possessor, and it makes everybody miserable that it touches. There can be no peace where quarrelsome propensities are dominant. The house that echoes to these constant dissensions is more like a furious democratic debating society, than a happy home. We pity the husband who, with nerves already damaged by constant irritation, has still to endure the fiery assaults of his tormentor. Shakspeare speaks of *Taming the Shrew*, but the man that would attempt it in a confirmed case, must have nerves of iron and Van Amburg's eyes. "The contentions of a wife are a continual dropping." She magnifies every

fault, and satirically expatiates on every infirmity. Her husband can neither look right, speak right, nor act right. Morning, noon, and night, the years round, is he taunted and provoked by her scolding temper. His only chance of quiet is to avoid her presence. Many a meek husband has been driven from his home, to the inn and the club, by a bad-tempered wife, till he has abandoned himself to her evil genius, and sunk into a confirmed profligate. Alas! for such a husband,—

“Still caring, despairing,
Must be his bitter doom;
His woes here shall close ne’er,
But with the closing tomb.”

A thoroughly sarcastic woman was never permanently loved. Affection for her may endure a short time, but the strongest love must wither under the influence of ceaseless ridicule. The female who is never happy except when making you miserable is unworthy of your heart.

VIII. Marry your equals as nearly as you can.

“Among unequals what society
Can sort, what harmony or true delight!
Of fellowship I speak fit to participate
All rational enjoyment.”

On a winter’s evening, by the fireside, we have all heard tales of wild romantic love. How queens have shared the lot of low-born peasants, and how kings have elevated village maidens to a throne. Matches of this kind are mere dreams of the imagination. Let not such legends exercise a deleterious influence upon you. If you aim at things beyond your reach, you only build castles in the air, and you will spend your life in reverie. If you follow every phantom of hope that glides before your fancy, you will try to touch the stars, and waste your days without accomplishing anything.

Generally speaking, the one whose circumstances in life are similar to your own, is the one most fit to be your bride. You will frequently find your best wife in your own sphere of life.

We do not say that it is impossible for unequals to be happy in married life. But instances in which unequal marriages have turned out well are rare indeed, and the odds are decidedly against their doing so. There are no rules without exceptions, but your safety will generally consist in the avoidance of both extremes.

IX. While we would not have you attach yourself to deformity, we would, at the same time, caution you against marrying only for beauty.

“He that loves a rosy cheek.
Or a coral lip admires,
Or from star-like eyes doth seek
Fuel to maintain his fires,—
As old Time makes these decay,
So his flame must waste away.”

"But a smooth and steadfast mind,
Gentle thoughts and pure desires,
Hearts with equal love combined,
Kindle never-dying fires;
Where these are not, I despise
Lovely cheeks, or lips, or eyes."

A beautiful creature is a display of the Creator's wisdom ; a manifestation seldom given, but when it is made, it is a source of delight to all who behold it, and it is also a feeble intimation of what all humanity shall be when raised from the tomb and glorified by the mighty power of God.

The affection of the youth enamoured of beauty must be very short-lived, because its object is transient. If you intend to love only beauty, what will you do when old age comes on ?

"When the light of beauty is fading away,
When the bright enchantment of youth is gone,
And the tints that glowed, and the eye that shone,
And darted around its glance of power ;
When all that was bright and fair is fled,"

your affections will be a complete wreck if these were the only things you loved. There are not many greater follies than that of marrying a female whose beauty is her sole recommendation. What will a bright eye do for you in affliction and adversity ? Will a ruddy lip and raven tresses afford you any ease when your heart is filled with thorns ? Will a pretty hand or a fine bust stand in the place of an amiable disposition ? Will a symmetrical and graceful figure compensate for the want of common sense ? Do not be so silly as to marry a wife for the same reason that a child buys a pretty doll, or an amateur purchases a fine painting, or a splendid statue. You must seek sterling worth rather than beauty. The latter is a mere accident so far as its possessor is concerned, neither is it any guarantee for the absence of domestic vices ; but the former is a heavenly endowment, an acquired gem. Beauty is a rare thing on earth, but beauty allied to sterling worth is rarer still, and therefore you cannot all of you have models of beauty for your wives. The majority of you must either marry females of average appearance or remain unmarried.

X. Let there be no great disparity of years.

Our ideal of the thing would be, that your own ages should be much the same, that you should serve God in company to life's close, and then go to heaven together. But it is seldom we can realize our ideal. Ages have differed widely, and yet the union has never caused a pang. Still, under any circumstances, it is a more graceful thing that your ages should be nearly equal. Under some circumstances great difference of years is most unjustifiable. For an old man to marry a young girl is most incongruous and very reprehensible. The cares of a rising family, to which he is not equal, their claims upon his resources, which he cannot meet, are such as positively to pro-

hibit his marriage. We have always considered it a very unfair conundrum that any gentleman should walk about the streets, puzzling every passenger, in guessing, whether the lady hanging on his arm, is his grandmother, his granddaughter, or his wife.

XI. Never begin a courtship which you are not prepared to terminate at the hymeneal altar.

It too frequently happens that young men pay a series of special attentions to some members of the fair sex, without at all considering to what such attentions may lead. They do not intend courtship, they have no thoughts of marriage, they know not at what they are aiming. This sort of thing is continued until they find themselves in the dilemma of one who has gone too far, and they must either continue to advance or be guilty of flirtation. Many a youth has earned an evil name by this same thoughtless conduct. They meant no harm at first, but passing from one thing to another, without an evil purpose, they stigmatized themselves at last. Others have continued their thoughtless conduct still further, and entangled themselves in the toils of matrimony before they were aware. In such cases the knowledge of their folly comes too late. The dread of action for damages, dreams of all their love-letters and valentines figuring in the newspapers, have driven them to a marriage they never sought but could not honourably avoid.

To enter on a courtship without the intention of marriage is as unjust to the female as it is disgraceful to you. It is to raise hopes that are never to be realized, to excite expectations that are sure to be disappointed. On both sides it prepares material for most painful retrospect; sometimes hurries to a premature grave. The man that breaks a woman's heart dries up the fountains of his own peace, and carries perdition in his breast. His spirit may "escape in the day of the Lord," but if there is a Righteous Power above us, judgment will surely "come down upon his body."

Young men sometimes commence courtship with the most honest intention of marriage, but when they come to be further acquainted with the lady, they find just cause to withdraw; or, in other words, they court first and afterwards find out that they never ought to have paid their addresses. Young men ought to know whether the lady is suitable before they pay her any such special attentions. Knowledge of this kind may be fairly and honourably obtained, and would frequently prevent a world of trouble and disappointment.

CONCLUSION.

Some married people may read these advices, but we do not fear that their experience will falsify anything we have said. It might have been well for many of them if they had acted on the advice here given. Married reader, do you secretly wish you had? Remember it is too late now. Your choosing day is over, and your only path of wisdom consists in making the best of your circumstances.

We may some day or other try to say a few things, for your welfare, on the happiness of the married state.

It is not unlikely that some females may read these counsels, in order to ascertain what it is young men require in a wife. May we respectfully suggest that you must **BE** these things, not **SEEM** them.

And now to those for whom this little book was written, we must affectionately say farewell. May Heaven, in mercy, spare you that bitterest of calamities on earth—a disastrous marriage.

ARTICLE XI.

FREE CHURCH'S EXHORTATION TO MINISTERS.*

SUFFER us to put you in remembrance how the apostles of the Lord, when they wished to be set more entirely free from the distraction of secular concerns, and for this purpose invited the Church at Jerusalem to look out men for the office of the deaconship, used these memorable words, deserving to be engraven in the heart of every minister of the Lord Jesus,—“*But we will give ourselves continually to prayer, and to the ministry of the word.*” The things we desire affectionately to address to you—wishing to speak no less to ourselves—we will set down under these heads—*prayer* and *the ministry of the word*.

I. Prayer. It were not unsuitable to touch here on the wider subject of personal holiness at large, and this in its intimate, manifold, and indissoluble connexion with the whole office and work of the ministry. It were not unsuitable to call to remembrance how the Scriptures assume everywhere, that those who are to lead the prayers of whole congregations, had need to be men of prayer themselves,—that those to whom the ministry of reconciliation has been committed, are themselves converted and reconciled men,—that they whose work and office it is to commend the Lord Jesus to others, are not strangers to his grace,—that those whom God has commissioned to negotiate peace between him and his enemies, are not themselves still of that number,—and that only in proportion as the love of Christ dwells and reigns in the heart of a minister, can he rightly discharge any of the functions of the sacred ministry. As prayer, however, forms a sufficient index of the entire life of God in the soul, so we are content to limit ourselves here to those apostolic words—“we will give ourselves continually to prayer.”

Generally, the apostles set down prayer as a great *business*, co-ordinate in this respect with the ministry of the word, as well as inseparably connected with it, “we will *give ourselves continually to prayer, and to the ministry of the word.*” Indeed, in common

* This exhortation was addressed by the last General Assembly of the Free Church of Scotland, to all its ministers. The paper was drawn up by the Rev. C. J. BROWN, convener of the committee. A few passages have been omitted.—Ed.

with all other members of the body of Christ, it is enjoined on ministers that they "pray without ceasing,"—that they "continue in prayer and watch therein with thanksgiving,"—"pray always, with all prayer and supplication in the spirit, and watch thereunto with all perseverance." But then, we venture to put you in remembrance how, over and above the private members of the Church,—how, beyond and beside all the claims to prayer, arising from their own soul's case, and the glory and kingdom of the Lord Jesus, common to the ministers of the word with other believers, there open to us, simply in virtue of our office, such great fields of prayer as the following:—*first*, that the Lord, anointing us with the Holy Ghost day by day, would "make us able ministers of the New Testament,"—that he would condescend to put his "treasure" into these "earthen vessels,"—that he would say to us again and again, "Come ye after me, and I will make you to become fishers of men:" *second*, that we might, from one week to another, and from one Sabbath to another, be directed to those portions of the divine word,—to those themes and messages,—to those wise and burning thoughts and words in connexion with them, that should be most suitable to the varied states, cases, and necessities of the people among whom we minister—"Thou shalt go to all that I shall send thee; and whatsoever I shall command thee, thou shalt speak" (Jer. i. 7): *third*, that, in the delivering of our messages, we might be taught to forget ourselves, and "to speak with all sincerity, humility, zeal, fidelity, plainness, and spiritual wisdom" (Acts xx. 19-21, 26, 27; Colos. i. 28, 29): *fourth*, that God, by the Holy Ghost, would make the word effectual for its great and peculiar ends, even the quickening of the dead in sins, and the building up of believers on their most holy faith, to his own glory—in respect of which ends, "neither is he that planteth anything, neither he that watereth, but God that giveth the increase:" *fifth*, that "the hand of the Lord might be with us" in all the other departments of our pastoral work—the care of the sick and dying, family visitation, instruction of the young, &c. (2 Tim. iv. 5; Acts xx. 31): *sixth*, that He would pour out his Spirit on the different classes of souls under our care,—the young, the old, the careless, the anxious, the tempted, the perplexed, the backsliding, the afflicted, the dying (Ezek. xxxiv. 4): *seventh*, that the Holy Ghost might be largely poured forth upon that Ministry of the universal Church, of which we are honoured to form a part (Ps. cxxxii. 8, 9; Habak. iii. 2).

And here, beloved brethren, suffer us to use all plainness of speech. Doubtless, it were not wise to attempt laying down any express and specific rules respecting the *time* ministers of the word ought to occupy in prayer. Much here must needs depend on a variety of circumstances. And yet, as a resolution of the Apostles to "give themselves continually to prayer," manifestly pointed, not only to a spirit habitually prayerful but to some considerable portion of time to be given by them formally to that exercise, and as the Apostle Paul

could scarce even have named the numerous churches and individuals of whom he "ceased not to make mention in his prayers," without having consecrated to prayer a good proportion of his time, amid all his manifold labours, so it seems well worthy of being considered by us all before the Lord, whether we may not be greatly wanting alike to ourselves and to our ministry, in respect even of the mere time spent by us in this exercise. At the same time, it is very clear that the apostolic purpose could only have found its adequate realization, and can only find it among ourselves at this day, in the *spirit* of a Peniel-like earnestness, and faith, and humble and holy resoluteness,—in the spirit of him who "went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea; and he went up, and looked up, and said, There is nothing; and he said, go again seven times,"—in the spirit of prayers which, like Paul's "conflicts" and "agonizings" taking hold of the divine word and power and grace, should reverently refuse to take a denial,—in the spirit of prayers answering in some measure to the deep necessities of the Ministry on the one hand, and the fulness of the promise of the Holy Ghost upon the other,—answering in some measure to those blessed words of the Lord Jesus, "Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine, in his journey, is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit* to them that ask him" "We will give ourselves continually to prayer."

II. But the Apostles further resolved to "give themselves continually to the *ministry of the word*." The prayers they contemplated were no selfish devotions, prolonged to feed a spiritual indolence, or gratify a refined spiritual pride. They were prayers in order to the more zealous and wise and energetic and successful discharge of their whole ministry. And here, dearly beloved brethren, suffer us to call up to remembrance *first*, the unspeakable importance of fixing the mind down, and keeping it steadily fixed, on the great *ends* of the ministry: "I send thee to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 17, 18); "Whom we preach warning every man and teaching every man, in all wisdom, that we present every man perfect in Christ Jesus." (Colos. i. 28.) How very prone are we, even though we may have

been far from "entering the priest's office for a piece of bread," yet gradually to rest satisfied with a somewhat conscientious discharge of duty, while the great ends of it all, the winning and saving and sanctifying of immortal souls, to the glory of God, are to a mournful extent lost sight of! How hard through the corruption of the heart, yet how necessary, to have those ends in view in our entire ministry—in the selection of our themes—in the study and meditation of them—in the delivering of our messages—in the whole private pastoral work!

But, *secondly*, how necessary to be borne in mind, that the Holy Ghost accomplishes these ends, as by the appointed means of the ministered and preached word, so not indifferently by any and every kind of ministering and preaching of it, but ordinarily by such a ministering and preaching only as is suited to the character of that word, on the one hand, and to the state and condition of the hearers, on the other—even as Paul and Barnabas are said to have entered into the synagogue at Iconium, and "*so spoken that a great multitude believed!*" (Acts xv. 1.) How necessary, as we would be "pure from the blood of all men," that we "shun not to declare to our hearers all the counsel of God,"—that "we determine not to know anything among them save Jesus Christ, and him crucified,"—that we preach among them "repentance toward God, and faith toward our Lord Jesus Christ," tell them alike of the *grace*, and of the high and imperative *duty*, of both faith and repentance,—that we proclaim to them God's entire sovereignty on the one hand, and man's responsibility upon the other,—that the law of the gospel, sin and Christ, man's ruin and God's remedy, have each its appropriate place in our ministry,—that doctrine be taught in its fullness, and duty enforced in its details,—that the spring of all holy living, in the sinner's "passage from death unto life," be opened up along with the holy living which issues from that spring,—that our preaching, like the Word itself which we preach, be at once tender and true—tender, yet faithful, searching and discriminative,—that shunning the sin and the doom of those prophets of old, who "built up a wall, and daubed it with untempered mortar" (Ezekiel xii. *passim*), we "study to show ourselves approved unto God, workmen that need not to be ashamed, *rightly dividing the word of truth!*" (2 Tim. ii. 15.)

And thus, *thirdly*, what assiduous and unwearied diligence and pains and care are not to be taken (in profound prayerful dependence on the Divine guidance and blessing), at once in the selecting of our themes and subjects, and in the whole meditating and preparing of those messages which we shall carry to our hearers in connexion with them, in the name of the Lord! We deem it fitting to draw the attention more especially of our younger ministers to a fact which has come out in the course of some private communings held during our present sittings on the state of religion that there are pastors among us who find themselves constrained, after having been more

than twenty years in the ministry, to dedicate an additional day of every week to their preparations for the pulpit,—a day additional to those two last days of the week which they had been wont to set apart and deemed nearly sufficient for them. What language too strong here to express the intense study of the sacred volume, the careful “comparing of spiritual things with spiritual,” the gathering together of all materials suitable for illustration or enforcement, the diligent and laborious use of all the helps of a sanctified human learning within our reach, which are indispensable in our work! “Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” (1 Tim. iv. 13–15.)

Nor, *fourthly*, suffer us to remind you, can too much care and pains be taken (our dependence being always not on them but on the living God), in respect to the *spirit* and *manner* of the delivering of our messages, that it be palpably upright and true, humble and unostentatious, affectionate and zealous, grave and becoming,—evinced a due regard to one as well as other of those objects specified by the Holy Ghost in Ecclesiastes, “The preacher sought to find out *acceptable* words; and that which was written *upright*, even words of truth.” (xii. 10).

And, *fifthly*, how vitally important that, from Sabbath to Sabbath, the *devotional exercises* of the sanctuary be conducted with that profound and solemn care which befits their high and central place in public worship,—that they be deeply marked by the spirit of the inspired direction (Eccl. v. 2), “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few,”—that they neither be slight and superficial on the one side, nor yet unduly prolonged upon the other,—that coming out of hearts prepared by serious and devout meditation beforehand, they be characterized by definiteness of aim, by reverential earnestness, by scriptural simplicity, and by lowly dependence on “the Spirit of grace and of supplications!”

Finally, here, how indispensable the necessity of looking after the fruits of all our public ministrations, in a regular and systematic visitation from house to house! Doubtless, indeed, no activity, no assiduity of private ministering shall ever compensate for, or be of much avail in the absence of acceptable and laborious ministrations, from Sabbath to Sabbath in public. But very great will be the additional weight and power of such ministrations, arising out of regular household visitation, and the mutual esteem and confidence and love which it is fitted to beget and nourish. Nor will it be necessary, according to our judgment, that the family visit be ordinarily either much prolonged, or conducted after any painfully anxious or to the pastor fatiguing method. The object to be here aimed at being not so much the formal re-teaching of divine truth, as an affectionate dealing about the fruit of it, together with the expression

of all loving interest in the welfare of the different members of the household—provided only that a light and secular and indifferent spirit be avoided, and further provided, that the public preaching of the word, and the private care of the sick, afflicted, and dying, have severally their due place given to them, then shall the work of household visitation not so much require to be formal and elaborate, as systematic only, assiduous, spiritual, frank, and affectionate.

But now, beloved brethren, does not the earnest and anxious question of the Apostle at once press itself upon us—"Who is sufficient for these things?" And if so, then are we just thrown back again on Prayer—prayer our relief, our solace, repose, joy, no less than high and indispensable duty—"we will give ourselves continually to prayer, and to the ministry of the word." O let this but be our true, steadfast, humble, and heartily resolute purpose in the strength of our Master's grace,—let but prayer and pains, "prayer and the ministry of the word," be conjoined by all of us in the same due proportion, and who can tell how soon the Lord our God may "open the windows of heaven, and pour out a blessing till there be not room enough to receive it?" "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear"—"When the Holy Ghost is come, He will convince the world of sin, and of righteousness, and of judgment"—"I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth"—"He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

We have sought, in this brief letter, to "stir up your minds by way of remembrance." We have sought to follow in the footsteps of that Apostle who said, "I will not be negligent to put you in remembrance of these things, though ye know them." Assuredly, the remembrance of them is but too necessary to all of us for conviction of sin,—of much mournful omission or inadequate discharge of duty. But we have also fondly cherished the hope that by the grace of the Lord, such an address, going down to your several homes, might be found profitable for further animating, arousing, stimulating,—and calling up, from time to time, some of the more vital matters connected with "the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God."

"O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence!" "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

ARTICLE XII.

TRIBUTE TO THE MEMORY OF THE REV. SAMUEL
MILLER, D.D.

BY HENRY A. BOARDMAN, D.D., PHILADELPHIA.

"And Samuel died: and all the Israelites were gathered together, and lamented him."
1 SAMUEL XXV. 1.

IN these simple words the inspired penman has recorded the end of one of the most remarkable men of the Theocracy. He was bestowed upon his parents in answer to special prayer, and dedicated to God before his birth. Sanctified, as it would seem, even from his infancy, we find him when a child "ministering to the Lord" under the venerable Eli. On the death of that aged and afflicted man, Samuel succeeded him as the Judge of Israel. In this capacity he made an annual circuit of the land from Bethel to Gilgal and Mizpeh, and "judged Israel in all those places." It was during his administration that monarchy took its rise among the Hebrews. Under the Divine direction, he selected and anointed Saul as their first king; and at a subsequent period, he was charged with the painful office of announcing to him, that inasmuch as he had rejected the word of the Lord, the Lord had rejected him from being king over Israel. Soon after this, he was sent to Bethlehem to anoint David as his successor to the throne. Having done this, he returned to Ramah where he passed the remaining sixteen or seventeen years of his life, as the head of the school of the prophets established there. At his death, "all the Israelites were gathered together, and lamented him." This was a fit tribute to his memory—this universal convocation of the tribes to participate in the obsequies of their great leader. They had ample reason to "lament" one who as their judge, prophet, priest, and counsellor, had devoted himself to their services through a long life; who, in every relation he had filled, had set them an example of integrity, piety, and zeal for the public good; and through whose instrumentality they had received a profusion both of temporal and spiritual blessings.

Among the various functions exercised by this distinguished and excellent man, those which occupied so large a portion of his time at Ramah, though among the least conspicuous in the narrative, are not to be esteemed as the least important. To preside over a "school of the prophets," was an honour not unworthy even of Samuel; for no employment can be more dignified nor clothed with a graver responsibility, than that of training the religious teachers of a nation. Our information respecting these ancient schools is, indeed, very scanty. The Scriptures neither record their origin, nor present any detailed account of the economy which prevailed in them. It would appear that in certain Levitical cities, convenient edifices were

erected for the abode of the prophets and their disciples, who were thence termed the "sons of the prophets," and at the head of each establishment, was placed some inspired prophet as governor and teacher. Among those who filled this important station, were Samuel, Elijah, and Elisha. "The pupils lived together in a society or community; they were instructed in the knowledge of the law, and of the principles of their religion, as well as in the sacred art of psalmody or prophesying with harps, psalteries, and cymbals. At the conclusion of their lectures and religious exercises, they were accustomed to eat together with their masters."*

This sketch, imperfect and unsatisfactory as it is, will remind every intelligent hearer of the institutions established for similar purposes in most branches of the Christian Church—I mean, Theological Seminaries. You are, of course, aware that the wisdom and expediency of institutions of this kind, have been combated by different writers with great ingenuity and earnestness; but the arguments in vindication of the system are so conclusive as to have united in its support the suffrages of the greater portion of the Christian world. Our own beloved Church has at all times insisted upon a pious and learned ministry as indispensable to the fulfilment of the mission confided to her by her adorable Head and King. The subject of founding a Seminary for the better attainment of this object, had long engaged the attention of the principal minds in the Church, and was at length, in the year 1809, formally brought before the General Assembly through an overture from the Presbytery of Philadelphia. The Assembly, approving of the object, remitted to the Presbyteries three several plans for their consideration: 1st. The establishment of one great school in some central place. 2d. The establishment of two schools, at the North and the South respectively. 3d. The establishment of a school within the bounds of each Synod. The Presbyteries selected the first of these schemes; and the Assembly of 1810 appointed a committee consisting of the Rev. Doctors Green, Woodhull, Romeyn, and Miller, and the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, to digest and prepare a Plan of a Theological Seminary. This committee made their report the ensuing year, and the same was adopted by the Assembly. The introduction presents a lucid exposition of the "true design of the founders" in establishing a Theological Seminary.

"It is to form men for the Gospel ministry, who shall truly believe and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety and gospel order.

"It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that need not to be ashamed, being qualified rightly to divide the word of truth.

* Stillingfleet's *Origines Sacrae*.

"It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning: believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

"It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

"It is to provide for the Church men who shall be able to defend her faith against infidels, and her doctrines against heretics.

"It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

"It is to promote harmony and unity of sentiment among the ministers of our Church, by educating a large body of them under the same teachers, and in the same course of study.

"It is to lay the foundation of early and lasting friendships, productive of confidence and mutual assistance in after-life, among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches, and publications advantageous to religion.

"It is to preserve the unity of our Church by educating her ministers in an enlightened attachment, not only to the same doctrines, but to the same plan of government.

"It is to bring to the service of the Church genius and talent, when united with piety, however poor may be their possessor, by furnishing as far as possible the means of education and support, without expense to the student.

"It is to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

"It is, finally, to endeavour to raise up a succession of men at once *qualified for* and thoroughly *devoted* to the work of the gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require."

Such were the objects proposed to be accomplished by the establishment of a Theological Seminary—objects of such manifest and urgent importance as to deserve all the care, and all the anxiety, and all the time, and labour, and expense, and prayer, which were bestowed upon them by the enlightened founders of that Institution.

The General Assembly of 1811, after having adopted the "Plan," appointed committees in all the Synods to collect funds for the contemplated Institution. At the meeting of the next Assembly, in May, 1812, the location of the Seminary was fixed at Princeton, New Jersey, and the Rev. Archibald Alexander, D.D., a native of Virginia, for some time President of Hampden Sidney College, and at that time Pastor of the Third Presbyterian Church in Philadelphia, was (June 2) appointed Professor of Didactic and Polemic Theology. Dr. Alexander was inaugurated on the 12th day of August following, and entered on the duties of his office with a class of three students.

At the meeting of the Assembly in May, 1818, the number of students had increased to eight. By this Assembly, the Rev. Samuel Miller, D.D., a native of the State of Delaware, and, at the time of his election, Pastor of the First Presbyterian Church in the city of New York, was (May 28th) elected Professor of Ecclesiastical History and Church Government, and was inaugurated by the Board of Directors on the 29th of September following.

The Rev. Charles Hodge (now the Rev. Dr. Hodge) was elected Professor of Oriental and Biblical Literature in the Seminary, by the Assembly of 1822. The Assembly of 1835 appointed two additional Professors, viz., the Rev. John Breckinridge, D.D., to be Professor of Pastoral Theology, and Mr. (now the Rev. Dr.) Joseph Addison Alexander, to be Associate Professor of Oriental and Biblical Literature. Dr. Breckinridge was inaugurated in the September following, but after a few years resigned his Professorship. Mr. Alexander, for a few years, declined accepting the chair to which he had been appointed, but performed the duties of an instructor in that department. He, however, ultimately acceded to the wishes of the Assembly, and was duly inaugurated as a Professor. The Rev. Dr. Miller having resigned his chair, the Assembly of 1849 elected the Rev. James W. Alexander, D.D., at that time the Pastor of the Duane Street Church in the City of New York, to the vacancy thus created, and by a unanimous vote continued to Dr. Miller all the rights and privileges of his Professorship under the title of "Emeritus Professor of Ecclesiastical History and Church Government."

The experience of nearly forty years has confirmed the wisdom of the Church in establishing this institution. There are few, perhaps none, of our ministers and intelligent laity, who do not feel that in the various measures which have just been recited, for the accomplishment of this object, the successive Assemblies were directed by that Divine Spirit who is the "great Executive of the Christian dispensation." His benign agency is especially to be recognised in the selection of the original Professors. Upon them would depend mainly, under Providence, not only the character of this Seminary, but the character of future Seminaries to be established in other parts of the Church, and, indeed, the character of our entire ministry as a body. Our Church can never be sufficiently grateful to God, that he so ordered events as to place the institution in the hands of two men who were pre-eminently qualified for this very responsible trust; nor have we less cause for gratitude in the remarkable fact that they were spared to administer its affairs for so many years. Of the venerable Professor who survives, it would be indelicate to speak on so public an occasion. His aged colleague has lately been gathered to his fathers. Our whole Church feels the bereavement, and laments him as "all Israel lamented Samuel." His life and labours now belong to the historian, and some competent biographer will, no doubt, do justice to them. I have come here this evening neither to sketch his life nor to attempt a full portraiture of his character; but

simply, in obedience to the promptings of filial veneration and gratitude, to pay a brief tribute to his memory.

There was nothing about the character of Dr. Miller more remarkable than its *completeness*. I know of no term which expresses so adequately as this, the assemblage of admirable qualities which made up the entire man, social, intellectual, and moral, together with the harmonious and appropriate working of the same in every relation and situation of life. As a Christian gentleman, a scholar, a divine; as a pastor and a teacher of theology; as a counsellor and a controversialist; as a citizen and the head of a family; in his manners, in his secular transactions, in the structure of his sermons, in the cast of all his public devotional ministrations; there were to be seen a refined taste, a symmetry, an adaptation to circumstances, a conformity to what the station or the occasion called for, which could not fail to produce the impression that his character was one of wonderful completeness—a fit model to be kept before the eyes of the rising ministry of a Church.

It were small praise to say of Dr. Miller that he was a *pious* man. He was a man of eminent piety. His own testimony respecting that patriarchal servant of God, the late Dr. Green, might be applied to himself. "In his conversation; in his correspondence; in his mode of counselling those who were addressing themselves to the study of theology; nay, in the most casual and unreserved intercourses of society, he appeared the deeply spiritual, devoted man of God." If this became more and more the case as he advanced in years, it was but the gradual change which usually occurs with trees long "planted in the house of the Lord," that bring forth their mellowest fruit in old age. His whole life was devoted to the service of God, and presented an example of Christian consistency, purity, activity, and benevolence, which it was refreshing to look upon. No one could know him without perceiving that his own peace and happiness were bound up with the prosperity of Zion; that he was tenderly alive to all that concerned her welfare, and ever ready to employ his powers in her enlargement or defence. Those who were brought into habits of close intimacy with him, have often referred to the unfeigned humility and meekness which served in a striking manner to set off his extensive and varied attainments. Nor let it seem derogatory if mention is made of his inflexible integrity. For although piety necessarily supposes the presence of integrity, there are grades even among honest men; and Dr. Miller belonged to the highest of these grades. Abhorring equivocation and deceit, he could act neither the parasite nor the partisan. Too polite to give needless offence, he abstained from the use of harsh epithets; but his opinions were uttered on all occasions with great explicitness, and those with whom he had to do, always knew where to find him. The law of truth was not only on his tongue, but in his heart. The controlling principle of his character was an earnest desire and habitual endeavour to

DO RIGHT—to do the will of God. He strove to bring all his powers and all his passions into subjection to this principle. He carried it into every department of his official labours, into his controversial writings, into his intercourse with general society and with his most intimate friends. It kept guard upon his lips and upon his feelings; and gave so decided a cast to the whole tenor of his being, that the nearer the view one obtained of his character, the more certainly was the impression made upon his mind that the venerable divine was a singularly conscientious man—a man who was governed in all, even the most trivial matters, not by impulse or caprice, not by interest or convenience, not by a thirst for popularity or fame, but by elevated and inflexible Christian principle.

His prompt and cheerful *benevolence* may be adverted to as supplying a single illustration as well of this attribute of his character, as of his great kindness of heart. No man could be more exempt from selfishness than Dr. Miller was. Benevolence was with him both a principle of piety and a sanctified affection. His venerable colleague has said of him since his decease, that “he gave more to the cause of Foreign Missions in proportion to his income, than any person he ever knew.” He did this not merely as a steward, alive to his responsibility, but because he loved to do it. He had adopted the Apostle’s maxim—“As we have opportunity, let us do good to all men, especially to them who are of the household of faith.” And he was far from restricting the application of this maxim to pecuniary matters. If he was a “cheerful giver,” he was no less a true friend and a kind counsellor, ever ready to advise the perplexed, to reclaim the erring, to raise the fallen, to console the afflicted. No one who was in trouble or in danger could go to him without finding sympathy and such assistance as it might be in his power to bestow.

Some allusion has been made to the character of Dr. Miller in its *social* aspect. One of the first ideas suggested by the mention of his name in any company where he was personally known, is that of a Christian gentleman. Accustomed from his childhood to the best society, his manners were marked with a dignity and polish which no artificial tutelage could have imparted. Equally free from the foppery which makes a man contemptible, and the stateliness which makes a man ridiculous, “there was a uniformity, an urbanity, and a vigilance in his dignity, which plainly showed that it was not the result of temporary effort, but the spontaneous product of a polished, benevolent, and elevated mind.” *He saw no reason why piety should be divorced from politeness, nor why an ambassador for Christ should not be a gentleman. So far from it, he was persuaded that ministers of the gospel were imperatively bound to pay due attention to matters of etiquette and personal address, since the neglect of this must unavoidably abridge their usefulness. He had not overlooked that concise precept, which too many of all classes deem unworthy of their notice, “Be courteous.” Recognising its apostolical au-

* Miller’s Life of Dr. Rodgers.

thority, he exemplified it with a felicity which few men of any profession have attained in an equal degree.

It was this in part which made him so delightful a companion. Rarely, indeed, does an individual carry with him into the social circle and the more private intercourses of friendship, such ample and varied resources. Manners of the utmost dignity and blandness were, in his case, associated with an exuberant fund of information always at command, an affluent vocabulary, a refined taste, a genial humour, an unflinching cheerfulness, and a goodness of heart which revealed itself in a thousand nameless and undefinable ways in the whole texture of his conversation. Without the least tinge of pedantry, he instructed while he pleased his visitors; and augmented their store of valuable knowledge, without any ostentatious parade of his own. If his presence imposed a restraint upon vulgarity and vice, it did not check the flow of innocent mirth. His vivacity, however, never degenerated into levity, nor his wit into coarseness. Nor did he ever allow himself to forget his high character as a minister of Jesus Christ. He possessed the happy art of making religion appear lovely even to those who had never learned to love it. The fragrance of a true piety was about him in every scene of social enjoyment; and many a family have felt on his leaving them, as the Shunemite did about Elisha, that they would like to build a "little chamber" for him on the wall, and secure him for a frequent guest.

But time forbids me to expatiate on the personal characteristics of this eminent man. I must proceed to notice in a very cursory way his *public life and labours*.

It has already been stated that at the period of his election to the chair at Princeton (1813) he was the pastor of the First Presbyterian Church in the city of New York. That relation he had sustained for twenty years, having been installed as collegiate pastor with Doctors Rodgers and McKnight on the 5th day of June, 1793. Of the fidelity with which he discharged his pastoral duties, and the high reputation he had established as a scholar, a theologian, a preacher, and a man of decided and active piety, we have sufficient evidence in the fact of his appointment to a post so elevated and important as that of "Professor of Ecclesiastical History and Church Government" in the Seminary. Of his distinguished literary attainments he had given ample proof in the publication, ten years before, of a work entitled, "A Brief Retrospect of the Eighteenth Century;" and in his "Letters on the Constitution and Order of the Christian Ministry," the first volume of which appeared in 1807, and the second in 1809, he had displayed a ripe scholarship, a minute acquaintance with the annals of the early Church, and a capacity to vindicate the primitive form of ecclesiastical government, which clearly indicated him as a suitable Professor for the new Institution. He did not disappoint the hopes of the Church. The office to which he was called was one of weighty responsibility. The difficulty of

meeting its requisitions would be great under the most advantageous circumstances; but in his case it was materially enhanced by the novelty of his position. No one had preceded him. He was not only to traverse the forest, but to break the path. Even an incompetent precursor would have lightened his task; but the entire burden of collecting, digesting, and arranging authorities, and framing a *curriculum* for his department, as well as filling it up, was devolved upon himself. He was without the assistance to be derived from suitable text-books—indeed to this day there is no adequate text-book in Ecclesiastical History. Entering upon the discharge of his duties under these and other serious embarrassments, it is impossible to withhold a tribute of admiration for the ability, wisdom, and energy he displayed in the prosecution of his work. And now that his labours have been brought to a close, no one can candidly review them for the whole period of his incumbency, without feeling that the Church he loved and served so well, has reason to be more than satisfied with the manner in which he acquitted himself of his arduous functions. In those labours and their manifold fruits, he has left behind him an imperishable memorial of his erudition, his piety, his love for divine truth, his ardent attachment to the cause of Christ, and his deep solicitude for the salvation of men.

It would be quite out of the question in a service like the present, to attempt any detailed account of his mode of instruction, or of the great moral lessons he constantly inculcated upon his pupils. Let it suffice to say that, in common with his respected colleagues, he always proposed to the students a very high standard of ministerial character and attainment; warned them against the dreadful evils of a godless ministry; pointed out with paternal wisdom and kindness, the temptations and perils with which the office and the path to it are beset; enforced by the most cogent and affectionate arguments the culture of eminent personal piety; and on all occasions directed them to the Lord Jesus Christ as no less their appropriate and authoritative pattern, than the only adequate foundation of their hopes for eternity. These and other kindred lessons he instilled into their minds not less by example than by precept. He was before them, from year to year, a model of the graces and the duties he inculcated. In his daily walk, in his social relations, in the classroom, the conference, the sanctuary, they might see the beautiful harmony between his teachings and his life, and learn how solicitous he was to make them not only able but holy and useful ministers of the New Testament. He was happily exempt from all eccentricities, real or assumed, whether of manner, sentiment, or style. He had no hobbies—no *isms*—in ethics, in divinity, or in social economics. He had no sympathy with that poor ambition, poor especially in a theological teacher, which loves to startle the world by bold speculations and novel theories. His views on all the subjects which engaged his attention, were comprehensive, discriminating, sober,

and of salutary tendency. And to this mould he laboured to fashion the characters of the candidates under his care.

His Sabbath ministrations were in keeping with the rest of his labours, and equally adapted to the exigencies of a "school of the prophets." All who have seen him in the pulpit, know with what dignity, reverence, and solemnity, he conducted the services of the sanctuary. In the devotional parts of public worship, a congregation could not refrain from feeling that they were led by one who had received in an eminent degree the gift as well as the grace of prayer. His sermons, constructed with that lucid systematic arrangement which is of such invaluable aid to the hearer in remembering and digesting a discourse, were rich in clear, evangelical statement, replete with sound instruction, and equally adapted to inform the understandings, arouse and guide the consciences, and elevate the affections of his hearers. His delivery was dignified, graceful, and affectionate. He often spoke with a degree of animation quite unusual in an aged preacher; not a mere forensic animation assumed for the occasion, but the warmth of strong and generous feeling, the earnestness of a man who felt the solemnity of his errand as an ambassador for Christ, and who was deeply solicitous that the sacred themes he was handling should produce their legitimate impression upon his hearers. He might have sat for that fine portrait sketched by the inimitable author of the Task:

"I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he fed
Might feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

It will be expected that some notice should be taken of Dr. Miller in this discourse, as an author. He had a strong conviction of the value of the press as a means of usefulness, and began to avail himself of it at a comparatively early period in his ministry. Many of his works have had a wide circulation in both hemispheres: indeed, few American divines have achieved a more honourable European reputation. His writings are too voluminous to be described here: the principal of them are the following:

A Retrospect of the Eighteenth Century.
Letters on the Constitution and Order of the Christian Ministry.*
Life of Dr. Rodgers.*
Life of Dr. Nisbet.
Letters on Clerical Manners.*
Letters on Unitarianism.
Letters on the Eternal Sonship of Christ.
Letters to his Sons.

* Presbyterian Board of Publication.

Letters to Presbyterians, on the Present Crisis (1833) in the Presbyterian Church.

The Utility and Importance of Creeds and Confessions.*

The Warrant, Nature, and Duties of the Office of the Ruling Elder in the Presbyterian Church.*

A second work on the same subject (1844).*

Presbyterianism.*

Treatise on Baptism.*

Thoughts on Public Prayer.*

Besides these, he published numerous occasional Sermons, Lectures, Reviews, and other productions.

The first work in the catalogue just recited, grew out of a sermon he preached on the first day of January, 1801, in which he took a cursory review of the most prominent events and features of the preceding century. In preparing this discourse for the press, the subject grew under his hands until the first part (the other parts, it is believed, were never completed) filled two octavo volumes of five hundred pages each. This part was designed to present "A Sketch of the Revolutions and Improvements in Science, Arts, and Literature," during the eighteenth century. Few men would have had the courage to undertake a task of this kind, and still fewer would have succeeded in it so well. A bare enumeration of the topics treated in the several chapters will give some intimation of the extensive and varied information requisite even to the tolerable execution of such a work. They run as follows:—Vol. I. Mechanical Philosophy; Chemical Philosophy; Natural History; Medicine; Geography; Mathematics; Navigation; Agriculture; Mechanic Arts; Fine Arts; Physiognomy.—Vol. II. Philosophy of the Human Mind; Classic Literature; Oriental Literature; Modern Languages; Philosophy of Language; History; Biography; Romances and Novels; Poetry; Literary Journals; Political Journals; Literary and Scientific Associations; Encyclopædias; Education; Nations lately become Literary.—The respected author is far from claiming a minute acquaintance with all these subjects. As to some of them, he modestly takes the place of a compiler merely. But the work reflects great honour upon his scholarship, his research, his industry, and his taste. It bears throughout the impress of a discriminating and highly cultivated mind, ardently devoted to literature and science, and transfused with a genial spirit of piety which would make all its acquisitions tributary to the support and diffusion of pure and undefiled religion.

In his two biographies, Dr. Miller has perpetuated the names and virtues of two venerable men, to both of whom our Church is under great obligations, to wit: the Rev. Dr. Rodgers, with whom he was associated for eighteen years as a collegiate pastor, and the celebrated Dr. Nisbet, President of Dickinson College, Carlisle, with whom, after graduating at the University of Pennsylvania (1789), and studying for some time under his father, he finished his preparatory theological training.†

* Presbyterian Board of Publication.

† There is in a foot-note on page 24, Vol. I. (American edition) of his "Retrospect,"

The works, however, by which he is most generally known, and on which his reputation as an author must chiefly rest, are those devoted to the exposition and vindication of Presbyterianism. Circumstances had driven him into the arena of controversy during his pastorate in New York; and after he went to Princeton, the Church naturally looked to her "Professor of Ecclesiastical History and Church Government," to instruct her own members in the peculiarities of her apostolic order, and to repel those assaults upon it which have to this day, unfortunately, been lacking neither in frequency nor in asperity. It is due to the memory of this distinguished man that this statement should be thus publicly made. The discussion in which his great work on the Christian Ministry originated, was forced upon him; and he could not have declined it without betraying the trust confided to him as an under-shepherd and bishop of souls. His own account of the matter is as follows.

"More than thirty-five years ago,* a distinguished clergyman of the Protestant Episcopal Church in the United States, published and maintained, in a great variety of forms, the following opinions:— 'Where the gospel is proclaimed, communion with the Church by the participation of its ordinances at the hands of the duly authorized priesthood, is the *indispensable condition of salvation*. Separation from the prescribed government and regular priesthood of the Church, when it proceeds from involuntary and unavoidable ignorance or error, we have reason to trust will not intercept from the humble, the penitent, and obedient, the blessings of God's favour. But great is the guilt and imminent the danger, of those who, possessing the means of arriving at the knowledge of the truth, negligently or wilfully continue in a state of separation from the authorized ministry of the Church, and participate of ordinances administered by an irregular and invalid authority. They are guilty of *rebellion* against their Almighty Lawgiver and Judge; they expose themselves to the awful displeasure of that Almighty Jehovah who will not permit his institutions to be condemned or his authority violated with impunity.'†

"Here it will be perceived by the most cursory reader, Presbyterians and all professing Christians not connected with the Episcopal Church, are represented as *rebels, schismatics*, altogether out of the *Church of Christ*, and, unless they can avail themselves of the plea of *involuntary* ignorance and error, in the utmost danger of eternal perdition!

"Such denunciations had, indeed, often been heard from Papists, and the devotees of their corrupt priesthood; and had been sometimes found in the controversial writings of high-church Episcopalians on both sides of the Atlantic. But since the civil establishment of any

a reference to Dr. Nisbet, in which he thus speaks of him: "A gentleman, whose profound erudition, embracing the literature and science of almost all cultivated languages, is well known to the public; and with whose friendship I consider it one of the most happy circumstances of my life to be honoured."

* This was written in 1840.

† Bishop Hobart's Companion for the Altar, pp. 202, 204.

religious denomination in our country had been for ever terminated and prohibited by our national independence and our free constitutions, no such language, as far as is recollected, had been employed by any American Christians until then: especially such language had, up to that time, been confined to controversial pamphlets, and had never, until then, been incorporated with books of devotion, and put into the mouth of every communicant in his nearest approaches to the throne of love and mercy.

"The writer of this volume was, at the date of the publication alluded to, one of the Pastors of the United Presbyterian Churches in the city of New York. Some of the people of his charge were amazed; others indignant; and a third class perplexed at the claim so confidently urged. In these circumstances, when he and his Church were virtually denounced and excommunicated; when the name of a Christian Church was denied us; when Presbyterians were warned to abandon the ministry of their pastors, under the penalty of being regarded as 'rebels' and 'schismatics' both by God and man, he thought himself called upon to say something in defence of those principles which he believed, and had long taught, as founded in the word of God. It was no bitterness against his Episcopal neighbours; no love of controversy; no restless ambition; no desire to intrude into another denomination for the purpose of making proselytes, that dictated an attempt to defend his beloved Church. The attempt, as every one was acquainted with the circumstances could bear witness, was purely defensive, and was demanded by every consideration of duty to the souls of men, and of fidelity to his Master in heaven.

"Such was the origin of 'Letters on the Constitution and Order of the Christian Ministry,' originally published in 1807, and addressed by the author to the members of the 'United Churches' of which he was then the collegiate pastor. Never was there a work more purely defensive. The author would never have thought of writing or publishing a line on the Episcopal controversy, had not he and his people been assailed in a manner adapted to rouse every feeling in support of the principles which he had taught, and which, as long as he continued to hold them, it was his duty as a Christian and as a minister to defend. It never would have occurred to him to complain that our Episcopal neighbours preferred Episcopacy, and thought proper on that principle to organize their Church. But when they undertook to denounce *us* as guilty in the sight of God, and in danger of eternal perdition, for not adopting and acting upon the same principle; when their manuals containing this denunciation were formally sent to our houses; and when we were publicly called upon, in a great variety of forms, to say something, if we had aught to offer, in our own defence, it was, surely, time to give a reason for our principles and our practice."*

* From the Preface to the last edition of the work as abridged by its author and published by the Board of Publication, with this title: "The Primitive and Apostolical Order of the Church of Christ Vindicated."

This calm and candid narrative will show how utterly unfounded is the allegation so often made against Dr. Miller, that he was guilty of an unprovoked "attack" upon a sister Church. The attack was from the opposite side; and it was of a nature to leave him no alternative as to whether he should attempt to repel it. And this has been the course of the controversy from the date of the first publication of his Letters until now. Presbyterians have never made it a ground of complaint against Prelatists that they have adopted a different ecclesiastical regimen from their own. They of course believe their own to be more in conformity with the word of God; but they are far from denying that there may be a church-organization without it. They recognise the Episcopal Church as a branch of the Church of Christ; and if this sentiment were cordially reciprocated and acted upon by all in that communion, the only strife between the two Churches would be as to which should be most active and most useful in saving the souls of men and building up the kingdom of Christ. But so long as a large and influential portion of the Episcopal bishops and clergy denounce the non-prelatical Churches, embracing the great mass of Protestant Christians throughout the world,* as schismatical organizations, deny the validity of their ordinations and ordinances, and presume to hand over their laity to the "uncovenanted mercies of God"—so long as these monstrous pretensions are put forth, there *must* be controversy. And those who provoke it, need not be surprised if the parties so rudely assailed, take occasion, in return, to expose their hierarchical usurpations to merited derision. Let intelligent and reflecting Episcopalians decide whether there is anything in this to which they can reasonably object. Let them make the case their own. Suppose the other Churches should denounce your denomination as no Church, reproach your clergy as schismatics and usurpers, and proclaim in the ears of your laity, that by partaking of the ordinances at their hands, they were jeopardizing their salvation, how would you treat the matter? Would you quietly submit to these imputations, or would you resist them to the uttermost? Would you acquiesce in the truth of the charges by remaining silent, or would you repel them as these identical charges have been and always will be repelled by the non-prelatical Churches?

The work which has led to these observations, is held in high esteem among the various branches of the Presbyterian family in this country; and it ranks as a standard authority in Scotland and Ire-

* "It is a well-known historical fact, that *all* the Reformed Churches discarded the *jure divino* doctrine of Prelacy at the period of the Reformation. The Church of England forms no exception; for although she retained Prelacy, she did it on very different ground from that of its being of divine right, [to wit, because the *throne* forced it upon her, against the wishes of her best and ablest divines.] The Swedish and Danish Churches also retained the Episcopal form of government. All the other Reformed Churches, notwithstanding the predilection the learned and able men who directed their affairs might naturally have for the polity to which they had been accustomed, repudiated Prelacy. Diocesan Episcopacy, then, probably does not embrace among its supporters more than a *twentieth part* of the population of Protestant Christendom."—See the *Author's work on the Apostolical Succession, Chap. XI.*

land. The controversy may from time to time demand fresh works adjusted to its shifting phases; but so large a portion of this volume, as finally matured by its author, is fundamental to the great question at issue, that it is not likely to be superseded.

To say that in this and his kindred works, Dr. Miller has shown himself an accomplished champion of the system of faith and order embodied in our Standards, would be only to give utterance to the verdict which has long since been passed upon his writings by the general voice of all who receive the Westminster Confession and the Presbyterian Form of Government. His works are a repository to which, next to the Bible, the intelligent youth in our Bible-classes, our heads of families, our Ruling Elders, our candidates for the ministry, and very many of our ministers, naturally repair when they would inform themselves as to the distinctive peculiarities of our system, and the authority on which it reposes. The library of no Presbyterian family can be regarded as complete without them. His tract,* entitled, "*Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ*," should be read and re-read by every individual who worships with a Presbyterian congregation; and parents should see that it is placed betimes in the hands of their children. There is nothing extant which exhibits in a concise form, so accurate and satisfactory a view of Presbyterianism in its history, doctrines, government, and worship. Nor is there any publication of the same compass, so well adapted to gratify the curiosity of persons of other communions, who would know what our system is; or to rebuke and correct the calumnies of those who misrepresent it.

It is a great recommendation of the writings of this eminent divine, that even those which are of a polemical character, are pervaded with an excellent spirit. They may be searched in vain for any taint of vulgarity or malignity, any coarse personalities, any want of fairness towards an opponent, any indication of a reckless determination to achieve a triumph irrespective of means or consequences. They will, on the contrary, be found characterized by the author's proverbial dignity and decorum of expression; by plenary candour in the statement of the doctrine he impugns; by a manifest love of the truth, and a desire to vindicate it only with such weapons as the truth itself would sanction. Doctor Miller was no ecclesiastical gladiator. He was no narrow-minded sectarian. What he aimed at was neither an olive-crown for himself, nor the glory of a sect. He loved the cause and kingdom of the Redeemer. He was willing to spend and be spent in winning souls to Christ. If he contended for the outworks of Christianity, it was not because he magnified them above the citadel, but because he feared if they were surrendered, the citadel might follow. It was their connexion with the interests of vital godliness and the salvation of men, which in his view invested the questions respecting government and worship with

* Board of Publication.

their chief importance. *These* were the chief ends to which the manifold labours of his life were directed, and in comparison with which, he regarded all other objects as insignificant. But he will be the best expositor of his own views on these points:

"I am aware that my character among those who know me, is that of a firm, and even zealous Presbyterian. This character I am willing to own. I have no doubt the substance of Presbyterianism is to be found in the Bible: that it continued to prevail in the primitive Church two full centuries after the days of the Apostles; and that it is unspeakably better adapted than any form of Church government, to bind the body of Christ together in truth, love, holy living, and universal edification. Yet, I am free to say, that much as I love this form of ecclesiastical order, I consider it as a *trifle* when brought into competition with the great interests of vital piety and the salvation of the souls of men. I have no more doubt that a Church may exist and flourish under a different form, than I have that a man may be pious without being a Calvinist in his doctrinal belief. When I meet with an Episcopal brother, who, though he decisively prefers prelacy, and thinks he can find it in primitive antiquity, yet forbears to put his bishop in the place of the Saviour, and preaches the truth in love, I regard him with cordial affection, and can unfeignedly wish well not only to his person, but also to his ministry. Nay, I consider the success of *any* religious party, the triumph of *any* external denomination, as unworthy of regard, when compared with the great object of 'turning men from darkness to light, and from the power of Satan to the kingdom of God's dear Son.' If I am not utterly deceived, I love a pious, warm-hearted, exemplary Episcopalian, more, far more, than a cold, formal, worldly Presbyterian. Nor have I the smallest desire that Episcopalians should surrender their decided preference for prelacy, or their firm belief in its apostolic origin, for the sake of pleasing other denominations. This would be an unreasonable demand. All I lament is, that they lay a degree of stress on an outward form which the Bible knows nothing of; and that they adopt a principle, without the slightest warrant, which necessarily leads to a system of proscription, denunciation, and war toward all other Protestant Churches."*

This long extract is given (and other passages of like import might be cited), in order to place the character of this great and good man fairly before you. It is to vindicate him from the charge of being a bigoted polemic; and to show you with what cordiality he embraced all, of whatever creed or sect, who love the Lord Jesus Christ. If there is a corresponding passage in the aggregate writings of those who had at different times controverted his views and assailed him with harsh epithets—nay, if there is in the accumulated literature of that entire hierarchical party against which he wrote, for the last forty-five years, a *single passage* which breathes the genuine catholicity of the paragraph just quoted, it is yet to be produced. Let

* Letters on the Christian Ministry, 2d ed. oct. p. xlviii.

this fact be noted by those who are so ready to brand a respectful protest against their unscriptural assumptions of ecclesiastical power, as intolerance; and who seem to be surprised that their attempts to extrude us from the Church of Christ, where we and our fathers have been from the days of the Apostles until now, should be firmly resisted.

You cannot feel more sensibly than does the preacher, how crude and incomplete this sketch is; but it were discourteous to trespass longer upon your patience. There is one reflection which has doubtless forced itself upon the mind of every thoughtful listener in this assembly, viz.: *that it must be quite impossible for any individual to frame an adequate estimate of the results of such a life as Dr. Miller's.*

A life of fourscore years must under any circumstances be fruitful of important results. But when we consider his character and abilities, the stations he filled, the variety and magnitude of his labours, and the numerous powerful agencies he set in motion, we cannot but look upon it as a thing impracticable to take an accurate gauge and measurement of the influence he exerted and will yet exert upon the world. To consider him only in his professional character, who can compute the issues involved in the ministry of a learned, evangelical, faithful, and diligent preacher, continued through fifty-seven years? But this is only a single element to be taken into the account. For thirty-seven years of this period he was occupied in training ministers. Not less than fourteen or fifteen hundred candidates for the sacred office, were brought for a longer or shorter time under the joint instruction of himself and his colleagues, and a large proportion of these young men entered the ministry. To estimate the results of his life, one must be able to gather up the results of theirs. It would be necessary to follow them to their pastoral charges—to the schools and colleges over which they presided—to the presses they conducted—to their missionary stations among the heathen. It would be necessary to trace out the influence of this army of labourers in Christ's vineyard, one by one—their influence in all the forms in which influence radiates from a sound and zealous ministry—and especially their influence in saving the souls of men, and in instrumentally raising up others to do the same, and thus perpetuating to other times and other generations an ever augmenting stream of priceless spiritual blessings. No finite mind is competent to a work like this. Some hint of the results which would be reached if the computation were possible, may be drawn from a survey of our beloved Church with its nineteen hundred ministers and twenty-five hundred churches. It would ill become a Presbyterian pastor to speak his whole mind on this subject; but it may be pardonable to say, that there is no Christian denomination more happily united than our own; and that our ministers as a body are well educated men, orthodox in faith, evangelical in spirit, laborious in their calling, exemplary in conduct, eminently conservative in their social and

civil influence, and the efficient friends of popular education, wholesome laws, and all judicious schemes for promoting the true progress of the race in knowledge, piety, and substantial happiness. If this language is too strong, let it be abated. But whatever our ministry and our Church may be, no earthly agency has had so much to do in fashioning them, as the PRINCETON THEOLOGICAL SEMINARY. And next to the Giver of all good, the source of all grace and holiness, our obligations as a Church are due, for the manifold blessings we enjoy, to the able and excellent Professors of that Institution, one of whom has now gone to his reward.

The death of this revered man presented a spectacle scarcely less attractive and impressive than his long and honourable life. The Master he had loved so well, dealt very gently with his venerable servant. In a good old age—after fourscore years of usefulness—his work all done and well done—in the bosom of his family—his mind serene—his faith unwavering—his hope of heaven bright and full of glory—without a pang—without a fear—he fell asleep in Jesus!

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore!"

"The righteous shall be in everlasting remembrance." Throughout our wide communion, in this land, and in the churches to be gathered by our ministers in Asia, in Africa, and in the Isles of the Sea, the name of SAMUEL MILLER can never, to the latest posterity, be pronounced but with reverence and gratitude.

ARTICLE XIII.

A WORD CONCERNING REVIVALS.

ANONYMOUS.*

LET our aspirations ascend for the rapid ingathering of many souls, because God has honoured this very means of exalting his Church. Pentecost led the way; but this is familiar to all. It is less considered that the increase of the Church during the first two centuries was by the rapid accession of great numbers rather than by the gradual adding of a few at a time. By no other mode of increase could such a diffusion of the truth have been accomplished. It has been calculated by able ecclesiastical reckoners, that there has never been so mighty or triumphant an onset upon the powers of darkness as in the primitive age, and that the Church never gained so rapidly upon the world, as before the death of the last apostle. "Though we are strangers of no long standing," says Tertullian, "yet we have filled all places of your dominions; cities,

* From the *Presbyterian Magazine*, November, 1853.

isles, corporations, councils, armies, tribes, the senate, the palace, the courts of judicature." The same is proved by the very persecutions: there must have been much fuel to support such fires. And when this mode of increase was exchanged for that slow and stealthy progress with which we are now familiar, the great conquests of religion were brought to a stand, and the Christian host stopped short at limits which succeeding ages of effort have scarcely been able to push forward.

It is not to be denied, however, that in succeeding ages similar effusions of grace have had analogous if not equal effects. Indeed whenever God looks down in special mercy on the Church, the rays of his countenance produce a vernal increase, and converts are like the drops of the morning. It was so in all the reformation period. What we call the Reformation was a great revival of religion. Beneath all the controversy for truth and right, there were new views of spiritual things, conviction, conversion, holy awe and holy joy, the affections of the new creature; and these pervaded whole countries and almost traversed a continent. There was a personal interest of souls in agony about the way of salvation, which gave importance to the questions in debate. The published correspondence of the Reformers, and of Luther in particular, shows that a large part of their time was taken up in giving counsel to inquiring, convinced, and tempted individuals; and of their published works considerable portions are wholly occupied in discussing those very points which have paramount interest in a season of general awakening. The progress was rapid, as even Papists acknowledge. "We are sufficiently taught," says Thuanus, in his famous dedication to Henry the Fourth, "that sword, fire and banishment cannot in the least be effectual against the reformed religion, but only tend to advance it. In this very kingdom, as you see, the more they are pursued, the more their number and authority increase."

The remarkable condition of things among our Scottish and Puritan ancestors was the simple result of this Reformation revival. As Livingstone was like Rutherford, and Rutherford like Welsh, so was Welsh like Knox and Calvin. The work of grace was upon the hearts of multitudes. Never since apostolical days has religion more widely pervaded a whole community. The final cause of this is obvious. It was God's will that North America should be colonized by evangelical Christians. Those of New England came out from amidst great awakenings; and, after the first plantations, every arrival brought them news of the revivals which took place under the Bunyans and Baxters of England.

As it regards Scotland, we may judge of the foundation by the structure. Religion made its conquests as by a triumphal progress. If religion of the heart ever existed among men, it existed among the Scottish men of the first and second Reformation period. The subjugation of a whole people within a brief period to the principles

of the gospel, is proof that the Church was increased with rapidity and by large accessions. And such growth there was in often-renewed visitations. Again and again the inquiring Church was increased "with men like a flock." Not to recur to the memorable awakening at Shotts, more than a century later, in 1742, at Cam-buslang near Glasgow, among the same unchanged people, our ecclesiastical ancestors, and under the same doctrines for which we like ourselves are daily called in question, there occurred a revival of religion in which there were three hundred conversions in one small parish. This extended to neighbouring congregations, precisely as we have seen in our own day, whenever the like blessed influences have been enjoyed among ourselves.

Time would fail if I were to open the history of the success of the gospel in Germany under the labours of Spener, Francke, and the Halle Pietists, as they were reproachfully called. Suffice it to say that the great and rapid spread of religion which accompanied their exertions, affords only another proof of the pleasure which God takes in giving his grace bountifully and speedily. But we ought not to pass from examples, without saying that our own country, and indeed this very region, has been the scene of just such blessed events. The whole Northern and Middle States began to be shaken by the voice of God, as communicated by instruments already named. From that time onward there was a series of revivals that have given a character to our population which no opposing influence has thus far been able to erase. The histories of the day tell us of revivals in all the region around us; scarcely a town which is not named as the theatre of such transactions. In the spring of 1746, Mr. Whitefield's Journal contains an entry respecting Nottingham, which is worthy of remembrance. "It surprises me," he writes, "to see such a great multitude gathered together at so short a warning, and in such a desert place. I believe there were near twelve thousand hearers." The change wrought throughout New England and portions of the Middle States was indescribable. In the narratives and testimonials, I have counted the names of more than a hundred pastors. Among other things they say, "We look upon ourselves and all the ministers and people of God throughout the land, as laid under infinite obligations to admire and adore rich, free and sovereign grace, so amazingly displayed in visiting a professing people, in a day of such general security, influence, and formality; causing so great an awakening of all sorts of persons; and bringing such numbers of different ages hopefully to close with Jesus on the self-denying terms of the gospel, so as that it hath far exceeded any hopes and expectations of ours, as well as anything of this nature we ever saw in our day."

Those who have experienced the blessedness of religious revival will long for its recurrence, for the effect produced on ministers. There is no characteristic of an awakened state of piety in any church, which is more universal than the increased zeal and love of

faithful ministers. In ordinary periods there are a distance and coldness into which even neighbouring pastors may fall. A dozen clergymen of the same persuasion may dwell in the same city, and yet have little more cordial and fraternal intercourse than if they were a hundred miles apart. They meet at funerals, at presbyteries, and on platforms, but seldom in acts of common prayer and praise, or in a happy interchange of holy experience. Lamentable condition—out of all analogy with the Scriptures, and the theory of brotherhood! In an Arctic sea of selfishness, each floats on his separate iceberg! It is well if such a state of things does not lead to alienation, bickering, and vain jangling.

There is something very beautiful and full of edification, when ministers are seen frankly, lovingly, and confidently engaged in joint labours for the salvation of souls: "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Ps. cxxxiii. 3. And this sight is beheld in every time of revival. The very demand for help brings brethren together, and the circumstances draw forth affections which make them warm to one another. The scenes of awe, of weeping, and of joy, in which they meet, amidst solemn proclamations of the word, anxious inquiries of sinners, the song of new converts, and the ingathering of sheaves, are more like heaven than anything else on earth. It is common at such times for the people of any one congregation to share the gifts of all the neighbouring pastors, and sometimes of several at once; and this tends to the edification of the churches and the spread of the word. Perhaps it is not hazarding anything to affirm that religious feeling is always most lively in those regions where ministers live in a perpetual free interchange of Christian acts. There are places where presbyteries are almost as formal and hurried and merely business-like as a court of oyer and terminer. There are others, where every day, during such meetings, is made notable by repeated preaching of the word; where believers gather from all the country around; where the best talent of the churches is brought to bear on immediate effects; and where revivals frequently begin before the presbytery or the synod has adjourned. And, let me confess it, I am one of those who look back with keen regret to those better days, when our sacraments were dignified by the presence of numerous servants of God; when the hoary patriarch was seen by turns at every communion-table, and when there was fellowship not only between disciple and disciple, but between minister and minister. Extensive revivals, such as we hope to witness, tend directly to these joyful and affectionate reunions.

Let me break the regular thread of remark, while I go back in memory to some delightful days of my youth, before my eyes were dim or my hair silvered. It is about thirty years since I made a tour along both sides of the lordly Hudson, at a time when almost all its valley was a scene of awakenings. I can never forget the blessed assemblies at which I was present in the congregation of the

Rev. Dr. Blatchford of Lansingburg. The spirit of joy had been poured out, and young and old exulted together. At Coxsackie and Athens, where Dr. Livingston then rejoiced in a great revival, we met numerous ministers, and on one occasion about a hundred new converts professed their faith at once. At Claverack, where Dr. Sluyter was pastor, his aged senior colleague addressed the people in Dutch, at a sacramental season where nearly a hundred were brought in. At Hudson and Kinderhook, there were similar manifestations of Divine grace. If these lines should meet the eye of the Rev. H. G. L., they will awaken in him recollections of youthful joys. Nothing struck me more forcibly or has been oftener in my memory, than the manner in which the hearts of ministers seemed to be knit together in love. The Rev. Benjamin F. Stanton (all that are named above have gone to their rest) took me in his chaise across the mountains to Massachusetts, where at Pittsfield I first saw Mr. Nettleton. A work of grace was then commencing. In all these places the hearts of pastors were filled with earnestness, and all their conversation was on the methods of furthering this operation of the truth. The time of which I write was previous to the outbreak of those fanatical new measures and pestilent errors in doctrine, which brought so much reproach on revivals and introduced so much dissension among the ministry. A whole generation has passed away, but some still live who can attest that God was then with us of a truth.

Ministers of the gospel share in every great reviving influence, and are God's instruments in extending it. All can bear witness that at such times the pulpit gives no uncertain sound. The topics selected for discourse are those which concern the eternal interests of the hearers, and their immediate appropriation of Christ and his benefits. Many subjects which might allowably be treated on other occasions, would now seem out of place. Congregations assemble to hear of their ruin and recovery, and to cry to God for his efficacious presence. Hence a revival is a good school for young preachers. If the literary or rhetorical element is less prominent, there is more of the spiritual and so of the impassioned. It is hard to speak learnedly, ambitiously, or coldly, in assemblies where perishing souls are entreating the favour of God. Even men of cold temperament wax warm amidst such excitements. The necessity of representing doctrine so as to meet present emergencies, and direct the hearer to immediate acts of faith and repentance, begets a plainness and pointedness of address which is too much lacking in ordinary preparations. It may be readily believed, that much of the power of Whitefield, Edwards, Davies, and Nettleton, arose from their constant labours among awakened and newly converted hearers. To which may be added, that in this as in all other branches of human labour the mind is stimulated by the tokens of success. To sow long without any fruit is cheerless work, and tends to impair the capacity for labour; but when God gives the joy of harvest, and

every stroke tells with visible effect, the soul rises to new power, and acquires a heavenly tact and skill which can come from no other training, so that a general influence of reviving grace in our churches would be felt in the increased gifts of our ministry.

During the revival of religion in a land, the gifts of many are brought to view, among those who have not yet given themselves to the ministry. At such times therefore the number is always greater of those who offer themselves for the sacred office. "The Lord gave the word; great was the company of those who published it." Ps. lxxviii. 11. Our lamentation at present is, that few of our beloved youth present themselves at the door of the tabernacle. The charms of a varied and highly prosperous commerce, the pursuit of wealth, and the brilliant rewards of other professions, carry away in a full tide many of those who ought to be serving Christ in his ministry. And so it will increasingly be until the Spirit is poured out from on high. But let the Lord condescend to smile on our churches with a spiritual spring, and the ranks of the army will be replenished. From a multitude of conversions we shall surely welcome many to reinforce the ministry. And there is no influence, short of this, which promises the least relief. On whatever side then we contemplate the work of preaching the everlasting gospel, we perceive that its interests should lead us earnestly to intercede at the throne of grace for the awakening influence of the Spirit.

ARTICLE XIV.

MINISTERIAL IMITATION OF CHRIST.

BY THE REV. JAMES SHERMAN, ENGLAND.

IN some things you are not expected to imitate Christ. You are not required to work miracles, or attempt to fast forty days and nights; but there are some points in his demeanour which it will be your honour and happiness to imitate, and without which you will diminish your claim to the title of a good minister of Jesus Christ. I will not multiply them, but beg you to lay to heart three special peculiarities in his conduct.

Imitate him, then, *in the holiness of his character*. You are the representative of Christ to your people! or, as Paul states, "the glory of Christ." Oh! what manner of person ought you to be in all holy conversation and godliness. Your own people will never rise up generally even to your standard of piety. If, therefore, your devotedness to Christ is partial—your self-denial slight—your temper irascible—your conversation trifling—what can you expect your people's to be? See then, dear brother, that you copy the conduct of your divine Master, and become "an example to the believers in word, in conversation, in spirit, in charity, in faith, in purity;" "in all things showing thyself a pattern of good works."

Imitate him also in *his improvement of opportunities*! How oft would he go where he knew there was some object of misery to be relieved! "He must needs go through Samaria,"—he must—it lay in the road to Galilee. Yes, but there was another "*must*;" a poor adulteress would come to the well to draw water, and "he must needs" seize the opportunity to tell her of her sin, and save her soul. So fully did he enter into the spirit of his work, that he forgot his meal. When the disciples returned from Sychar, whither they had gone to buy meat, seeing him probably exhausted with the fatigue of his journey, and affected with his conversation with the woman, they "prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of." To save a soul was more to him than food—sweeter than the most delicate repast. So let it be to you, dear brother. He went, too, at the call of all who needed his help or advice: to Peter's wife's mother, when sick of a fever—to the daughter of Jairus, when "she lay a dying," though only twelve years of age—to the servant of the centurion, who was sick, and ready to die. He was ready to bless children when their mothers brought them to him, and to expound his sermons more fully when the disciples entreated him. If invited to dine at the Pharisee's house, how the opportunity was improved to the advantage of all; if in the peaceful villa of Bethany, where he admitted the dear family to the intimacy of friendship, Mary is allowed to sit at his feet, and hear the precious words which proceed from his lips, while Martha is instructed in Christian duties, and encouraged to perform them in a Christian spirit. Oh, dear brother, all were the better for Christ's company; and if your spirit is alive to the honours, responsibilities, and duties of your office in every event, you will find some opportunity to magnify your Master, and bless the souls of your flock.

Imitate him also in *his strict attention to his proper work*. Your Master was always in his work. Many tempted him to engage in controversy: "Lord, are there few that shall be saved?" But to save their souls was of more importance in his view than to satisfy their curiosity; therefore he answered not their question, but exhorted them to "strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Some wished to make him a king; but when they made the attempt, he conveyed himself through the midst of them unseen, and went to a mountain, and communed with his Father, counting that greater honour than all the crowns mortals could bestow. Some would engage him in politics: "Is it lawful to give tribute to Cæsar, or no?" but he would take no part in the angry discussions of political partisans, and answered them in piety and wisdom, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Some would occupy his time with speculative prophetic queries: "Wilt thou at this time restore again the kingdom to Israel?" but his time was too precious, and the subject too barren of practice or fruit, and therefore he dismisses it at once, with, "It is not for you to know

the times and seasons which the Father hath put in his own power;" but let this suffice you to know, "Ye shall receive power after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." See, dear brother, nothing could divert him from his proper work. And allow me to advise you, and charge you, that you never needlessly engage in controversy—that you think very lightly of the compliments and honours the world may pay you or your ministry—that you enter not into the political arena, or the airy speculations of prophets and prophetesses of the present day. Oh! the proper work of the ministry will furnish you with enough to employ all your time, and all your energies. Satan will not care what you engage in, so that it is not your proper work. You may write notes on the classics, or hunt, or course, or edit a newspaper, or amuse a party with comic stories, or do anything but aim to save souls, and extend the kingdom of Christ. Yet I have confidence in you, dear brother, that to all tempters who should induce you to descend from the lofty eminence of the spirit and employment of your office, you will say, as Nehemiah said, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you?"

ARTICLE XV.

THE TRUE WISDOM OF RELIGION.

BY THE REV. JAMES J. BROWNSON, OF WASHINGTON, PA.*

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."—PSALM cxi. 10.

MAN'S superiority over the brutes does not consist in the comparative acuteness of particular senses of his body, nor in the possession of more powerful instincts, but in his capacity to think, remember, judge, and will. In the former respects he is actually inferior to many of the lower animals, whilst in the latter his supremacy is undisputed, insomuch that without rivalry, he stands at the head of the visible creation, and, in the grandeur and destiny of his nature, but a little below angelic spirits. He has the power to comprehend, in some measure, his own being and connexion with the world. He is susceptible to impressions of moral duty. The cause and effects of the universe without, the hidden operations of his own mind, and the transcendent realities of the immortal state, all lie within the legitimate range of his inquiries. By the communion of his spirit with the generations of his fellow-men—both the living and the dead—with the works of the Almighty, and with Jehovah himself,

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through the revelation of his Son, he has within his reach the resources both of earthly and of heavenly knowledge. And the impulses of his moral nature are a handwriting of God upon his soul,—a hope, which a voice from heaven has both interpreted and confirmed—marking out for him an existence and a progress which are eternal.

Such a possibility of development surely proves a corresponding obligation. That we *may* thus cultivate our mental and moral faculties, is itself a demonstration that we *ought* so to do. There are different degrees of capability among men, in this respect, from causes either intrinsic or adventitious to their own minds. From the feeblest discretion to the loftiest elevation of genius, there are stages of advancement, and living men found at every one of them. But only that culture which is truthful and well-directed, is worthy of the name of *wisdom*; which is not simply knowledge, nor energy, nor power to accomplish results, but ability to choose the best *ends* and the best *means* of attaining them. Such wisdom is confined to no one sphere in life, nor even degree of intelligence; but consists in improving circumstances and opportunities, for the greatest good. The humblest mechanic or tiller of the soil, is a wise man if he adopts his plans and efforts to the true objects of his life; whilst the most enlarged gifts of talent and acquirements of education are but accumulations of folly, if they do not promote a man's fitness to subserve the purposes of providence and the ends of his own being. No position is too humble to require sound discretion and wise action; though, indeed, it is true, that prominent place, high talent, and increased facilities do secure for wisdom its largest fruits. But in any circumstances, whether a man is to be accounted wise or foolish, turns mainly upon the purposes that govern his life.

Our text, however, brings before us an element of wisdom, which lies back of mere human discovery, and claims for it a primary and supreme place. That it is equivalent to the declaration of the indispensable necessity of the religious principle, in all sound culture of our rational and moral nature, may be seen at a glance. But it goes further than this, and asserts that "the fear of the Lord," and "obedience to his commandments," are to be accounted as the *elementary lessons*, in that attainment, or course of life, to which our very nature calls us, and without which all possible acquirements in knowledge, skill, and experience, are so vitiated by mistakes, failures, and perversions, as to be vain and fruitless. In short, it is an utter repudiation of the claims of any other "wisdom" than that which "is from above: which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

In estimating the force of a statement so comprehensive and decided, let us consider—I. The character commended. II. Its relation to the attainment of wisdom and a good understanding; and III. The peculiar obligation for securing the end in view.

I. *The character commended* is set before us under the double aspect of reverence for the divine being and subjection to his revealed will. One is the fundamental principle of a religious life, and the other is that principle in exercise. And, together, they include that thorough and entire direction of the thoughts, motives, and will towards God, which is demanded of moral creatures to the "searcher of hearts."

The "fear of the Lord" comprehends, according to inspired usage, nothing less than experimental religion itself. The fear meant is not slavish dread, for such fear is cast out by perfect love; nor is it mere religious awe, as distinguished from gracious affection, but it embraces the entire character formed by the dominion of the gospel in the soul of man. Hence we are told that "the fear of the Lord is to hate evil;" "the fear of the Lord is clean, enduring for ever;" "the fear of the Lord tendeth to life;" "the Lord taketh pleasure in them that fear him, in those that hope in his mercy;"—all of which, as well as kindred passages, combine to show that a principle of character is thus described, which is of primary and universal efficacy.

Neither is "*doing the Lord's commandments*," any less comprehensive as a summary of the fruits of the principle of fear. The divine commandments are the preceptive will of God, as revealed for the regulation of human conduct in all the circumstances of life. Answering alike to the nature of God, from whom they have proceeded, and to the nature of man, to whom they have been given, they are "*spiritual*," inasmuch as they reach the very thoughts and acknowledge no obedience but that of the heart. They are "*exceeding broad*," as they embrace all possible cases of obligation. They are also "*perfect*," as at once a faultless reflection of the divine character, and prescribing a service, in rendering which fully, we bear the very image of God, and are partakers of his nature. "He that hath my commandments and keepeth them," says the great Teacher, "he it is that loveth me; and he that loveth me, shall be loved of my father; and I will love him and manifest myself to him." (John xiv. 21.)

This double representation, as has been intimated, is equivalent to true religion, in principle and exercise, or to the gracious affection and sanctified will, which are the pledges of a holy life. Were it otherwise, that faithful word which never fails to condemn sin and sinners, would not have declared that to "fear God and keep his commandments, is the whole duty of man." Neither would divine favour and the hope of eternal life have been so uniformly ascribed to all who possess this character. Nor would the temper which it implies have been pronounced, as in the text, the necessary and sufficient inlet to all sound wisdom and understanding. Especially is this so, when we consider how exactly opposite, in all its principles, is character formed upon any other than a strictly religious basis, according to the uniform testimony of Scripture. That there may

be, without the transforming power of divine grace, partial respect and much outward conformity, habitual, serious regard and reformation of many things, by the combined force of mere cultivation and natural conscience, is admitted. But the genuine fear of God, and true obedience to his will are of a gracious character, springing from the heart, and that only when its native enmity to God has been subdued, and the fountain of its affections renovated by Almighty power. A man must be a new creature in Christ Jesus,—he must be renewed in the spirit of his mind,—old things must pass away, and all things become new, before he can serve the Lord in spirit and in truth. He must become a partaker of the power of Christ's resurrection, and of the fellowship of his sufferings, and be made conformable to his death, before his spiritual blindness shall be turned into sight; his carnal enmity shall become holy love, and he shall come forth from the corruption of spiritual death, in all the freshness of a new life. "Except a man be born again, he cannot see the kingdom of God."

It is perfectly evident, even from this partial consideration, that a higher character is required than can result from the mere exercise of the rational faculties; something more than the simple fruits of unholy self-will. The service possible to unfallen beings is not the practical question. We allege, that it is not within the compass of mere mental enlargement and refinement, to produce, in *sinners*, that "holiness without which no man shall see the Lord." It is not possible for a soul held in the bondage of condemnation and pollution, to "offer spiritual sacrifices acceptable to God, by Jesus Christ." The very commandment is unqualified and inflexible, requiring not *mere* fear, obedience, or worship, but reaching back to the fountain-principle from which they spring. "Thou shalt *love* the Lord thy God, with all thy heart, and thou shalt *love* thy neighbour as thyself." And how shall this be accomplished, but by the method of the Gospel?—"repentance toward God, and faith toward our Lord Jesus Christ." Not to repent is to perish; and "he that believeth not the Son shall not see life; but the wrath of God abideth on him."

It all comes to this, then, that the character contemplated in the text is the very same intended to be produced, by the grace of God in Christ towards penitent, believing, and obedient sinners, whereby they not only obtain forgiveness of sin and redemption, but also the divine agency of the Holy Ghost, whose "fruit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." There is no possible substitute either for this character, or for this method of securing it. A man must, in his confidence, sympathies, and hopes, be united to God, and that by the only Mediator, before he can be either a *true servant* or an *obedient child*. The cordiality of redeemed affection must prompt the rendering of the lips and hands. The reconciliation of the heart must precede, and draw after it the homage of the life. After

the only perfect pattern of holiness given for the imitation of a sinful world, we must be morally crucified, buried, raised up, quickened, and ultimately glorified,—and all, according to the working, whereby an almighty Redeemer is able to subdue all things to himself—before we can claim Christ for “*our life*,” or hope to “*appear with him in glory*.” This is true religion—the religion of the Gospel, the cross, and the Holy Spirit—the religion of a new heart, as the necessary way to a holy life; which stands out in contrast with all earthly philosophy and morality, as the heavens above the earth, and without which it is a simple impossibility that, in truth, we can either have “the fear of the Lord,” or “do his commandments.”

II. The relation of the character thus described to the attainment of true wisdom and a good understanding.

That a certain degree of knowledge, sagacity, and practical skill, relating to this world's affairs, may be attained without a positively religious character, is too clear to be questioned. But whether, compared with the attainment, which, as moral beings, we are called to make it is sufficient, is a question to be considered, before we dignify it with the name of wisdom. If, indeed, mere earthly aggrandizement were the end of life, and mere success in it the proper standard of merit, wisdom might be claimed to lie in the opposite direction; for religious principle is an effectual check upon the means and aims, inseparably connected with much of the world's misnamed prosperity. Yet it is just as clear, in any proper estimate of human life, uniting the present and the future, that all sound wisdom has its *beginning* in the fear of the Lord, and that all good understanding is in the same manner to be traced to doing the Lord's commandments.

To make this more clear, let us observe, 1st, That true wisdom implies the proportional and harmonious development of all the faculties of our nature.

Whether we adopt the older division of the mind into the nine faculties of perception, consciousness, conception, judgment, memory, reasoning, conscience, feeling, and volition; or the more modern and general classification into those which pertain to *knowledge*, to *feeling*, and to *action*, we must still retain the fundamental idea, that our nature, though having distinct aspects, developments, and powers, is a consistent whole. Like the several members of the body, which have separate functions, but unitedly constitute one body, the faculties of the mind also sustain the most indispensable relations to one another, and to our entire personality. Each has its proper sphere of development and action, and its fit place and office, therefore, in reference to the purposes of our being. Fairly to meet the objects of our creation, it is necessary that each be both cultivated and employed, by the double rule of its own individual importance, and its influence upon others. Partial culture, involving the almost total neglect of some faculties of our nature—and they, possibly, the very highest in the scale—is better than total aban-

donment to ignorance and vice. But then, entireness, harmony, and symmetry, and not distortion and disproportion, entitle a man to be called wise. In no other way can the highest designs of our nature be fulfilled. It is as if you would mutilate the human body, by depriving it of some of its most important members, and then demand its erect posture, its graceful movement, and its energetic action.

To proceed a step further still, we may say that true development requires that we should begin at the proper place, and observe the order of relative importance. Mere activity is not the sum of human excellence. Neither is cold and passionless knowledge alone a pledge of the greatest elevation and benefit of our nature. Then would they be the true philosophers, who make the surrender of the heart to truth and duty of little moment. But what, in that case, becomes of the higher and nobler office of the affections, the imagination, and the moral sense, whose influence is seen to be so potent in brightening or blending the exercises of judgment itself, and especially in exciting or restraining action, whether good or evil? If moral principle and moral sensibility are thus easily to be dispensed with, where next shall we look for a balancing power to guide our investigations to truthful conclusions, and our conduct, into the line of duty? If it is enough to know without feeling, or to act energetically without being sure to act rightly, why were moral impulses given us at all, and especially why were they invested with the control of all the other operations of the mind? Surely, then, it is evident from our very capacities, and from the fundamental law of their culture, that our moral nature claims primary and chief attention, both because of the supremacy of its power for good or evil, over our physical and mental nature, and because, being the highest point of approximation to angels and even to God, it cannot be neglected without a perversion amounting, not to mistake or loss merely, but to madness itself. That this very perversion marks the history of all devices, of human origin, to ameliorate the condition of our race, is enough, of itself, to warrant the sweeping statement, that "the wisdom of this world is foolishness with God."

Now it is upon this vital question, that our text, after the manner of the entire Scriptures, confronts every unsanctified scheme of preparation for the responsibilities of life, with the language of rebuke and repudiation. Its testimony is unqualified, that there can be no real wisdom in a moral being, whose very moral nature is blinded or duntrodden in the process of acquisition. Such wisdom, however, distinguished above the attainments of brutes, falls far below the proper dignity of man. It leaves without cultivation the most heavenly part of our nature; it sends forth the intellect in search of truth, released from the dominion of a well-regulated heart, or rather without either effort or purpose of redemption from the bondage of unsanctified and overwhelming passion: it arouses the activities of our wonderful being, but scorns the checks and balances which are neces-

sary to guide them in the right way ; it marks out a path to immortality, whereon rests an impenetrable cloud, which hides from view the "Father of lights."

Call not, therefore, that man wise who thus dishonours the most exalted faculties and laws of his being. It were more consistent, far to honour him with the appellation who discredits the advantages of science, spurns the lights of history, and fails in the skill demanded by the most common duties of life. Exercise, if you will, the senses, in deriving just impressions of nature, but do not call it wise to shut out the no less clear impressions of conscience. Go, delve into caverns of the earth, or wander over the fields and forests of nature, or sail upon unknown seas, or raise your telescopes, to study the topography of the heavens, and measure the distances of stars that twinkle in the canopy of night—all, for the purpose of being instructed in the history of the world, and the profound mystery of man's origin and destiny,—but exult not in thy stupidity or unbelief which shuts the eyes of the soul to the light of a "more sure word of prophecy ;" which refuses to have sublimer thoughts carried by the glass of faith to worlds invisible and eternal ; and which, in disdaining the humble posture of an inquirer at the feet of God's Son, forfeits for ever the sight of the glories of Jehovah that shine in *His* face. Remember that knowledge itself is the *fruit*, rather than the cause of gracious affection and spiritual service. "If any man will *do his will*, he shall *know* of the doctrine, whether it be of God."

2d. It is no less clear, that true wisdom is based upon a proper regard to our *moral relations*.

Every creature of God has relations peculiar to itself ; no one being intended for a state of isolation. Birds, beasts, and fishes, correspond in structure with their respective elements, and are fitted for the objects of their creation, and the society in which they live. Neither is man a being to be contemplated by himself alone, but as he stands connected with the world, with his fellows, and with the Creator. The indications of such relationship are discoverable in his physical structure, his social affections, his mental powers, and most of all, in his moral nature : in each case his adaptations are the proof of the relationship with which they stand connected. The wonder is that our moral ties—certainly those of the deepest moment—should be the very last to receive adequate consideration.

The philosophy which is concerned only with our connexion with the present system of things, and prescribes a code of duty reaching not beyond this world's business, is surely better than nothing. It may accomplish some valuable results. It may, to some small extent, elevate the character and better the condition of its adherents. It may secure a propriety of views and conduct, which would not otherwise have been attained. It may mould to a better shape, both the judgment and the conscience, than if they were left in absolute neglect. It might aspire to perfection itself, but that it is perversely

blind to the relations of man as a moral and accountable creature of God, and a candidate for immortality. But failing at this vital point, to meet our case of actual necessity, it is, itself, a demonstration of our need of "the wisdom that cometh down from above."

The question before us now, is simply whether a man can be possessed of "wisdom" and "a sound understanding," who takes only a one-sided view—and that the very lowest—of his circumstances, interest, and obligations? Let us suppose him possessed of all skill, in reference to things outward and present, still, is he many steps from *moral idiocy*, if, in the entire circle of his thoughts and plans, he has overlooked his own moral history, and has failed to consider the fact, that he is a subject of the moral government of Jehovah, a companion of imperishable spirits, and a pilgrim, ever moving forward, amidst these uncertainties, to an existence of unlimited expansion, both of his capacities and of his enjoyments or miseries beyond the grave? Surely candour has but one response to give. Our moral relations must be met and answered, as certainly as our physical, social, and intellectual. The laws of health are not more necessary for the body, than are those of holiness and truth for the soul. A man is no more a fool,—but only on a smaller scale—who refuses to confess and provide for his connexion with the world around him, in temporal things, than is he who will not consider his origin, his condition, his responsibilities, his delinquencies, and his prospects, as a being, with endowments and commission from the Creator, to act upon others and to be acted upon himself, by influences as wide, in their range, as the universe, and reaching forward through all time and even eternity. Will we attribute a sound judgment to him, who has not even pondered the question of his peace with the Lord of all worlds, nor seriously asked himself why, united to his fellow-men by such ties and responsibilities, he was started upon the career of immortality. In short, shall we pronounce him a wise man or a fool, who has never taken himself out of the whirl of business, and the fascinations of pleasure, to bethink himself of his relationship to the base earth he treads under his feet, with only the permanent security of a space to conceal his lifeless body; his relationship to the vast assembly of angels and devils, saints and sinners, which shall surround the great throne, on the world's last day; and above all, his relationship to the "Judge of the quick and dead."

It is just here, we are prepared to discover the superiority and even the supreme necessity of the moral system taught in the word of God, and impressed upon the heart by Almighty grace. It starts with fundamental facts, which all earthly wisdom fails to perceive, or at best obscures,—“man's fall and corruption; the mercy of God in the gift of his Son; the birth, sufferings, and death of Jesus Christ; the descent and operations of the Holy Ghost;” the free offers of salvation to all mankind; and the eternal bliss or misery, which follows the acceptance or rejection of these offers. Starting with these facts, and applying them in all their results, it brings recovery from

sin to every true believer, and binds the obligation of duty upon his conscience, in the name of God. Discarding every inferior principle it begins with *godliness* itself, and carries it into all the connexions of the present life, and all preparation for that which is to come. It wins its victories over selfishness and sin, by leading us at once to him, in whom are "all the treasures of wisdom and knowledge," and from this point of observation, unfolding the whole range of our necessities and obligations. First of all, it enthrones God in the heart by purging the conscience of its guilt, through the blood of Christ, and renewing the affections of the soul by the grace of the Holy Spirit, and then it inculcates every lesson of duty, in God's name, and for God's sake. It is alone in consulting the whole condition of man, and the entire economy of Providence towards him. Its results therefore are as complete as our moral relations themselves. Unlike all that is to be expected from any human device, there is no sense or aspect in which it fails to be true, that "The fear of the Lord is the beginning of wisdom ; a good understanding have all they that do his commandments."

" On piety humanity is built ;
 And on humanity much happiness ;
 And yet still more on piety itself.
 A soul in commerce with her God, is heaven ;
 Feels not the tumults and the shocks of life,
 The whirls of passion, and the strokes of heart.
 A Deity believed is joy begun ;
 A Deity adored is joy advanced ;
 A Deity *beloved* is joy matured."

3d. It is no less characteristic of wisdom to address itself to the *real objects* and *business* of life.

If our existence has high endowments and wide relations, so has it important ends to be attained. They are as various as the engagements that claim the attention of every passing hour, but, properly classified, they all come to one supreme end, to estimate which we must comprehend the capabilities and duration of immortality. Even worldly wisdom regulates this life's business by the rule of a fair comparison, which claims the highest attention for that which is of the greatest moment. But its supreme folly consists in prescribing a boundary to the aspirations of the human soul, which God has never authorized, to the manifest contempt of His purposes, as inscribed upon our nature, and unfolded in His providential and revealed will. And if we would read the sentence of its everlasting condemnation, we need but look at the disappointments, vexations, pangs, and sorrows, which measure the steps of mortals from the cradle to the grave, and consider what is the chamber of death, with no light of faith and hope to break the thickness of its gloom, and with no preparation for the existence that lies beyond, but that of wasted energies, mistaken calculations, and a ruined soul.

" Ah! what is life thus spent? and what are they
But frantic, who thus spend it? all for smoke—
Eternity for bubbles proves, at last,
A senseless bargain. When I see such games
Played by the creatures of a Power who swears
That he will judge the earth, and call the fool
To a sharp reckoning, that has lived in vain :
And when I weigh this seeming wisdom well,
And prove it, in the infallible result
So hollow, and so false,—I feel my heart
Dissolve in pity, and account the learned,
If this be learning, most of all deceived."

There are indeed objects connected with this world's affairs, which are worthy of a comparative ambition and toil. The researches of science, properly pursued, give expansion and loftiness to the intellect, and develope principles of the widest application to every day's business. The several employments of husbandry, commerce, and the arts, as well as the learned professions, offer spheres of labour and inquiry, by no means inconsistent with the true dignity and destiny of man. Even the accumulation of property and the enjoyments of our social nature, justly regulated in degree and motive, have a legitimate place in the plans of life. It is only contended, however, that these interests are secondary, and should be subservient to *one supreme business*. To expand and refine, not the intellect only but the entire soul, to secure an inward peace, which passeth all understanding, to do good to our fellow-beings, on a scale commensurate with their true interests and prospects, to glorify God in our bodies and our spirits, and, in the very process of all this work to lay up treasures in heaven, where moth and rust cannot corrupt, nor thieves break through and steal,—all these, comprehended in one, are the real purpose of human life, which never can be begun, carried on, or completed, except by means of the "fear of the Lord" and obedience to His will.

On this, the practical and vital question of every man's life, the wisdom of earth and that of heaven are in flat contradiction. One proposes principles of character, answering to the justice and benevolence belonging to fleshly interests, without correction of their sordidness and vanity; the other demands that we shall be just, benevolent and intelligent, under the law of inward truth, and before the sight of the omniscient eye. One asks us to live for the approbation of the present selfish age; the other for that of our hearts, the good on earth and the glorified in heaven. Following one, we live for the treasures which have filled the coffers of avarice, and the laurels which have decked the brow of ambition; following the other, we are rich in faith, though called to suffer every loss, and possessed of honour that cometh from God, though "made as the filth of the world, and the offscouring of all things." The light of one shines only on the path of this world, and is extinguished by the damps of death; the other, dawning feebly through the clouds of

the flesh and sin, shall break forth in full orbéd splendour amidst the wreck of our mortal tenement, and culminate amidst the glories of the world beyond the grave. One points us to Cæsar, Hannibal, and Napoleon, as its models and best ornaments; the other holds before us the long train of martyrs and confessors who have blessed the world with the toils and sacrifices of love, and have gone to wear the crown of glory; and especially bids us "look unto Jesus the author and finisher of our faith; who, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Tell me, then, ye who hear, which is the surest guaranty of wisdom and a good understanding.

III. The obligation involved in this subject may be stated merely without argument, as it will commend itself to every reflecting mind.

The wisdom to be attained is *personal*, and so are the moral character and duty, which are the first steps toward the attainment. It follows, therefore, both as a matter of imperative obligation, and of indispensable interest, that every person ought to be possessed of wisdom and a good understanding, and ought to seek it in the only available way. From this conclusion no one can possibly escape. Every one should bestow adequate consideration upon the place assigned him in the universe, the faculties with which he has been endowed, the business which he is called to perform, and the destiny for which he is to make preparation. Without this, it is vain to expect that he can fulfil the objects of his creation, or secure acquittal at the bar of his own conscience, and, much less, at the bar of God. And surely then, without this, all knowledge and morality—though useful for temporary purposes—as measured by the scale of truth, are empty and fruitless boasting. It is under this earnest sense of things, that the "wisdom" of God's word, "crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the opening of the gates; in the city, she uttereth her words, saying, How long, ye simple ones, will ye love simplicity, and the scornors delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold I will pour out my spirit upon you, I will make known my words unto you." (Prov. i. 20-23.)

And now, *Young Gentlemen of the graduating class*, what I say to all who hear me, I say with special emphasis to *you*. It is a solemn thought to me at this moment, that never more in the class room, nor in the sanctuary of God, will I be allowed to address you. It is the hope of the members of the Faculty, to meet you in the places of honour and usefulness, to which Providence may call you, and often to hear of your welfare; but they now cease to be your instructors, though they shall never cease to be your *friends*. Wearing your collegiate honours, you will soon resume your places in the circle of *home*, where even now, many hearts beat with anxiety to

greet and congratulate you. That point in your history has now been reached, which you have long anticipated with hope, and perhaps not without impatience. You will now break up the associations of college life, never again to renew them after the same manner. The severe struggles and high responsibilities of the world now await you. Your scholarship, your manners, and your principles, must pass under the scrutiny of a discerning public. You have duties to perform, and activities to put forth, for yourselves, your friends, your fellow-men, and God, your creator and judge. Temptations—many of them assuming the most fascinating forms—will surround, and, if you watch not, will inthral you. You will have to choose, under a responsibility, never before so fully your own, between the crooked policy, the sordid schemes and the selfish purposes, which promise success and glory, but turn in the end, to blasted hopes; and the less pretending path of rectitude and duty, which, alike in prosperity and adversity, leads forward under the smiles of a happy conscience, to a peaceful death and a glorious immortality. How many hearts wait anxiously for your decision I cannot tell you. What untold fruits, sweet or bitter, shall result from your choice, you will know only as you survey your course of life from the point of its termination, or as, at the tribunal of the Almighty, your deeds and the secrets of your hearts shall be revealed. Whether your talents, acquirements, and efforts, shall be a blessing or a curse to mankind, remains under God to be decided by yourselves.

At this solemn crisis, then, I ask you, probably for the last time, to consider that “the fear of the Lord is the beginning of wisdom, and a good understanding have all they that do his commandments.” The first step to be taken is the surrender of the heart to the Son of God. It is so by the authority of God, and by the consent of all the really wise who have ever lived; it is so, in the face of all the fascinations which perverted genius, miscalled wit, and social profligacy have thrown over the footsteps of sin. Tell me not of the birth-right of genius and the dignity of learning, if you mean not to have them sanctified by the favour of God. Say nothing of the philosophy which excludes the doctrine of the cross, nor the morality which knows nothing of its life-giving power. Deceive not yourselves with the mischievous pretensions of any other ambition, than that which aims, first of all, to please God, and to be rewarded with his blessing. Tell me that your hearts are fixed, to trust the merits of a crucified Redeemer for salvation, and to regard yourselves, in all your purposes and conduct, as “not your own but bought with a price,” and friendship can ask no better pledge of your truest success and peace. Give me the evidence that you have dedicated yourselves to the service of God, and have resolved to make His word the man of your counsel, and, in all things, to follow the guidance of his providence and Spirit, and I will gladden the hearts of hundreds with the blessed intelligence. In addition to the animating fact that fourteen out of eighteen comprising your number are, by profession, followers of the

meek and lowly Jesus, let me have reason to believe that you are *all* his *sincere* and *devoted* disciples, and I will promise you, in the name of the best of masters, the blessedness of a service, whose very self-denials take hold of a peace which passeth knowledge, and whose rewards are made up of the glory which the Son of God had with the Father, before the world was. May God bless you! Amen.

ARTICLE XVI.

CANDIDATES ENLARGING THE MINISTRY.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

ISSUED BY THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

PRESBYTERIAN EDUCATION ROOMS PHILADELPHIA.
February, 1863.

DEAR BROTHER IN CHRIST:—It is our earnest desire, in this pastoral letter, to assist the reflections which may naturally arise in your mind, on the day of special prayer, from the inquiry, "*What can I do to increase the number of candidates for the ministry, in the Presbyterian Church?*" Such an inquiry is obviously in accordance with the spirit of the observance recommended by the Assembly, and with a true sense of your own responsibility.

1. Permit us affectionately to specify, as an instrumentality bearing upon this subject, the *influence of your personal example*. A holy life is the crowning excellence of the Gospel plan. It is an argument priceless and irresistible for everything good. The best recommendation to others of the sacred profession you are aiming to enter, is your own appreciation of it, as indicated by a holy walk and conversation. A candidate for the ministry influences, for good or for evil, the opinions and purposes of others. This influence, generally an unconscious one, is both extensive and efficacious, and needs the careful supervision of the inward principle of spiritual religion. How precious is the example of a classmate, or friend, of eminent piety, in keeping before your mind the responsibilities of the Christian ministry! His very presence excites awe and reminds of heaven. His life is an argument for his profession. Wherever he goes, he will give a favourable representation of its claims; and commend the pursuit, which he has felt called of God to engage in.

On the other hand, the prejudice which an unsuitable, indiscreet, or godless candidate may excite against the ministry, can never be portrayed in human language. As a matter of fact such a prejudice has been engendered in many a neighbourhood. Failures are injurious to an extent far exceeding the computations of the delinquent, and are followed by a desolation which it is always easier to create and to extend than to repair. Failures are not properly limited to those candidates who cease to study for the ministry, and who turn off

into other professions. Some who persevere in their preparatory studies do more evil to the ministerial ranks than those who have deliberately changed their course. Every candidate *fails* in an important sense, when he produces the impression that he is undervaluing the solemnity and responsibility of the sacred office, or has inadequate qualifications for the discharge of its duties. The world, indeed, is prone to censure severely, and is often uncharitable in its criticisms; and yet, on the whole, its estimate of character is more apt to be too favourable than the reverse. And even if a want of charity were the general characteristic of its decisions, this very perversity would constitute a plea for Christian watchfulness and prudence. A careless word, a hasty temper, and, much more, a guilty act, on the part of a candidate, may fatally impair, in the minds of others, the authority and dignity of the sacred office itself. It is thus possible for a young man, who has not the requisite qualifications of piety, or of intellect, by entering the ministry himself, to keep others out of it. There is unquestionably great need of high personal character, in order to exalt the profession, in the midst of a wicked and gainsaying generation.

Some of the best friends of our Church have expressed their fears lest a too easy access to the ministry, through the system of benevolent aid extended to students, may not have impaired its general character and usefulness, as well as its numbers. Whilst the Board of Education have no evidence of the justice of this apprehension, it is their duty to take warning from every friendly suggestion, and to endeavour to "stir up the pure minds" of the young brethren under their care, on all suitable occasions, and in reference to all proper topics of exhortation. High personal qualifications are necessary conditions in keeping the operations of the Board free from reproach. The evil of encouraging improper candidates extends into the very heart of the prosperity of the Church. Nor is it the least of its results that it reacts against the increase of the ministry.

We, therefore, tenderly invite you to consider the connexion that exists between your own character, and the efforts of the Church to call the attention of her pious youth to the ministerial office. One of the best ways in which you can effectively co-operate in these efforts, is by presenting an example of what a minister ought to be. Let your light shine. Let the graces of your Christian character unite with the dignity of the office, in pleading for good-will toward it. An old writer has said: "That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious and hastening to be alone." So that is not the best candidate who makes the greatest impression for ready wit, and polished manners, and deepest intellect; but the one who has most of the love of Christ in his heart, and who adds to the acquisitions of learning the force of a religious character, that represents truth and grace to man.

2. A candidate for the ministry may assist in increasing the num-

bers of his profession by *judicious intercourse with pious and promising young men*. The amount of ignorance prevailing in the Church, on the nature of a call to the ministry, its claims, its wants &c., is not inconsiderable. There are comparatively few means of instruction, and the subject itself has its mysteries and sacred difficulties. You have yourself felt the need of friendly counsel in solving its cases of conscience; and perhaps your mind was first called to consider the matter through the timely exhortations of some one who was interested in doing good. Is there no pious young man within your circle, of the right qualifications, whom you could reach in a similar way? The influence of a good, serious talk may form and shape his whole future life. Or a letter, addressed to him, may not be without its effect.

There is undoubtedly need of great prudence in introducing and in pressing such a subject. Mischief may be often done, instead of good, in urging young men to become candidates; and even the way of proposing and arguing the claims of the ministry may be repulsive and do harm. But God gives wisdom to those who love Him and who ask for it. When the heart is right, the language is not often wrong. Friendship sanctions, and religion enjoins, the duty of social exhortation; and it is impossible to estimate the good which may be wrought by the timely use of providential opportunities in addressing the mind and conscience. A word, spoken in season, is good. So is a book lent;—often better than an argument, or than a personal conversation of any kind. But the two go well together. You may do an important service for Christ by calling the attention of a friend to this solemn subject through the various channels open to judicious Christian intercourse.

3. Another mode of promoting the objects of the day of special prayer, is by *labouring for the conversion of the impenitent*. You have special opportunities, as a candidate for the ministry, of doing good to the souls around you. If in an institution of learning, or its vicinity, where youth are living “without hope and without God in the world,” you can have access to at least some of them, with the prospect, under God, of imparting spiritual blessings. No harvest-field has so rich a soil as a college vineyard. The conversion of educated youth, more than any other class, seems, in Providence, to redound to the advancement of the kingdom of Christ. With cultivated gifts and active zeal, prompt in service and influential by position, they are fitted to do important work under the guidance of the Holy Spirit. Some of them, in the common course of Providence, may be led to enter the ministry; and others, by a religious life and influence, may contribute, more incidentally, but still effectively, to the same result, in their day and generation. No one has lived in vain who has been the instrument of leading an educated young man to the cross of Christ.

Without confining our remarks to institutions of learning, we may say, more generally, that in proportion as religion flourishes any-

where will the ministerial ranks be ordinarily supplied. Whatever agency, therefore, you may have in quickening the Christian graces of others, has a bearing upon the matter before us. The mysterious connexion of causes with remote events need not impair our faith; on the contrary, its certainty is encouragement for persevering zeal. Every effort put forth to do good to the souls of men, will have some influence—it may be *great* influence—in bringing labourers into the vineyard. Be “always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

4. *Prayer* is a means enjoined by the Lord of the harvest, and open to you as to all. You have access to the throne of the heavenly grace, and are urged to come to it with special supplications. The harvest of the world has an interest in your petitions. Endeavour to pray with an intelligent conviction of the wants of dying millions, of the adaptation of the gospel to save them, and of the scarcity of labourers in the field. Pray, as though momentous interests were depending upon your fidelity; as though your own unutterable pleadings were conditions in the procurement of the blessing. The great deficiency of the Church is in her prayers. And yet here, under God, is her hope. Her dependence is in her strength.

It is a great privilege for all God's people to invoke in an especial manner His blessing upon the youth of the Church. The simultaneous offering from so many hearts is well calculated to stimulate each to holy fidelity. If any prove negligent in this great duty, dear brother, let it not be you! Let youth pray for youth! Let a sense of your own gracious privileges make you earnestly solicitous to have others partake of them also. Be drawn towards those of the same period of life, in affectionate sympathy, and Christian longing for their welfare. They are part of the harvest of which Christ is Lord. They are sheaves to be laid upon his altar. Our impenitent youth should be remembered before God. Their immortal destiny has a dependence upon what we do, and how we pray. Solemn thought! Let it dwell in the mind along with the memories of a Saviour's love.

5. One more reflection is worth your consideration, in answer to the inquiry, “What can I do to promote the objects of the day of special prayer?” We beg you to resolve to keep the increase of the ministry near your heart, when you enter upon the *active duties of your profession*. If ministers do not give a sufficient prominence to this topic, their hearers will not take a sufficient interest in it. Without implying anything beyond ordinary imperfection in the present generation of ministers, we may rightly exhort you to magnify your office more by labouring with greater zeal for its perpetuation on a scale of elevated character and of increased numbers. Pray *statedly* in public “to the Lord of the harvest to send forth labourers into his harvest.” *Preach up* the subject with earnestness, discretion, and solemnity. Converse with parents about dedicating their children to God with the unreserve of Hannah. Cherish the young

who may become Samuels and Timothys in Zion. See that a Christian school is established, for their nurture in the Lord, as well as for their instruction in knowledge. And in every wise way keep the ministry high in the thoughts and esteem of the people.

Thus aiming at doing your whole duty, and fortifying yourself beforehand for its performance, you may be permitted, in Divine providence, to see one, and another, and another, of the choicest youth in your congregation, offering themselves for the work of the ministry unto Him who calleth whom and how He will.

With these suggestions, which we hope may be profitable in assisting your meditation on the subject indicated by the observance of a day of special prayer, we commend the whole matter to your candid consideration.

The dearth of candidates at the present time gives an emphasis to whatever of truth may be contained in this communication.

Praying that you may be strengthened with all might by the Spirit in the inner man, and be enriched in all utterance and knowledge, and thoroughly furnished unto all good works,

We are your friends and fellow-servants in Christ,
C. VAN RENSSELAER,
WM. CHESTER,

In behalf of the board of Education of the Presbyterian Church.

ARTICLE XVII.

PRAYER AND CANDIDATES.

CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1853.

THE General Assembly of the Presbyterian Church adopted the following resolution at their last sessions in Charleston;

“Resolved, That the Assembly recognise with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and especially, that many of them may be called and qualified by the grace of God for the work of the ministry.”

The Board of Education of the Presbyterian Church, with a desire to discharge their duty in the present exigency, and to meet the demand for statistics and information in regard to the state of ministerial education within our bounds, have directed us to prepare a Circular, which is herewith respectfully submitted.

The Board of Education have distinctly called the attention of the Assembly, in their Annual Report for the last few years, to the fact, that there has been *no increase of candidates for the ministry*. In a stationary country, and in a well-provided Church, this condition of things might excite no alarm; but in a country, advancing in population with such wonderful rapidity as our own, and in a Church which has already about 500 vacant congregations, the subject assumes quite a different and a very serious aspect. Indeed, it is apparent that our Church is suffering great loss from the inadequacy of her present ministerial resources, and that the prospect for the future is still more dark and gloomy. There are hundreds of stations, both in the home and foreign field, whose ungathered harvests must remain the monuments of our faithless cultivation and criminal supineness.

In the Circular, issued a year ago, a variety of statistics were given, to prove that our candidates had not increased during the last ten years. The statistics which follow, are in a new form, and serve to strengthen the conclusion then reached. The table exhibits the *total number* of theological students at all the Seminaries of our Church for the last *ten years*, and are arranged so as to compare the last five with the preceding five years.

THEOLOGICAL STUDENTS FOR THE LAST FIVE YEARS, OR FROM 1849 TO 1853.

	1849	'50	'51	'52	'53
Princeton,	150	136	150	137	120
Alleghany,	48	51	43	50	52
Prince Edward,	16	13	13	12	11
Columbia,	19	22	25	32	32
New Albany,	*17	19	23	22	14
Cincinnati,				14	11
<i>Total Theological Students,</i>	250	241	254	267	240

Average number, 250 2-5.

FOR THE PRECEDING FIVE YEARS, OR FROM 1844 TO 1848.

	1844	'45	'46	'47	'48
Princeton,	119	140	149	165	147
Alleghany,	51	48	56	48	48
Prince Edward,	32	26	21	18	*16
Columbia,	23	25	16	13	20
New Albany,	*19	*18	*13	*14	*15
<i>Total Theological Students,</i>	244	257	255	258	246

Average number, 252.

These statistics show—*First*, That the average number of students for the last five years is less than for the preceding five. And, *Secondly*, That the number of students for the present year is less than for any year in the whole series. Can such facts be contemplated without surprise, anxiety, sorrow even unto tears, and supplications?

* Estimated from the number of *new* students in each year.

The only hope of the Church is IN GOD. Thither we must look, and look *now*—and *as we have not done hitherto*—before the evil widens and deepens the breaches, and dearth and woe overspread the Church.

The Assembly have appointed a day of *special* prayer. But the great want, it is believed, is in fervent, *habitual* prayer to the Lord of the harvest. The raising up of a ministry of high qualifications, and of sufficient numbers, is one of the last subjects that can dispense with earnest prayer to God. Can there be any *doubt* that the real origin of our difficulties, at the present crisis, is in the deficiency, both in quality and quantity, of private and public supplications for Heaven-sent men?

Allow us, without arrogating the office of instructing others, to suggest, as topics bearing upon the day of special prayer, such as these:

1. The *general* connexion between prayer and the Divine blessing. God always invites his people to make known their wants. Praying seasons are hopeful seasons in the spiritual kingdom. In God's general administration, according to the Church's prayers, will be her rewards, in all matters pertaining to growth and prosperity.

2. It is specially hopeful for the Church to pray and labour for *youth*. The covenant, in its wonderful provisions of mercy, has a special intent towards children. "TO THEE and to thy SEED" are the promises. The weakest faith need not stagger here. The vast majority of our communicants are converted in early life. Prayer for youth is always well-directed prayer.

3. Providence has shown the hopefulness of praying for *educated* youth. This topic belongs particularly to the present occasion; and the following facts, occurring within our own department of the kingdom of Christ, illustrate the directness of the Divine answers to the prayers offered in behalf of the youth in Colleges.

CENTRE COLLEGE, KENTUCKY.—Last year, a revival of religion commenced in this Institution, in immediate connexion with the observances of the day of special prayer. The revival resulted in the hopeful conversion of between forty and fifty students. Dr. Young writes thus about the state of religion generally in the College of which he is the President:—"The efforts of His people to rear an Institution, in which His great name might be honoured, and their descendants taught to worship the God of their fathers as their fathers had worshipped Him, have in no other respect been so signally approved by His blessing, as in the repeated and gracious outpouring of His Spirit on the hearts of the students. That wonderful work of grace, which began in 1826, and continued in 1827, which extended to all the congregations of our Church throughout the State, and more than doubled the number of Presbyteries in Kentucky, commenced among the students of Centre College, and from that time to the present, *eleven different years have been marked*, in the history of the Institution, *by revivals of religion*. The last of these manifestations of Divine mercy was granted during the present session of 1852, and its visible result, thus far, has been a profession of faith in the Redeemer, on the part of *forty-five* of the students, who have united with the Church."

JEFFERSON COLLEGE, PENNSYLVANIA, was also favoured with a religious awakening of uncommon power, which commenced under similar circumstances. A friend writes:—"Jefferson has been blessed with a precious season of revival. It

began on the day set apart for special prayer. It seems to verify the experience of the prophet, that while God's people were calling upon God and confessing their sins, and presenting their petitions, God heard and answered them. About forty-five students of the college have professed a hope, and fifteen others, principally in the Ladies' Seminary, have been hopefully converted. A deep, solemn influence still pervades the Seminary, but the College has disbanded, and very many have gone forth under deep convictions. Many who had not thought of it, or were undecided, are now looking forward to the study of the ministry. I trust thousands shall rejoice, not only through time, but through eternity's ceaseless ages, and praise God for this revival.

OGLETHORPE UNIVERSITY, under the care of the Synod of Georgia, has a similar history of grace to record. President Talmage writes:—"Whether it arises from the religious character of the teachers in such Institutions—or the early training of the pupils that resort to these places—or to the facilities to introduce religious instruction—or to the special prayers of the Church—or to all these combined—this Institution has enjoyed a remarkable number of precious revivals. During the years of 1846, 1847, 1848, 1850, and 1852, the Spirit of God was poured out in copious measures upon the pupils, and, at the close of several college years, nearly the whole number had become hopefully pious.

"The revival during the past winter afforded a most striking and encouraging instance of direct answer to prayer. It began on the night of the last Thursday of February, the day set apart for the annual concert for prayer in behalf of colleges. After public service in the chapel during the day, the pious students appointed a special prayer-meeting in one of the recitation rooms at night. To their wonder and delight, a large number of their fellow-students were present, who were not in the habit of attending such meetings.

"There had been, up to that hour, no special indications of the presence of God's Spirit. At that meeting, however, whilst engaged in singing, prayer, and reading the Word, a powerful influence came down upon them, and the whole assembly was bathed in tears. Worldly professors were smitten with remorse; careless sinners were pricked to the heart; and one that had been sorrowing under conviction for sin, found hope in Christ. From that night a series of daily religious meetings were kept up for weeks.

"Of the senior class, consisting of fifteen, *all but one* professed a hope in Christ. Of these, a large majority have selected the Christian ministry as their chosen work. A spirit of self-consecration, and an interest in foreign missions, have been awakened, throughout the institution, which promise happy results."

MIAMI UNIVERSITY, OHIO.—Dr. Anderson, the President, writes:—"We had a very precious revival of religion in our Institution" just after the day of special prayer, which was the means of bringing about fifty young men to the acknowledging of Christ. "There are now in this Institution about one hundred professors of religion, of whom sixty or seventy are looking forward to the ministry."

HANOVER COLLEGE, INDIANA.—This Institution has enjoyed a high degree of religious prosperity. During the year 1851, God poured out his Spirit in a remarkable manner, in connexion with the exercises on the last Thursday of February. At that time, out of one hundred and fifty young men, one hundred and twenty were professors of religion; and out of the Senior Class of twenty-two no less than thirteen were seeking the ministry in home or foreign fields.

These facts are precious testimonies to the willingness of God to answer prayer in behalf of *educated youth in Institutions of learning*. Sister institutions in different parts of the country as Princeton, Hampden Sidney, Washington, Lafayette, Oakland, Williams, Amherst, Yale, Jacksonville, Crawfordsville, Marietta, Middlebury, &c., have had equally strong evidences that God hears and answers prayer, and blesses our young men with grace and peace.

4. Prayer for *ministers* has a *divine warrant*. It is the subject of an express command, and is imperatively binding upon the Church

throughout her days, her Sabbaths, her years, and her generations. Prayer brings the Church to God. Here is the stimulant of hope; the secret of power; the pledge of a blessing: "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." Many a precious youth has been prayed into the ministry. The Spirit works through instrumentalities, and according to his sovereign good pleasure; and there can be no doubt that the names of multitudes of faithful heralds of salvation are recorded as Samuels, *heard of God*. A large number have entered the ministry, who were converted in college revivals; others have been the subjects of daily prayer by parents and friends; and all have been more or less commended to God's grace by heartfelt supplications.

The neglect of the Church, in not adequately honouring the means placed within her power, is receiving a providential warning, which it is time to heed. The Board of Education reiterate the conviction, that the present state of things in our Church affords real ground of ALARM. Not because God is unwilling to hear—blessed be His name for His mercy, patience and abounding grace!—but because so little prayer, and prayer of the right kind, is offered for the ministry—so little anxiety is felt by the Church at large on the necessity and means of its increase—so little consecration of children to this great work, and earnest training of them for it—so much worldliness and wealth-grasping—so much love of ease, and minding of our own things, rather than the things of Christ: these are the grounds of alarm. It is not perhaps, too much to say that our Church needs a reformation on the whole subject of her interest and her efforts in the perpetuation of the ministry. An annual prayer on a special occasion does not, will not, cannot meet the exigency. Ten years of stationary statistics afford a sad commentary on the general delinquency of prayer and labour throughout our bounds. Lord, revive us! revive us in the midst of these years! An awakening in every congregation—an awakening throughout the whole Church—is to be devoutly sought. If it be begun in the matter of PRAYER it will find work in all the appropriate instrumentalities of training and instruction, which are bound up by the power of God in the answer.

Whilst prayer, heartfelt and persevering, is the main duty to be insisted upon in the raising up of a suitable and numerous ministry—prayer as the means of securing God's favour, and of leading to all right action—we cannot close this circular without a brief appeal in behalf of *the education of the youth of the Church in Christian institutions*. Is it not an inconsistency to pray to God to convert our youth, and to bring many of them into the ministry, when those very youth are allowed to receive their public education at schools and institutions where no sound Christian instruction is communicated? The Board are thoroughly persuaded that neglect at this point is one of the bad signs of the times. The evil of an irreligious or non-religious education, if it cannot be otherwise corrected, calls

for schools, academies, and colleges, *under the Church's own care.* In the providence of God, the Board of Education have received for the present year, a donation of five thousand dollars, applicable to the establishing and sustaining of parochial schools. Such institutions, as well as academies and colleges, *where the truth of Christ is taught by Christian teachers,* have an important bearing on the increase of members, and of ministers in the Church. The attention of Sessions is earnestly invited to the consideration of this subject, as their circumstances may require.

It may be added that our Church has now an array of Theological Seminaries, generally well endowed, which can afford facilities for the education of a very large number of candidates: but the great difficulty is that candidates do not present themselves, in the proportion of our ability to train them for their office. Here is the want; and where is the relief? Just where it was in the days of Christ. "The harvest truly is great; but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Trusting that the special prayers of the last Thursday of February may be perpetuated in the habitual prayers of the Church, and that a rich blessing may be poured out from heaven upon our own and sister Churches, so that many of the youth of the land may be called and qualified by divine grace for the work of the ministry,

We are, fraternally, yours,

C. VAN RENSSELAER.

WILLIAM CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,

February 8th, 1853.

ARTICLE XVIII.

THE CHRISTIAN WARFARE.

SOLDIER, *go*—but not to claim

Mouldering spoils of earth-born treasure;

Not to build a vaunting name,

Not to dwell in tents of pleasure;

Dream not that the way is smooth;

Hope not that the thorns are roses;

Turn no wishful eye of youth,

Where the sunny beam reposes;

Thou hast sterner work to do,

Hosts to cut thy passage through;

Close behind thee, gulfs are burning—

Forward!—there is no returning!

Soldier, *rest*—but not for thee

Spreads the world her downy pillow;

On the rock thy couch must be,

While around thee chafes the billow:

Thine must be a watchful sleep,
 Wearier than another's waking;
 Such a charge as thou dost keep
 Brooks no moment of forsaking.
 Sleep as on the battle-field,
 Girded—grasping sword and shield:
 Foes thou canst not name or number,
 Steal upon thy broken slumber.

Soldier, *rise!*—the war is done:
 Lo! the hosts of hell are flying:
 'Twas thy Lord the battle won;
 Jesus vanquished them by dying.
 Pass the stream! Before thee lies
 All the conquered land of glory;
 Hark! what songs of rapture rise!
 These proclaim the victor's story.
 Soldier, lay thy weapons down;
 Quit the sword and take the crown:
 Triumph!—all thy foes are banished,
 Death is slain, and earth has vanished.

ARTICLE XIX.

MY MASTER, MY WORK, AND MY WAGES.

[From the Presbyterian.]

My Master is Christ. Eighteen centuries ago the Redeemer lived and died on earth in the form of man. Alive now for evermore! He created me expressly to be his servant; recreated me still more expressly for this sole purpose; educated me; ordained me to this ministry; led me through all my history so far; keeps me alive now for this sole purpose. Wicked men, animals, elements, devils, are all his servants; the difference is, *I* recognise him as my Master, love him, exult in his service—not the world, not the devil, not myself. He is my sole Master; not a moment, not an effort, is to be for myself; all my time and talents are his—bought and paid for by him; not my own, his—"bought with a price!"

My work is, to preach Him to men. The unconverted world is blinded to him; and my work is, to display him, and urge him as the only Saviour of the world. The converted world is comparatively ignorant of him—cold toward him, and my work is, to know as much, and feel as much as I possibly can, in order to display him, and urge him upon their clearer and heartier acceptance. This work is my sole business. If I attend to some worldly matters, it is because he directs me thus, and not by ravens, to be kept alive for his work. Clapsed in his arms, he gives me sleep all night to strengthen me for his service; and on waking, my first thought must be, "Lord, what wilt thou have me to do to-day? Give me the necessary wisdom, the necessary strength!" Hence, in all my writing, my reading, my visiting, my being at home—during the whole day,

from waking to sleeping, my sole business in this world is for Christ—for this only he keeps my heart beating, my brain throbbing, my mind thinking!

My wages are certain. He has millions of servants abroad, giving each his place, his work, his sufficient pay. Some fill high places on earth; some guide the stars, perhaps; some fly on errands over his universe; some, perhaps, even through the smoke of hell; some stand around his throne in heaven. He has put *me* just where I *am*. My duty is, to do just all I possibly can where he has put me; to do it with all prudence; all love; all energy; all watch; to do more still, having no confidence in the flesh—all possible confidence in my Master. He has never fixed the exact rate of my wages in this world, only he is certain to give enough to keep his servant alive and able for his work. He knows his servant is supported altogether on these wages. He does not pay in advance, because he would have me come daily to him for daily bread, in order that the relationship and dependence of master and servant may not be forgotten for an instant, but the servant kept steadily and closely to his Master's work, his Master's wages, his Master's self. He has never mentioned the exact amount of reward, when the work is over, and the servant goes home through the evening shades of death. Our coin cannot represent it; our language is not large enough to express it in crowns, thrones, "exceeding and eternal weight of glory."

It is very satisfactory during our twenty or sixty years in this world to have a perfectly distinct idea of one's Master, work, and wages. It saves one from vague ideas and efforts, disappointments and wasted hours. It seems to me, that it must be of this that Solomon speaks, when he says, "The way of the righteous is made plain"—a distinct way to a very distinct place.

AUGUSTIN.

ARTICLE XX.

EXCEL TO THE EDIFYING OF THE CHURCH.

BY THE REV. ARCHIBALD ALEXANDER, D.D.*

"Seek that ye may excel to the edifying of the Church."—1 COR. xiv. 12.

THE cessation of those miraculous gifts, with which the Christian Church was endowed in the beginning, is an event of which there is no clear intimation in the New Testament, but there are several weighty reasons which may be assigned to account for it.

When the Christian religion was fully established by the evidence

* Preached at the opening of the General Assembly of 1808, and published by request. The following advertisement was prefixed to the published sermon:

"The author of the following discourse had no desire, nor design, to communicate it to the public through the medium of the press; but at the earnest solicitation of the session of his own church, he consented, though with reluctance, to give it up for publication."

of miracles, there was no longer any necessity for their continuance; for this evidence, having been once exhibited, must ever remain sufficient, and by means of authentic testimony, may serve for the conviction of all succeeding generations.

The frequency and long continuance of miracles would destroy their effect, and in time they would cease to furnish any conclusive argument in favour of revelation; or rather would cease to be miracles; for if it was as common for men to rise from the dead as to be born, there would be nothing miraculous in the one event more than in the other.

But a third reason is the abuse to which these spiritual gifts were subject. We might have supposed, that if anything could have passed through the hands of men without being perverted, it would have been these supernatural endowments, which were given by the immediate operation of the Holy Spirit; but we learn from the sacred Scriptures, especially from this epistle, that they were as much, and perhaps more, subject to abuse, than the talents possessed by nature or acquired by industry.

The Corinthian Church was favoured with a rich variety of these gifts; but in the exercise of them their spiritual men fell into great disorder. Instead of using them for the edification of the Church according to their original destination, they seemed disposed to pervert them to the purposes of ambition and vain-glory. They were more desirous of possessing these gifts than of excelling in charity; and courted rather such as distinguished and exalted the individual, than such as tended to the edification and comfort of the Church of God.

The apostle expresses his sentiments fully on this subject, in this and the two succeeding chapters; and having corrected their errors, and reproved them for their abuses, he advises them, since they were ambitious of spiritual gifts, to seek to excel or abound (as the word should be translated) to the edifying of the Church; that is, in those gifts which would enable them to be most useful in promoting the glory of God and the edification of the Church.

Now, although the gifts to which the apostle refers have ceased, yet the exhortation in the text is as applicable to common as to supernatural endowments; for every qualification should be earnestly sought which tends to the edification of the Church; and talents should be desired by the ministers of the Gospel only with this view. I propose, therefore, in this discourse, to consider, first, wherein the edification of the Church consists; and secondly, to mention some of those qualifications which will be most useful to the ministers of the gospel in promoting this object.

The word edification is borrowed from architecture, and literally signifies the progress of a building. This appears to be a favourite allusion with the Apostle Paul when speaking of the increase of the Church; and the figure is very beautiful and comprehensive. The structure of an elegant building, especially of a magnificent temple,

is among the highest efforts of human skill. It is a work which requires the aid of almost every art; and cannot be accomplished without the application of much wisdom and power.

The principal things, in the erection of an edifice, which deserve attention are the foundation, the plan, the materials, and the decoration. The *foundation* is an essential thing. The most beautiful building may be brought to a speedy dissolution by a want of solidity in its basis; and it should not only be solid, but sufficiently extensive to receive the whole pile which is designed to be erected on it.

The *plan* of the work is also of primary importance. As a large house must consist of a variety of parts, and as a multitude of workmen must be employed, if every one should pursue his own plan, or if they should divide themselves into separate parties, and proceed without respect to a uniform plan, and without regarding the design and labours of one another, the consequence would be, that the different parts of the building would not only grow out of all just proportion, but might interfere with, and destroy one another; until at length, the whole edifice would fall into ruins, or stand an unshapely and useless pile, the derision of every spectator.

The *materials* of a building should be of good quality, and should be arranged in good order; every part occupying its own place, and not heaped promiscuously together. If an architect should build on a good foundation, fragile or perishable materials; if, for example, he should pile up "wood, hay, or stubble," instead of employing solid mineral substances, he would deservedly suffer great loss of reputation in the estimation of all who might be acquainted with the fact; or, if a workman should put the weakest materials in the place of the strongest, or cement them together with untempered mortar, he would gain but little credit or emolument by his labour.

Finally, a building is incomplete until it have received its *decorations*, and is furnished with everything necessary for the accommodation of its inhabitants, or for the performance of the service for which it was designed.

The application to the Church of these ideas, which occur in contemplating the progress of a building, is so natural and obvious, that it would be tedious to run the parallel in detail. With only a general reference to these particulars, therefore, I will proceed to state, that the edification of the Church consists in the maintenance and advancement of "truth, unity, purity, and felicity." These four words include everything which enters into the idea of the increase and perfection of the Church.

I. TRUTH is the foundation on which the whole building rests. Take this away, and religion will be mere superstition; morality, a matter of convenience; and the most fervent devotion, enthusiasm.

Truth is the subject of knowledge. It is the object of faith, and furnishes the proper motives to all pious and benevolent affections. It delineates the path of duty, and shows us with certainty the kind and degree of happiness which is attainable. It is a clear and hea-

venly light, deprived of which the understanding would be as useless and inconvenient as the eyes without the natural light.

This, however, is a word of very extensive signification. It embraces the universe. Substances and qualities, facts and propositions, ideas and declarations, are all included under this comprehensive term. But we are not called to explore the whole circle of truths in the universe. This infinite object is only within the grasp of the Divine intellect, which surveys, with one comprehensive view, all possible and actual existences. Our situation, with respect to truth, resembles our condition in relation to the light of the sun. Although infinite rays are scattered from this luminous orb in all directions, yet we are only concerned with those which come near to us, and of these it is only a small portion which we have occasion to use; so the number of truths, which can be known by man, is comparatively small, and of attainable truths there are few which are absolutely necessary.

Of these, some are discoverable by the light of nature; for, although I admit that there are no *innate ideas*, properly speaking, yet I maintain that there are some *first truths* or *self-evident principles*, to which every rational mind assents, as soon as they are proposed. I believe, moreover, that there are such truths in morals, in which all men do as certainly agree as in any mathematical axioms; and which no man, retaining his reason, can by any art or effort disbelieve. These are the stock on which all others must be engrafted. If there were no such thing as the light of nature, or a discernment of some evident moral truths, a revelation might be addressed, with as much reason, to a brute as to a man. All argument and every species of proof and illustration would be to him useless on this subject. This, however, does not imply that all men do actually contemplate these truths, any more than they do those necessary truths which lie at the foundation of the science of *number* and *quantity*; nor does it imply that the knowledge of the Deity, which is so general in the world, is the result of reasoning or the discovery of natural light. The contrary of both these I believe to be the fact. Uncivilized men think of little beyond the immediate objects of their senses and appetites; and as to such a process of reasoning as that which proves the existence of God, they are as much strangers to it, as they are to the most abstruse demonstrations in mathematics. All that I maintain is, that there are some truths so evident, that all men are under the necessity of assenting to them, from the very constitution of their nature, as soon as they are distinctly proposed to the mind; and that there are others so obviously deducible from these, that the reasoning by which they are established produces conviction in every person who attends to it. Thus far does the light of nature go in all; and we ought not to disparage it, for it is as much the gift of God as inspiration itself.

Revelation proceeds upon the principle that men do possess some knowledge of moral subjects, and a feeling of moral obligation.

This is as much taken for granted, in every part of the Scriptures, as that they are possessed of an instinctive desire of happiness and aversion to misery.

But, if we were left to nature's light, dark and wretched would be our condition. Even if reason were cultivated, and we should deduce by logical inference every truth for which there are *data* in nature, our situation would not be mended. So far is it from being true, that the light of reason is sufficient, that the more clearly this light shines, the more distinctly would man perceive that his situation was miserable, and as far as he could judge, hopeless.

The truths most important to the peace and salvation of men, are revealed only in the sacred Scriptures. The plan of redemption is here gradually unfolded, from the first dawn of light in paradise, until the Sun of Righteousness arose with all his splendour on a benighted world.

Christ himself is the truth. He has not only revealed the truth, but all the rays of this divine light are concentrated in him. From his face the divine glory beams forth with its brightest lustre. The wisdom, power, justice, purity, love and faithfulness of God are here clearly exhibited. In *his* actions and sufferings, the spirituality and extent of the law of God, and the nature and just deserts of sin are set forth in a stronger light than any words could represent them. So completely does the character of Jesus Christ as Mediator involve all important truth, that no dangerous error can be conceived which does not affect our views of his personal dignity or mediatorial work. This, therefore, is said to be "eternal life," or all that is necessary to obtain "*eternal life*," to "know the only true God and *Jesus Christ*, whom he hath sent." To "*preach Jesus Christ and him crucified*," includes the whole range of doctrines taught by the Apostle Paul. The aspect of every dispensation, of every institution, of every leading fact and principal prediction in the whole system of revelation is turned toward the incarnate Son of God. In him is contained that mystery of godliness, which, through eternity, will be developing for the instruction and entertainment of saints and angels.

In proportion as the doctrines which relate to Christ the Redeemer are understood, received, and reduced to practice, does the edifice of the Church stand firmly on its basis; and in proportion as these are extended and propagated, the glorious building is enlarged. The prophets and apostles, who speak of the Messiah, may, on that account, be called the foundation; but "Jesus Christ himself is the chief corner-stone, in whom all the building fitly framed together, groweth into a holy temple in the Lord."

Both in ancient and modern times, the assaults of the enemies of the Church have been directed against this corner-stone; and although the *gates of hell* have failed of success in their attempts to shake this *rock* on which the Church is built, yet as the malice of Satan is incapable of being extinguished or mitigated, we may expect

renewed attacks, until the time of his confinement shall arrive. In our own times, infidelity has come in like a flood, and threatened to inundate the Church with a horrible species of philosophical atheism. The torrent swelled high and raged with fearful impetuosity; but its violence has now abated, and the danger from this source appears to be in a good measure over. But the watchmen on the walls of Zion ought not to lie supinely down, or nod upon their posts, but should endeavour to observe the motions of the enemy so successfully, that they may be able to give seasonable warning of the kind of assault which may next be expected.

From the signs of the times, I apprehend the danger to evangelical truth which will now arise will be from two opposite points: from what is called *rational Christianity*, and *enthusiasm*.

Most of those speculative men, who were lately inclined to deism, will now fill the ranks of Socinianism, or Unitarianism, as they choose to denominate their religion. The errors of idolized reason are very dangerous, because they have for their abettors the learned and powerful of this world, and the influence of their example is very extensive.

These opinions, however, are not likely to spread very widely amongst the common people, as they divest religion of all its awful and interesting attributes; so that the more sincerely and fully any person becomes a convert to this system, the more indifferent he will become to all religion. But no religion will engage the attention of people generally, unless it be calculated to interest their feelings. It appears to me, therefore, that enthusiasm is likely to spread more extensive mischief among the unlearned, than any species of free-thinking. The passions excited by enthusiasm, it is true, are too violent to be lasting; but the evil produced is, nevertheless, often permanent. Enthusiasm and superstition have commonly been represented as the two extremes in religion; but to me it appears that they are near akin, and succeed each other as cause and effect. The wild ebullitions of enthusiasm, when they subside, leave their subjects under the fatal influence of some absurd opinions which become the creed of a *new sect*; and almost invariably such superstitious customs are adopted, as are effectual to shield them from every approach of truth. So that these errors are often perpetuated for many generations, and at last only die with the extinction of the people who held them.

It is curious to observe, how nearly extremes often approach each other in their ultimate effects. No two things appear more opposite in their origin and operation than Unitarianism and enthusiasm—the one proceeding from the pride of reason, the other from the exuberance of the imagination—the one renouncing all pretensions to Divine assistance, the other professing to be guided by inspiration at every step; yet in this they agree, that they equally tend to discredit and set aside the authority of the Scriptures of truth. The rationalist will not receive many of the doctrines of revelation,

because they do not accord with his preconceived notions, which he calls the dictates of reason. The enthusiast will not submit to the authority of Scripture, because he imagines that he is under the direction of a superior guide. The one makes his own reason the judge of what he will receive as true from the volume of revelation; the other determines everything, whether it relate to opinion or practice, by the suggestions of his fancied inspiration.

On the errors which arise from both these quarters, we should keep a watchful eye; and against them we should make a firm and faithful stand. On the one hand, we must unequivocally deny to *reason* the high office of deciding at her bar what doctrines of Scripture are to be received and what not; and on the other, we must insist that all opinions, pretensions, experiences, and practices must be judged by the standard of the word of God.

"To the law and to the testimony" let us make our appeal against every species of error; "if they speak not according to these, it is because there is no light in them."

II. The second thing included in the edification of the Church is **UNITY.**

That the Church of Christ is catholic, and ought to form one undivided body, is too evident, and too generally admitted, to need any demonstration. As there is but "one Lord, but one faith, but one baptism, but one Father of all, one Spirit, one hope of our calling," certainly there should be but one body; and all the members of that body are bound "to keep the unity of the Spirit in the bond of peace. Christ, when he ascended up on high, led captivity captive, and gave gifts unto men: some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, who is the head; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."

But, although there is an agreement among Christians, about the propriety and obligation of Church unity, yet it is a matter of dispute wherein this unity consists, and by what it is broken. Perhaps a better definition of it cannot be given than in these words of the Apostle Paul, "To walk by the same rule, to mind the same thing." Unity without agreement is a solecism. If all the professed Christians in the world should adopt the same name, and submit to the same ecclesiastical government, it would not come up to the Scripture

idea of unity. Those attempts, therefore, which have for their object the bringing into the same society, and under the same denomination, people of widely different sentiments, are deserving of little commendation. The nearer such jarring materials are brought together, the greater will be the discord. Truth, and an agreement in the acknowledgment of truth, are the only solid foundations of Christian unity and peace. But here the great difficulty occurs. Is it to be expected that perfect uniformity of opinion and practice can exist consistently with free inquiry? The doctrines, the inferences, the reasonings, and incidental questions, which may arise out of the Scriptures, are infinite. To suppose that an agreement in all these, or in as many of them as may happen to be brought under consideration, is essential to the unity of the Church, is, indeed, to make it an unattainable object; for probably there are no two men, nor ever were, who agreed in every question which related to religion. I take it for granted, therefore, that such a uniformity is not required; as we ought not to suppose that the exalted Head of the Church would prescribe and enjoin a kind of unity which is impracticable. I would not, however, be understood to intimate that there is a radical difference in the structure of the minds of men; for I am of opinion, that if every film of ignorance and mist of prejudice could be removed, and the same evidence of truth be exhibited to the understandings of all men, their judgments would in all cases be as much alike, as their perceptions of the colours of objects by the eye; but nothing, except inspiration of the highest kind, could place men in such a situation.

That which seems necessary to the solution of this difficulty is to determine how far this agreement must extend. What truths shall we require others to acknowledge before we will unite with them? I answer, only such as are fundamental; and if the question be proposed, What truths are fundamental? I answer, only such as are necessary to be known and received, in order to constitute a person a sincere disciple of Jesus Christ: for, if every error or imperfection in knowledge be made a bar to our acknowledgment of one another as members of Christ's body, then there is an end not only of catholic unity, but of all Christian society. Upon these principles, every man in the world would be cast out of the Church; for perfect freedom from error is as little to be expected in this life as freedom from sin. I see no other leading mark to guide us in drawing the line but the one already mentioned. Still, however, the difficulty remains undiminished, and the question returns, What truths are essential to the constitution of a real Christian? To this question, I confess I find it to be impossible to give a definite answer, which will be applicable to all cases; for to a man in one situation that knowledge may be essential, which to another differently situated may be less important. An error may be fundamental to a man educated under favourable circumstances, which would not be so to a person just converted to Christianity from a savage state. But, although

the exact limits, between truths which are essential to salvation and those which are not, cannot be defined with accuracy, yet we may keep on the safe side of this line without ensnaring the consciences of sincere Christians, or producing schism in the body of Christ. In the beginning, creeds and formulas of doctrines were short and general. The abstruse and knotty questions, which have since filled the Christian world with contention, were not thought of; and happy had it been for the Church if this primitive simplicity had continued. But the application of a vain philosophy and subtle logic to Divine truth, multiplied articles of faith, and engendered endless contentions. This is a matter of deep regret, but the blame does not so properly belong to the orthodox Church, which increased from time to time her articles of faith, as to the heretics who, by starting and propagating new errors continually, rendered it necessary that the opposite truths should be distinctly stated and defended.*

But, there is another obstacle in the way of unity, which seems to be of great magnitude. Those who may agree in fundamentals, and who may acknowledge each other as members of the catholic Church, may yet differ in so many minor points that they cannot harmoniously worship together, nor join in Church communion with mutual edification.

Perhaps this difficulty will not be found so insuperable, on close examination, as it appears on the first glance. Christian unity does not require all the members of the catholic body to worship in one assembly, or to join in communion at the same table. As this, in its full extent, is naturally impossible, so, as far as it is practicable, it may not be expedient. Among people of the same denomination, and under the same rules of government and discipline, it often happens that there is such a diversity in some modes of worship, and also in opinion, about circumstantial matters, that the members of the same body cannot worship or commune together in harmony. And nobody supposes that these trivial differences break or disturb the unity of the Church. And if a number of churches united together should hold some peculiar opinion, or adopt some peculiar practice

* The evil which attends the multiplication of articles of faith is, that dogmas come to be included in them, which are either not contained in the word of God, or not explicitly stated and determinately fixed by that infallible standard. When one unqualified assent is required by a Church to things of this kind, it lays the foundation of schism. For supposing that all the propositions required to be believed are true, yet if they are such as real Christians, in the honest pursuit of truth, may differ about, they ought not to be made articles of *faith*, or terms of communion, for the reasons which have already been offered. And it often happens that propositions, which have been received into the creed of a Church in order to oppose some prevailing error, in the course of time become unintelligible or liable to misconception, with all those who do not know the particular opinions against which they were levelled, and the history of the times when the error sprung up and was opposed. It would seem very proper when a false doctrine, which caused the introduction of a particular article of belief, has fallen into oblivion, that the article itself should be rescinded, were it not that the alteration or abolition of articles of religion has the appearance of renouncing the doctrines contained in them, and therefore ought not to be ventured upon, unless some real inconvenience be found to result from their continuance.

in worship, or even if they should regulate their church government upon a different plan from others, why should this be considered as an infraction of unity, any more than in the other case, as long as their peculiarities do not affect fundamentals in doctrine or essentials in worship? If, indeed, this section of the Church should denounce all other Christians as heretics, and anathematize all who differed ever so little from them; or if they should consider all the ministrations in other churches as unauthorized and invalid, so that they would think it necessary to rebaptize their members upon their coming to join them, or, if ministers, to re-ordain them, this would be a direct violation of the unity of the Church; and all those who proceed in this way are chargeable with making a schism in the body of Christ. It is not every separation which amounts to a schism. Christians may differ in opinion about matters of comparatively small importance, and in consequence may find it convenient to form different associations, whilst they still keep the unity of the spirit in the bond of peace. There are at present several denominations of Christians in this country, who manage their own affairs without mutual association, or any direct intercommunity; and yet they love each other, and acknowledge each other as members of the catholic Church. The only thing, in my view, which is wanting to complete the unity of these bodies, is some *convention*, or general bond of union, which might be considered as a mutual and public acknowledgment of each other.

With respect to this matter, I think I may be permitted to say, that our Church has manifested a Christian and liberal spirit, without losing sight of the great principles on which every firm union must rest.

But that which especially calls for our attention, is the duty of preserving peace and unity in that department of the Church over which the Lord hath made us overseers. Our body is now large and widely extended. Some diversity of opinion and practice may be expected; but the progress of schism (which has already made its appearance) would be a most disastrous event. There is a great difference between a schism of long standing, and one of recent date. The former, where there has not been a departure into dangerous error, generally becomes innocuous, after the lapse of a certain time. It is like a fracture, which though not well set, is healed again, and gives no further pain; but a new schism is like a fresh wound, which must go through the process of inflammation and suppuration before it can be healed at all. Religious controversy, among the people at large, will ever be the bane of piety, and of every social virtue. It enkindles the worst passions, and drives men to the greatest extremes. It is not necessary that the points in dispute should be of great magnitude to render religious controversy virulent and malignant; yea, often the more imperceptible the shades of difference, the more furiously do the waters of contention boil. This very thing has already brought indelible disgrace upon the Christian name; and it

is a subject which well deserves the attention of the clergy; for who ever heard of a schism which did not originate from the pride, resentment, or misguided zeal of those who were called the ministers of Christ? And it is a lamentable truth that talents, which qualify a man to do little good, enable him to do much mischief. So much easier is it to destroy than to edify. Many architects of the greatest eminence, whose names are now buried in oblivion, must have been for a long time employed in rearing the celebrated temple of Diana at Ephesus; but one poor miscreant immortalized his name by burning it down in a single night.

Let us, therefore, be on our guard against the demon of discord, and let us "be of one mind, and live in peace, and the God of love and peace shall be with us."

III. The third thing in order is PURITY. This respects the worship and the discipline of the Church.

The purity of *worship* is corrupted, first, by paying Divine honours to other objects besides the true God. The heathens fell universally into this abominable practice. The Jews also were prone to idolatry; and even the Christian Church has been exceedingly corrupted by the introduction of improper objects of worship, such as saints, angels, the Virgin Mary, relics, crucifixes, images, and the consecrated host.

But secondly; the worship of God is corrupted by mingling with the instituted rites of religion unmeaning or superstitious ceremonies. The imagination of man has ever been fertile in producing a multiplicity of religious services; but with respect to the whole of them, the challenge of the Almighty is, "Who hath required this at your hands?" Some, things, indeed, in the mode of conducting the worship of God, must be discretionary, and these should be regulated by the general rules; "Let all things be done decently, and in order." "Let all things be done to edification."

The common pretext for burdening the service of the Church with ceremonies is, that it is decent and becoming that a Being so august and glorious should be worshipped with pomp and magnificence; but Jehovah "dwelleth not in temples made with hands." "The heaven is his throne, and the earth his footstool." In vain do we attempt, by rites of our own invention, to honour Him, whom the "heaven and heaven of heavens cannot contain." Such attempts are rather indicative of grovelling, than exalted conceptions of the Supreme Being, for as to the pomp of unmeaning ceremonies, it is infinitely beneath his regard.

The strongest argument for introducing ceremonies into the worship of God, is derived from the effect which they are supposed to have in engaging the attention, and impressing the heart. But this effect is transient; for when their novelty wears off, these ceremonies answer no other purpose than to conceal the true nature of religion from the inconsiderate mind. The substance is lost by attention to minute forms. The people are generally inclined to look no further

than the surface, and having run through the round of ceremony, sit down contented with themselves, whilst they remain ignorant of the nature or necessity of spiritual worship. Indeed, this argument supposes the worshippers of God to be in a very rude and uncultivated state, who, like children, can be engaged and pleased with mere ceremony and unmeaning parade. A correct and cultivated mind perceives the greatest sublimity and dignity to be allied to the most perfect simplicity. This is the leading feature in the aspect of nature, and also in the finest works of art, especially in architecture. It is observed by a late traveller, that the superb columns, arches, domes, &c., which are still visible in Upper Egypt, are formed with such perfect simplicity, that there is no such thing to be seen as any part, figure, or device, intended merely for ornament. The taste of those great artists, who designed and executed these stupendous works, was perfectly correct. And those who undertake to be builders in the spiritual temple of the Lord, should be careful not to disfigure the edifice by childish ornament.

It ought, however, to be observed that purity of worship is no how inconsistent with the highest excellence in the performance of every part of Divine service. And on this subject, permit me to observe, that in the external worship of our Church, I know of nothing which needs improvement more than the music with which we offer up our praises to God. As this is an instituted part of worship, it was certainly intended that it should be performed in such a way as to produce the effects which good music is calculated to produce. But a great part of the singing of our churches is little better than recitation. The kind of music for which I plead is vocal music; of all others the most perfect, the best suited to devotion, and corresponding best with the simplicity of Divine worship.

I will now make a few remarks on the subject of purity, as it respects the *discipline* of the Church. The first thing here which deserves our attention, is the introduction of suitable men into the ministry. If you would have a well-disciplined army, you must begin by appointing good officers. There is no subject which more deserves the attention of our Church, when met in General Assembly, than this. The deficiency of preachers is great. Our vacancies are numerous, and often continue for years unsupplied, by which means they are broken up or destroyed. Our seminaries of learning, although increasing in literature and numbers, furnish us with few preachers. This state of affairs calls loudly for your attention. Some measures have already been adopted by the recommendation of the General Assembly to remedy this evil; but although they promise considerable success, yet they are inadequate to the object. In my opinion, we shall not have a regular and sufficient supply of well-qualified ministers of the Gospel, until every presbytery, or at least every synod, shall have under its direction a seminary established for the single purpose of educating youth for the ministry, in which the course of education from its commencement shall be directed to

this object: for it is much to be doubted, whether the system of education pursued in our colleges and universities is the best calculated to prepare a young man for the work of the ministry. The great extension of the physical sciences, *and the taste and fashion of the age*, have given such a shape and direction to the academical course, that, I confess, it appears to me to be little adapted to introduce a youth to the study of the sacred Scriptures.

The consequence of the deficiency of well-qualified preachers has been, that some have been disposed to venture upon the dangerous expedient of introducing men who were destitute of the literary qualifications required by our directory. And here permit me to suggest, whether the rule, which prescribes the kind and degree of learning which presbyteries shall require of candidates is not susceptible of amendment. As it now stands, it is rather a standard to which we wish to be conformed, than a rule with which we strictly comply. I believe it is a fact that no presbytery in our body has been able, uniformly, to obey the letter of this law; and this frequency of violation in all, has led some to dispense with it altogether. I think, therefore, if from the circumstances of our churches, there be a necessity for deviating from this rule in any degree, it would be better to recommend to the presbyteries such an alteration as would authorize this proceeding.

The end of all our labours, however, should be to promote holiness in the great body of the Church. The necessity of purity of heart and life, in order to salvation, is indispensable. "Blessed are the pure in heart, for they shall see God." "Follow peace with all men and holiness, without which no man shall see the Lord." But on this subject it would be improper for me to enlarge at present.

As our standard of doctrine and discipline declares that all baptized persons are members of the Church and under its government, we should endeavour to promote purity by a careful attention to the religious education of children. On this point the doctrine of our Church is right, but our practice is generally wrong. We baptize children, but we do not treat them afterwards as members of the Church. They are not kept under a wholesome discipline, and, as they grow up, admonished, exhorted, and restrained, as they should be. This species of discipline has been so long relaxed, and is so much in opposition to the indolent and corrupt feelings of human nature, that to restore it is difficult, and must require time. But we should immediately betake ourselves to the work, and do what we can. The relinquishment of this principle, and the practice arising out of it, have produced incalculable evil in our churches; and may be considered as one chief cause why many once flourishing congregations have dwindled into insignificance. If a general reformation ever take place, it must begin here. The proper education of children, and discipline of youth, are the most important of all means in producing purity in the Church.

There is another plan of discipline which has gained much credit

of late, and savours of greater strictness and purity, which considers none as properly members of the visible Church, but such as exhibit evidences of vital piety. Although it is true that all members of the Church are under the most solemn obligations to be truly pious, and all their hopes derived from mere profession, privileges, or external performances are deceitful; yet it ever has been, and ever will be found, that all attempts of man to draw a visible line between the regenerate and unregenerate are ineffectual. In theory the plan is plausible, but in practice it is seen to be impossible. But, perhaps it may be thought that we should endeavour to make the separation as completely as possible. I answer, that the thing is not only impracticable but unwarrantable. As we have not the necessary knowledge, so we are not invested with the proper authority. At the same time, I admit that men of scandalous lives, and propagators of heretical opinions, should be solemnly excluded from the Church; and that all persons within her pale should be dealt with, when they need it, by the discipline of reproof, admonition, censure, and suspension. I also admit, that in receiving persons into the Church, or to its distinguishing privileges, we should examine whether they have the requisite knowledge, and are of regular lives; and that we should then, and constantly afterwards, inform them of the absolute necessity of regeneration, faith, and a holy life, and may with propriety enter into free conversation with them on the subject of experimental religion; but to undertake to determine whether they are regenerate or not, is no part of our duty as officers of the Church of Christ. This is a prerogative which he hath reserved to himself, and which he will publicly exercise at the appointed time.*

* In reality, this plan of discipline, if it could be carried into complete effect, would contravene one principal end for which the visible Church was established, that is, to serve as a school in which disciples might be instructed in the Christian religion from the very rudiments; or as a nursery in which the seeds of genuine piety might be implanted. Can we admit the idea that after the Church is established, the most important instructions and the greatest blessings of the Gospel covenant must be received without her pale? And I ask where received? In the world, in the kingdom of darkness! Surely the ordinary birthplace of God's children is his own house, which is the Church. It is Zion which brings forth children when she travails. To her appertain the promises, the ordinances of the Gospel, the ministers of the Word, and all the usual and stated means of grace. But, it may be asked, what advantage is there in receiving or retaining those in the Church who are not regenerate. I answer, *much every way*, chiefly because they are hereby placed in the situation most favourable to their salvation. But ought not all members of the Church to be truly pious? They ought; and that they may become so, they should be continued in her connexion. If casting them out would hasten their conversion, then it ought to be done; but how can this be supposed?

The question may arise, who are, then, to be admitted into the visible Church? and when is it proper to exclude any from this society? I answer, all those who acknowledge Christ to be the anointed prophet of God and Saviour of the world, and who profess a desire to be instructed in his religion, may and ought to be received into the visible Church; and as we are capable of receiving instructions and deriving benefit from Christ as a teacher and Saviour, before we are competent to act and judge for ourselves, all infants or minors under the care and tuition of members of the Church, who are willing to undertake to give them a Christian education, ought to be received as disciples into the school of Christ, that from their infancy they may grow up in the nurture and admonition of the Lord. And as to exclusion from the Church, it should be regulated by the same principle. When the authority of the Head of the Church is denied, or his

IV. On the fourth particular I shall say nothing at present, as this is not the place of the Church's rest and enjoyment, except that the true FELICITY of the body, while here in the wilderness, will be most effectually advanced by promoting truth, unity, and purity.

I will now, agreeably to the plan proposed, mention some of those GIFTS AND QUALIFICATIONS, by excelling in which, the ministers of the Gospel may most effectually edify the Church.

The first attainment which I shall mention, is a profound and accurate *knowledge of the sacred Scriptures*. This knowledge, although very important, and indeed indispensably necessary, is very difficult of acquisition. To ascertain what opinions other men have formed of the truths of Scripture, and what controversies have been agitated respecting particular points of doctrine, is not so very difficult; but to study the sacred oracles for ourselves, and in the midst of the dust of contention, and in despite of the prejudices of education and of party, to elicit the true meaning of the Holy Ghost, requires an ardent love of truth, an unwearied attention, unshaken fortitude, and invincible perseverance in the student of sacred literature.

We, who live in this remote age and distant country, labour under peculiar disadvantages in the study of the sacred Scriptures. They are written in languages difficult to be acquired by us, both on account of the scarcity of suitable books and teachers of competent skill, and hard to be perfectly understood by any, in consequence of having for so many centuries remained dead. And in the volume of inspiration, there are continual references to the customs, transactions, and prevailing sentiments of the people to whom they were originally addressed, and of those concerning whom they speak; all which things are now with great difficulty ascertained.

word and ordinances openly contemned, or when such a course of conduct is pursued as tends to the dissolution and destruction of the society, then, and not till then, is it proper to excommunicate a member from the visible Church of Christ.

Some may, perhaps, infer from what has been said on this subject, that a foundation is laid for the indiscriminate admission of all baptized persons to the table of the Lord; but this consequence does by no means follow. The admission of a person into a society does not entitle him at once to attend on all the mysteries of that society. Many things may be necessary to be first learned, and many steps to be taken, before the novice is prepared for the higher privileges of the society. In the Christian Church, there is no ordinance or duty concerning which there are such solemn cautions left on record as that of the Lord's Supper. An unworthy attendance contracts the guilt of "crucifying the Lord afresh," and every man is required "to examine himself" before he approaches the sacred table. This subject, it is probable, has been much misunderstood by many serious people, who have been kept back from this important duty rather by a superstitious dread than godly fear; but still there is great necessity to warn the members of the Church not to approach rashly, nor without due preparation. All who are in the Church are no doubt under solemn obligations to obey this dying command of their Saviour; but there is an order to be observed in the performance of duties, and according to this order preparation precedes attendance. As in the case of the passover, the duty was obligatory on all the people of Israel, but if by any means the preparation of the sanctuary were wanting, it was judged expedient to defer the performance of the duty until it could be obtained; so with respect to the Lord's Supper, it is a duty incumbent on all, but not always as soon as they become members of the Church, but when they are sufficiently instructed and duly prepared to *discern the Lord's body*.

Translations of the Scriptures we have, both in ancient and modern languages, and an excellent one in our own tongue; but surely the expounders of a law ought to be able to read it in the original. The judge of a law which related only to life, liberty, or property, would not be tolerated if he depended merely on a translation in making up his opinions. Nothing but absolute necessity should hinder us from studying the Scriptures in the original languages. And although it is a study which will require much labour and time, yet it will richly repay those who persevere in it, and will enable them to promote the edification of the Church more effectually than literary acquirements of any other kind. I hope that the time is approaching when all other studies will, among theological students, yield the precedence to oriental literature, that is, to the study of the BIBLE; and that other branches of learning will be prized only as they afford assistance in the elucidation of the inspired volume.

When those who are designed for the ministry shall be acquainted with the Scriptures from their childhood, and when those invested with the sacred office shall, with an undivided attention, and with an ardent love of truth, study the inspired Scriptures, then we may expect that error will be eradicated, the schisms of the Church healed, and primitive purity restored.

Another quality which is of great importance in ministers of the Gospel, and by abounding in which they will promote the edification of the Church, is a *pacific spirit*. The Church of God would never have exhibited the unnatural spectacle of a house divided against itself, if all the professed ministers of Jesus had been constantly possessed of a competent portion of the meek and humble spirit of their Master.

If we value the peace and unity of the Church of Christ, which he hath purchased with his own blood, if we regard the salvation of our own souls and that of our hearers, let us endeavour to divest ourselves of all pride and ambition, of all envy, jealousy, and unchristian resentments, and let us be clothed with humility, and cultivate that peaceable temper, which is so congenial with the religion which we profess and teach.

A friendly, pacific spirit amongst the clergy towards each other, is of the utmost importance to the peace and edification of the Church; but if, instead of this, they should view each other's conduct with that jaundiced eye which discolours every action,—or if they are disposed to pervert to an ill sense every word of a brother which may have the least obliquity when compared with their own rule,—if, when convened to transact the business of the Church, they should ever so far lose sight of the principles which should govern them, as to be determined, *at all events*, upon carrying their own measures, and supporting their own opinions, and should be disposed to bear down with authority, or repel with acrimony, everything which may not coincide with their own views, then we may bid adieu to unity and concord.

Our office, as preachers of the Gospel, is always important; but we are never loaded with a heavier responsibility than when we are delegated to meet in this Assembly. The wisdom, the moderation, the mutual forbearance, the brotherly love, and pure evangelical zeal, and may I not add, the order and decorum, which shall characterize this body, will have a great effect on the Church's peace. On the contrary, if a spirit of resentment, if dissensions and personal feelings ever be permitted to enter into your deliberations, and govern your decisions, the harmony of our churches will be at an end; the cause of truth will suffer; piety will languish; schism will abound; Zion will sit disconsolate in the dust, and all her friends will mourn, whilst her enemies will triumph, and their reproaches and blasphemies be multiplied.

The next thing which I shall mention as being of importance to qualify us to promote the edification of the Church is *the gift of preaching*, and a disposition to exercise it with *diligence*. This is the chief instrument which God has been pleased to select, both for the conversion and edification of his people; and although it may appear weak and even foolish to an unbelieving world, yet in all ages it has proved to be "the wisdom of God, and the power of God unto salvation, to all those who believe." As this is a highly important, so it is a very difficult work; and when we contemplate the nature and consequences of our undertaking, we have reason to cry out with trembling, "Who is sufficient for these things?"

I know of no employment in which the attainment of excellence is more difficult. Rules for our assistance have already been multiplied, and I feel no desire to add to their number. Indeed, rules of rhetoric never were of much service in forming a good preacher. They may correct some trivial mistakes of gesture or utterance, into which public speakers are apt to fall; but they cannot make an orator. And it is even doubtful whether oratory itself, as an art, has been of much service to the Church. We know that it is one of the most envied and admired attainments which a man can possess. A finished orator will attract numerous hearers; but his audience attend his preaching as they would a show or spectacle, merely for entertainment. The truths which he delivers are no further regarded by them than as they furnish the speaker with an opportunity of being sublime or pathetic. Admiration is the only effect produced in the multitude, and the humble Christian finds that to be entertained and pleased, and to be fed and edified, are very different things. Pulpit eloquence was never more cultivated, and never attained greater perfection than on the continent of Europe, in some periods of the last century; and yet no important effect seems to have been produced by these splendid exhibitions of oratory. Paul, although ranked with the first of orators by the first of critics, yet disclaims all assistance from this art.

There is, indeed, a species of eloquence, which every man possesses, when he delivers anything which deeply affects his own heart, which may be called the eloquence of nature; for it is the simple

expression of our sentiments and passions by such tones and gestures as are dictated by nature. It requires no study, is regulated by no rules of art. Those who think the least about oratory, and who are the farthest removed from any design of appearing eloquent, are the persons most likely to succeed in speaking naturally and impressively. Good speaking is more impeded by a too anxious desire to speak well, than by all other causes.*

If these sentiments be correct, the best method which we can pursue will be to lose all attention to, and concern about, the manner of our speaking in the importance of the subjects on which it is our duty to discourse.

To preach the Gospel as ambassadors of God to guilty men, to preach those awful truths which cannot be delivered without being attended with effects of the most momentous importance, to preach as those who must give an account of every one of our hearers, to preach as persons who are fearful every moment of being stained with the "blood of those who perish," to preach with the eternal torments of the damned, and the everlasting joys of heaven open to our view—this my brethren, is difficult,—this is too much for mortal man.

It is hard to appear as public speakers, and feel no undue concern for our own reputation. However firmly we may resolve, when alone, to consult nothing but the glory of God and the salvation of men, yet we must be divinely assisted, or habitually self-mortified to an uncommon degree, if we are not affected with too strong a desire for the applause of our hearers, or too keen an apprehension of their contempt.

But, when to please men is the chief object of the speaker, what a spectacle does he exhibit to superior beings! He speaks the truth, it may be, but his only concern is that his discourse may be thought to be handsomely composed, or eloquently delivered. He considers not that in every word which he speaks, he is the dispenser of life or death.

Yet this undue anxiety to promote the idol self, does not in every case appear by an attention to elegance of composition and eloquence in delivery; as it often shows itself in attempts to appear uncommonly warm and zealous in the cause of God; but the fervours of those who affect zeal are divested of all solemnity, and their discourse degenerates into rant and empty vociferation. Instead of the genuine feelings of the heart, there is stirred up a ferment of mere animal

* The above remarks are not intended to refer to the *matter*, but only to the *manner* of discourse. It is believed that affectation, or an unnatural *manner*, is the chief fault of most speakers. With respect to tones, looks, gestures, &c., the best rule is "to follow nature." No, art, no rules can teach us how to express significantly and impressively the emotions and feelings of the heart. In all cases, nature dictates the proper expression where the emotions are in real exercise; and every attempt to express feelings which do not exist must fail of success with the judicious hearer, and indicates such disingenuity as should never be found in a preacher of the Gospel.

passions; and the speaker exhausts himself with incoherent declamation, which may produce some sympathy in the weak and ignorant, but which greatly disgusts the judicious.

But the greatest gifts will answer no end unless they are exercised. Of all men in the world we are under the strongest obligations to be diligent in our calling: in no profession does sloth rise to such a magnitude, in the catalogue of vices, as in ours.

We have undertaken an awfully important work, and woe be unto us if we preach not the Gospel! We must be *instant in season and out of season*. For whilst we may be indulging our ease *souls are perishing*; yea perishing from under our ministry. Shall we then devote to amusements, to secular employments, or to unimportant studies, those precious moments, which, if rightly improved, might rescue some immortal souls from everlasting torments? God forbid. "In the morning, let us sow our seed, and in the evening withhold not our hand; for we know not which will prosper, this or that."

The last important qualification which I shall mention is *a spirit of prayer*. If the question were proposed, by what means shall Zion be raised from the dust, and become the joy of the whole earth? I would answer, by prayer. This is not peculiar to ministers of the Gospel, but they should abound and excel in this heavenly gift. Although our profession leads us to be much conversant with religious subjects, and to engage in many religious duties, yet there are no Christians who are in more danger of suffering the lively flame of devotion to languish, and to sink down into a state of awful declension and deadness than the preachers of the Gospel. What the state of our intercourse with our God and Saviour is, what nearness of access to a throne of grace we enjoy from day to day, how much of a wrestling, importunate spirit of prayer we possess, can be known only to God and our own consciences. But of this one thing we may be certain, that if we are deficient here, we are deficient everywhere else. If we have not confidence to speak to God as a father, how shall we deliver his messages to the people? The minister who approaches nearest to God in prayer, may be expected to be most successful in speaking to men; and perhaps one reason why many of us see our labours attended with so little fruit, is because we are so little in the habit of frequent, fervent, affectionate prayer. May God endue us all richly with those gifts and graces which will enable us effectually to promote the edification of the Church.

And to His name shall be the glory. Amen.

ARTICLE XXI.

THE GOSPEL SENT TO ALL CLASSES.

BY THE REV. JAMES HALL, D.D., OF N. C.*

"Thou shalt go to all that I sent thee, and whatsoever I command thee, thou shalt speak."—JEREMIAH i. 7.

GOD has, in every age, furnished his church with a series of ministers, or religious instructors, by whom he has communicated his will to the human race. Some of those have been extraordinary, others ordinary ministers of his word; the first he has employed to communicate new truths to their fellow creatures, the others to explain, illustrate, and enforce those truths already communicated. The former, when necessary, always carried their testimonials with them, which consisted in foretelling future events and working miracles; and without one or both of those, the world was under no obligations to believe that their mission was divine.

The class of extraordinary teachers, we have reason to believe, have been few in number when compared with those who may be termed ordinary; and those few God hath, in former ages, honoured as his primary messengers to publish the terms of salvation to a fallen world.

Of those the Lord Jesus was the supreme head; all the prophets, as well as apostles, being under his superintendency, hence the spirit of prophecy is called the spirit of Christ.† But as the spirit of prophecy has now ceased, none since the apostolic age having pretended to it except enthusiasts and impostors, it will follow, that the spirit of inspiration has also ceased.

This will certainly be granted by every impartial reasoner, who will distinguish between the meaning of the words, inspiration and illumination. The one is an exhibition of the will of God to man, either in the communication of some new doctrine never before revealed, or in the knowledge of some future event, not discoverable by human reason. The other is the enlightening influences of the Spirit of God shed upon the human mind, by which that mind has a clear and spiritual discovery of divine truths, and by which those truths have a practical influence both on the heart and life.

* Dr. JAMES HALL, one of the distinguished ministers of North Carolina, was born at Carlisle, Pa., in 1744. He commenced the study of the classics at the age of *twenty-six*, and was graduated at Princeton in 1774, under Dr. Witherspoon, with whom he also studied theology. He was licensed in 1776, and ordained in 1778 over the churches of Fourth Creek, Concord and Bethany, N. C., of the latter of which he remained pastor until his death in 1826. He established a classical academy in the bounds of Bethany Church. This sermon was delivered in 1792, at the ordination and installation of the Rev. *Samuel C. Caldwell*, son of Dr. David Caldwell, over the churches of Sugar Creek and Hopewell. We are indebted to the Rev. S. C. PHARR, for a copy of the sermon, printed at Halifax, in 1795.—ED.

† 1 Peter i. 11.

From these short definitions, it is presumed this conclusion is obvious—That the inspiration of the holy Spirit was peculiar to the prophets and apostles, and that the illumination of the same Spirit is common to every believer on Christ, as well as to every faithful minister of the gospel; so that what in modern times is by some called inspiration, would by them, if they would advert to the true meaning of words, be called illumination. And as the inspiration of the holy Spirit was indispensably necessary to those who were to communicate the will of God primarily to man—so the illuminating and sanctifying influence of the same Spirit appear also necessary to those who would explain, illustrate, and inculcate, revealed truth in a right manner; for this plain reason, “The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned.”*

It is granted, that the person to whom the words of our text were first addressed, was constituted an extraordinary minister of God’s word; but although in this he differed from those who are termed ordinary ministers—yet in this both ought to agree, that to whomsoever God, by his express command, or by the dispensation of his providence, may send one whom he has called to the ministry of his word, to them they must go, without hesitation; and whatsoever he commands, that shall they speak; or in other words, they are to preach the Gospel to every creature to whom they may, by the providence of God, be sent, and are to communicate to them, so far as ability and opportunity may admit, the whole counsel of God.

The text being thus introduced and explained, we will endeavour to illustrate it under the following heads of doctrine:

I. Show the various classes or characters to which the ministers of the Gospel are sent.

II. Give a sketch of the various messages which they are directed to deliver. And then apply the doctrine.

As there is such a close and necessary connexion between these heads of the doctrine, we will treat them together. But let it be previously observed, that many observations that will be made respecting any one class, will be found applicable to many others besides those of whom they are predicated.

1. Ministers of the Gospel are sent to those who are grossly ignorant of the doctrines of religion.

These may be subdivided into, 1st, Those who have been without the means of instruction.

Such are to be found not only among the savage tribes, but also among those nations that are called Christians; who from their state of society, or the negligence of their parents, are almost totally ignorant of the doctrines of the Gospel.

Those are often found more docile and tractable than many who have had the advantages of a religious education, and usually lie more

* 1 Cor. ii. 14.

open to conviction than those in whose minds divine truths have been inculcated without any good effect.

Such ought to be treated in a gentle and tender manner, exhibiting to them the most plain and necessary instructions—the knowledge of God, their dependence on, and relation to him—that miserable state to which sin has reduced the human race—the method of recovery through a Redeemer—the necessity of faith, repentance, and a holy life, in order to be qualified for the enjoyment of God. In fine, such are to be fed with milk, not with strong meat, but such as they are able to receive.

2d, Those who have enjoyed, but have neglected religious instruction. To such we should state the crime of negligence as nothing less than the abuse of knowledge; showing, that God will deal with all according to the privileges he has bestowed upon them. Hence he represents those who will neither know nor consider his kindness exercised towards them, as more ungrateful than the senseless ox, or the more stupid ass.* Such should be taught, that the difference between those who sin against religious knowledge, and those who live in ignorance under the means of instruction, amounts only to this, that the one knows his duty but will not perform it; whereas the other determines not to know it, because he has no design to reduce it to practice. They should therefore be made sensible, that the ignorant and the wilful sinner shall be destroyed together—“When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.”†

2. They are sent to them who know the will of God, but do not obey him. Those, it is to be feared, form a great part of our common audiences. The few evidences we have of practical godliness is a melancholy proof that this is the case, even where the means of grace are most faithfully dispensed.

With such it is difficult to deal. Divine truths, even those that are most pungent and practical, are such beaten subjects with them, that they usually fall like water on a rock, not making the least impression.

In order therefore to do anything that may promise success, we must preach to such plainly, pointedly and fervently. Recourse must be had to the reason, and especially to the conscience of the knowing and wilful sinner, showing how religious knowledge, if it do not influence the practice, must aggravate the sinner's condemnation; and how just that threatening is, “And the servant who knew his Lord's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes.”† To such also the offers of pardon and reconciliation through the Redeemer, should be held forth, showing that if the wicked forsake his way, and the unrighteous man his thoughts; if he turn unto the Lord, he will have mercy upon him, and to our God, he will abundantly pardon.§

* Isa. i. 3.

† 2 Thess. i. 7, 8.

‡ Luke xii. 47.

§ Isa. lv. 7.

3. The ministers of the Gospel are sent to backsliders. This is a fearful case, but not out of reach of the divine call. Some are backsliders in heart only, while the outward conduct may be fair and uniform; and indeed it is always in the heart that backsliding takes its rise. Others have thrown off the mask, formerly worn, and returned openly to the ways of iniquity. The case of both is dangerous; for the one leads towards, and the other often lands its unhappy subject in final apostacy.

Such must have had a partial work of the spirit of grace on their hearts. This, when not improved to the purposes of salvation, only qualifies them for a more dreadful fall; as they often turn to the practice of sin with greediness, and consequently rebel against greater light and more powerful testimony of conscience than formerly, having been made partakers of a partial sanctification, and experienced something of the pleasures of a religious life. Such a state must be more dangerous than even that of the unawakened sinner. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them."*

It is difficult to find any avenue by which we may have access to the consciences of such hardened creatures. Their hearts are like hot iron thrown into cold water; the higher it has been heated it becomes the harder. So they, the deeper their convictions have been, are proportionately more hardened against the fear of the Lord. But as they are the objects of the divine call, ministers of the Gospel should leave no means unattempted that have an aptitude to reclaim them.

Their danger should therefore be stated to them in strong and pathetic terms; showing them how much more dangerous their relapse is, than their original disease.

They should be reminded of their former exercises, the views they have had of their obligations to obey the law of God, the innumerable breaches of it which they have seen themselves guilty, and the subsequent punishment to which they have seen themselves liable from the justice of God—the resolutions they formed to live more answerably to the end of their creation, and how far they have fallen short of the fulfilment of those resolutions—that these things will lay a foundation for deep and bitter remorse, in proportion to the distance they have fallen back, if ever they be brought to repentance in this world; but more unspeakably dreadful should that repentance be laid over for the world to come.—They should also be shown, that although their case is dangerous it is not hopeless—that God calls them particularly to return and they shall have mercy.—"Return, thou backsliding Israel, saith the Lord, and I will not cause mine

* 2 Pet. ii. 20, 21.

anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever."

4. The openly profane, who have not been awakened to see their danger on account of sin, is another class, to which the ministers of the Gospel are sent.

If they be ignorant, the understanding must be enlightened, as was mentioned when speaking of the first class. If they have been instructed in the doctrines of religion, they are to be dealt with on clear scriptural principles. Recourse must be had to reason and conscience as, in a former case, showing them from plain and pointed passages of scripture that they are in a state of condemnation, and are treasuring up wrath against the day of wrath and the revelation of the righteous judgments of God. The goodness, mercy, and forbearance of God towards them should be held up to their view; and withal, the love of a suffering Saviour, together with those subsequent blessings, that flow from an interest in him, as well as those storms of vengeance that shall fall on those who live and die in a state of rebellion against God. The offers of mercy should also be made to them, for on their coming to reason with their God, he has promised—"Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool."*

5. Ministers of the Gospel are sent to those who build their hopes of heaven on a false foundation.

(1) Those who are mere formalists, who by the force of a religious education and the influence of good example, have taken up a form, while they are destitute of the power of practical godliness—who have never had a discovery of the holiness and spirituality of God's law, and consequently have never been acquainted with the plague of their own hearts—who have never seen themselves undone without an interest in the mediation of Christ—have never had a believing discovery of the divine justice and mercy as exhibited in his sufferings; and consequently have had no practical sense of the demerit or pollution of sin, nor of the native depravity of the human heart.

It is difficult to touch persons of this description. They have their shield upon every quarter against the arrows of conviction.

They have like Paul lived in all good conscience before God. They read, hear, pray, praise, communicate, &c. They have wronged no man—the world can charge them with no gross crimes, and if they have some failings, those are such as are common to other Christians. Thus, when the strong man armed keeps the house, the goods are at peace.

A deceived heart has turned them aside; and making their own religion the standard, they enjoy peace while they walk in the imagination of their own hearts.

In dealing with such characters, recourse must be had to the practical doctrines of the Gospel, showing that there is a power as well as

* Isa. i. 18.

form in religion—that the conscience must be convinced of the guilt and pollution of sin, before Christ will be embraced as a Saviour—that without regeneration, there is no access to the kingdom of heaven—that when the soul is regenerated and man becomes a new creature, old things are passed away, and all things become new—that there are new discoveries of God, of Christ, and the method of salvation through him; new motives, new designs, new desires; in short, there is a new heart and a new life. They must be taught, that without deep and bitter repentance for sin, there can be no salvation—that the true penitent has such a view of the heinous nature of sin in the glass of Christ's sufferings, that, looking on him whom he has pierced, he mourns, as one mourneth for an only son, and in his bitterness, as one is in bitterness for a first born—that there is a series of mortifications to be performed by every follower of Jesus, that he must deny himself, take up his cross and follow him—that this constitutes a spiritual warfare, in which he has to contend, not only with flesh and blood, but even with principalities and powers, and that this warfare shall not be accomplished until death end the contest:—that every one, who is in the way to heaven, hath a faith that works by love, and purifies the heart, and will engage its subject in a life of internal as well as external holiness, without which no man shall see the Lord.

These and similar doctrines, when pointedly addressed to the conscience of the formalist, and authentically proved from the sacred scriptures, have under the assistance of the divine Spirit, the greatest aptitude to awaken his attention to the danger of his state, and engage him to fix his hopes of happiness on a more solid foundation.

(2.) Those who build their hopes of happiness on their former religious experiences; such are, if possible, harder to move than those last described; for in addition to the external duties of the formalist, they have a long detail of what they call Christian experiences to relate. They have been convinced of the demerit of sin—have seen its danger—have trembled under a sense of God's wrath, and seen what a fearful thing it is to fall in the hands of the living God—have been converted in their apprehension, and have had those joys which are subsequent to the new birth—have partaken of the sanctifying influences of the holy Spirit, and are certain they are the children of God.

But one unhappy circumstance attends them; they do not grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Their first acquaintance with him has been the most intimate; and while their heads have swelled with religious knowledge, their hearts have grown cold, and the life of religion has dwindled in their souls. Yet still they retain a religious hope, and will not be persuaded that their change has been partial, and their faith temporary.

Such a character seems well delineated by the prophet, "He feedeth on ashes; a deceived heart hath turned him aside that he

cannot deliver his soul, nor say, Is there not a lie in my right hand ?”*

When doubts arise in the mind, they look back to former experiences, and make the same use of them that the true believer makes of Jesus Christ, who is his only ground of comfort.

Such should be informed that former experiences are a dangerous foundation on which to rest a religious hope; for the heart is deceitful above all things; and on the above principles, if our hearts deceive us once, that deception may be final, and consequently fatal—that self-examination is a great part of the Christian’s business through life—that faith is a vital principle, and will be a constant source of vital holiness—that it regulates the heart as well as the life; and that except the true believer can have new discoveries of the love of God to his soul, he can no more live comfortably on the recollection of past experiences, than a man famishing for want of food can satisfy himself by recollecting, that a month or a year ago he had eaten a plentiful meal. The language of every pious soul is that of the psalmist, when devoid of sensible manifestations: “My soul thirsteth for thee in a dry and thirsty land, wherein is no water to see thy power and thy glory as I have seen thee in thy sanctuary.”†

Such should be reminded of the state of those who received the seed on stony ground; that their joy might be as great, perhaps greater than of those who received seed on good ground, yet soon became abortive; and that many have professed a high degree of religious comfort, and have set out with zeal, whose root has soon become as rottenness, and whose blossom has gone up as dust. In short, such ought to be urged to repent and do their first works, if ever they would expect to escape the wrath to come, or enjoy the favour of God.

6. Those convinced of the guilt, and consequently of the danger of sin, is another class to which the ministers of the Gospel are sent. For this purpose the Lord Jesus, the prime minister of the Gospel, was specially commissioned by the Father, and in him all his faithful ministers are authorized, declaratively, “To proclaim liberty to the captives, and the opening of the prison to those that are bound.”‡

Some of those are struck as with lightning, having the passions chiefly affected. A dreadful tumult is raised in the mind, and what must I do to be saved? is all their cry. They have keen flashes of conviction, which are often mingled with gusts of temporary joy. If such be ignorant of the doctrines of the Gospel, they lie exposed to the wild extravagances of an enthusiastic fancy, and ought to be well instructed in the leading doctrines of the Gospel, or method of salvation.

If they have a considerable degree of religious knowledge, they are often in danger of despondency, from a view of the abuse of that knowledge.

* Isa. xliv.

† Psal. lxxiii. 1.

‡ Isa. lxi. 1.

Such should be shown, that God can be just and yet be the justifier of the most ungodly sinner, who believeth on Jesus; and that although they have destroyed themselves, yet in him is their help.

Others are wrought upon in a more slow and gradual manner. They are rarely so deeply affected as those above described, but more rationally and uniformly; and are more apt to persevere. Both characters, especially the former, grasp at comfort, and are in danger of being too easily healed. Under great awakenings, a comfortable text of scripture, suggested to the mind, has removed a sense of guilt and excited a flow of joy, which has continued for a considerable time, when a future conduct has testified that the unhappy subject of that joy was still in the gall of bitterness and bond of iniquity.

Both characters should be urged to press forward, and shown the danger of miscarrying in so great a work.

Hence they should be warned against the deceits of the human heart, and the legal bias that is by nature of every child of Adam.

The nature and necessity of regeneration, of repentance towards God, and faith towards our Lord Jesus Christ, should be explained to, and inculcated on them. The way of salvation should be made plain to them, and they urged to flee by faith to Jesus, by whom alone they can escape the wrath of God, and obtain a title to the heavenly inheritance.

The danger of loitering should be stated to them; knowing that to stand still in the ways of religion is really to go back; and they should be exhorted to give all diligence to make their calling and election sure, both on account of that storm of vengeance that will fall on those who draw back to perdition, and that eternal weight of glory which awaits all who persevere, as well as on account of those natural obligations they are under to God as his reasonable creatures.

7th. Young converts are another class to which the ministers of the Gospel are sent. The Lord Jesus commands them to feed his lambs.

Those who are young in religion have often more need of instruction than they imagine, especially if they have emerged suddenly from the depths of keen distress to lively and comfortable views of their interest in the favour of God. They feel themselves so transported with the novelty of the scene, all within them appearing new and strange, that they are apt to mistake those effusions of heart, which in a great degree, arise from mere natural gratitude, for deep and rooted affections.

Hence it is common with such when those overflowings of passion subside, to conclude that all they have experienced was a delusion.

Their religious joy they considered as one of the best evidences of grace; whereas it was only the result of the supposed goodness of their state; not considering, that those that received the seed on stony ground are said to receive it with joy; whereas there is not a word said of the joy of those who received it on good ground; but

only of the fruit they brought forth ; which shows that whatever is most characteristic in the fruits of holiness, is the best evidence of a gracious state.

They think they have already made greater progress in sanctification than they will find they have done, after they have been many years engaged in the spiritual warfare. They are so taken up with the views of a future glory, that they think they have little else to do than stand ready for the summons to depart, and mingle songs of praise with the redeemed above. But they should be taught, that the seeds of corruption are still in the heart—that they may yet expect to combat with enemies within and without—that they have vitiated appetites to subdue, and lusts to mortify—that they will yet feel a law in their members warring against the law of their mind, and leading them captive to the law of sin and death—that their adversary the devil is ready to take advantages of them—that they are in danger of being lifted up with spiritual pride, imagining themselves to be peculiar favourites of Heaven, whereby they may solace themselves with the gift, while they forget the giver—that ungodly companions may allure or banter them into those crimes which may wound their conscience and dishonour the cause of the Redeemer—that they must be frequently conversant with objects of sense, which, except the heart be well kept, will mar communion with God—that God's children have frequent cause to complain of their declinings under which they are ripening for chastisements from the hand of God—that these also are the lot of his children, for he scourgeth every son whom he receiveth*—that notwithstanding all their zeal and ardour of love, they may, by their ungrateful conduct to their God, have more keen and aggravated distress than when under their first convictions ; and all they have formerly experienced may be so far from affording them any ground of comfort, that it may appear as a circumstance to set them further from the reach of mercy, until in humble faith in the Redeemer, and deep repentance for their backslidings, they turn to God as more humble and depending creatures.

These things, I know, they will hardly believe, when under the gales of their first comforts ; because they are yet, in part, strangers to their own hearts, until they are taught them by sad experience ; but one day spent in such disagreeable circumstances will teach them more real knowledge of their own hearts, than many days when the first fervour of religion was on their minds.

They must be taught to live by faith as well as by sense ; for the just shall live by faith,† which may be called, an habitual recollection of divine things, influencing both the heart and life in the ways of holiness ; and to know that all evidences of grace are reducible to habitual love to God, and a rooted aversion from sin, accompanied with fixed resolutions and endeavours to obey the commands of God.

There are others, who, on their first acquaintance with religion, are

* Heb. xii. 6.

† Heb. x. 38.

more doubtful and hesitating, who have alternate hopes and fears, comforts and distresses; but such will fall under an

8th class, to which the ministers of the Gospel are sent, namely doubting believers.

Such characters ought to be treated in a tender manner, as they are treated with much tenderness in the scriptures. One design of Christ's coming in the flesh was, "To deliver them who through fear of death were all their lifetime subject to bondage;"* "To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."†

Such are usually those, who have been wrought upon by slow and insensible degrees, and often those with whom God has taken a dealing in early life. Something of the spirituality of God's law has been discovered to them, and consequently the evil of sin, before vicious habits have been rooted in their minds; hence they have been kept back from those pollutions in which those of equal age with themselves have been immersed.

And although they are made sensible of the guilt of sin, and the innate depravity of their hearts, yet usually they have no such horrid pangs of conviction as commonly attend gross sinners.

Hence it is, that when a saving change is wrought upon the heart, this is not so sensibly discovered as in others who have emerged from a life of a wilful and known iniquity, to a new life of faith and holiness.

On these principles, I think we may rationally account for this, which those, whose business it is to converse much with others under religious exercises, often find to be a fact that they, who in early life, have been long under the spirit of bondage, have rarely such clear evidence of their interest in Christ as those who are brought into a state of grace in more mature age; though at the same time the former may be possessed of a higher degree of sanctification, and may live a more uniform life of holiness than the latter; nor are they subject to such depths of distress in the subsequent part of their lives.

The usual difficulty with such is not so much, whether ever they have been under the operations of the Holy Spirit as, whether those operations have been only common, and such as have not produced a saving change. But where the change is universal, the Spirit of God speaking in the scriptures, treats such characters with particular attention.

Let Isaiah 1. 10, suffice on this subject. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord and stay upon his God."

The promises and gracious invitations of the Gospel should be laid

* Heb. ii. 15.

† Isa. lxi. 3.

before them, together with the lowest evidences of grace laid down in the scriptures.

They should be exhorted to look more to their desires than their supposed attainments, knowing that, "Blessed are they who hunger and thirst after righteousness, for they shall be filled:"*—that although they have toilings, trials and temptations, they should consider, that Christ himself hath suffered, being tempted; that he is able to succour them that are tempted; and that through much tribulation they must enter into the kingdom of heaven. They ought to be exhorted to press forward in the ways of holiness, to exercise consciences void of offence towards God and man, and keep themselves unspotted from the world.

If the darkness be only occasional, and in those who have enjoyed a comfortable sense of the love of God to their souls, they should be exhorted to search for the cause why God contends with them; and as soon as discovered, to turn to God by sincere repentance; a candid confession of their sins, and a new application to the atoning and purifying blood of Christ for pardon and sanctification. This was David's conduct, and it was attended with happy effects; for says he, "When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me." But when he comes to the following resolution he immediately obtains a sense of pardon. "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin."†

9. The last class we will mention, to whom the ministers of the gospel are sent, is that of assured Christians—The Lord Jesus commands his disciples to feed his sheep as well as his lambs. There are means of sanctification provided as well as of conversion.

While believers are conversant with sensible objects, they will always be exposed to forgetfulness of their Father's house. They therefore have need to be kept in remembrance of their duty, as well as to have new instructions communicated to them—they are to be encouraged to go on with diligence and zeal in their Christian course—to be examples to others in all godly conversation—to manifest their attachment to the Lord Jesus by a holy life, letting their light so shine before men, that they may see their good works, and glorify their Father who is in Heaven.‡

They should also be exhorted to assist those who minister in holy things.

Although it is not the province of private Christians to preach the gospel, yet much is in their power, as a means in the hand of God, for the promotion of the cause of religion.

Every one has intimate acquaintances, many have families and other dependents, over whom they may have influence in word and deed. With such, Christians should be exhorted to be diligent; and surely none can be so fit to recommend religion to others as those

* Matt. v. 6.

† Psalm xxxii. 3, 4, 5.

‡ Matt. v. 16.

who have felt the power of godliness, and are walking under a sense of the favour of God.

We have designedly omitted every class of infidels, and of those who wrest the scriptures to the destruction of themselves and others, for these reasons. That this discourse, in which it will probably be thought, we have already been too tedious, might not be swelled to too large a size, and that it might be rendered as practical as our ability and the nature of the subject would admit.

We will now conclude by deducing a few practical inferences from the doctrine.

Inf. 1. Ministers of the gospel should study the human heart, in order to be able to communicate suitable instructions to others, and give to every one his portion.

This can be done only by being acquainted with themselves. He who has never felt the plague of his own heart, has never seen the twofold evil of sin, the fulness and sufficiency of Christ, and the beauty of holiness, must be a wretched guide for others in the way to glory.

Were any of us under a necessity of travelling through a country in which we had many enemies, and exposed to many dangers, any of which might prove fatal to us, and through which there was but one safe way, and that difficult to find, we would much rather choose a guide who had been accustomed to travel that way, than he who had only read an historical or geographical description of it. The latter might make a flourish of language, in describing the intricacies of the way and the dangers to which the traveller might be exposed, without knowing whether those things were true or false; whereas the other, having an experimental knowledge of them would certainly be the best qualified to lead the traveller through the difficulties of the way; point out to him where he may be most exposed to danger, and direct him to the best means of safety and defence.

The case is exactly similar, though much more serious in the matter before us. The natural man receiveth not the things of the Spirit of God; for they are foolishness to him, neither can he know them, because they are spiritually discerned. He, therefore, who is incapable of knowing those things that are essentially necessary to salvation, must be exceedingly disqualified, while in that situation, to teach others how to obtain everlasting life.

2. Ministers of the Gospel should adapt their discourses to various characters. We generally preach to promiscuous assemblies, in which there are all, or more than the characters lately described.

In order, therefore, to promise ourselves usefulness in our public performances, we must address ourselves to the feelings and particular cases of our auditors, so far as we are probably acquainted with their characters; if otherwise, some hungry or thirsty souls must go away disappointed. This will especially be the case, when an audience is entertained with some obscure speculative doctrine, which

even if true and founded on the word of God, yet alone will be but ordinary fare for those souls that are anxiously inquiring what they shall do to be saved ; and still more so when they are subjects much controverted, and are treated in such a manner as is calculated to form parties and foment divisions among Christians of various denominations. Such subjects, especially the latter, should be touched with a cautious and sparing hand ; and it is evident, that if they were less frequently brought into the pulpit, it would contribute more to the peace of the Church and the honour of religion. The great object in preaching the Gospel should be, to endeavour, as a means in the hand of God, to awaken those who are asleep in security, reclaim backsliders, point out to sinners their danger, encourage the timid, comfort the comfortless, strengthen the weak, and animate the godly in the ways of holiness.

3. The duties of ministers and people are mutual and reciprocal. If it be our duty to warn our fellow-creatures of their danger, it is also the duty of our auditors to take the alarm, and flee from the danger. If this were not the case, it never would be the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil ; which is evident from our Lord's own declaration.

It is to be feared, that many are insensible of this, who sit under the sound of the Gospel, who are so far from profiting by it, that it renders them more guilty. Of such the Lord Jesus says, if I had not come and spoken to them, they had not had sin, but now they have no cloak for their sin. If such was the case, when the bulk of the Jewish nation, through the influence of their teachers, mistook him for an impostor and a deceiver, what must be the case of those who acknowledge his mission was divine, that he is the only Saviour of sinners, and yet will not bow to the sceptre of his grace.

Surely the condemnation of such, must be aggravated in proportion to the greater light that is now shed on the world, and the more general acknowledgment of the truth of the Gospel.

To conclude, let ministers and people be deeply impressed with this idea, that the word of God should be so spoken and heard as it becomes accountable creatures ; knowing that we must render an account for the faithful or unfaithful discharge of the duties belonging to our office, and you for the improvement or misimprovement you make of our instructions. Let us so improve the inestimable privileges which we now enjoy, that they may produce the fruits of holiness in this world, and in the world to come, everlasting life ; which may God grant to each of us, for Jesus' sake. *Amen.*

ARTICLE XXII.

HINDRANCES TO SUCCESS.

BY THE REV. RICHARD OROIL.

As I know you have received much good advice, I would suggest to you a few hints of a negative kind, with a view of admonishing you to be careful, while you are doing your work, not by any mistakes of your own to hinder your success—

I. *By forgetting that your success with others is very much connected with your personal character.*

Herod heard John gladly, and he did many things, because he knew the preacher to be a just and holy man. Words uttered from the heart find their way to the heart, by a holy sympathy. Character is power:—

“A good man seen, though silent, counsel gives.”

If you would make deep impressions on others, you must use all means to have them first formed on your own mind. Avoid, at the same time, all appearances of evil—as a covetous or worldly, a vain or assuming, a careless or undevout deportment. Never suffer jesting with sacred persons or things. Satan will employ such antidotes as these to counteract the operation of that which is effective and gracious in a minister's character.

II. *By placing your dependence on any means, qualities, or circumstances, however excellent in themselves.*

The direct way to render a thing weak, is to lean on it as strong. God is a jealous God; and will utterly abolish idols as means of success. He designs to demonstrate that men and creatures are what he makes them, and that only. This also should be your encouragement:—looking, in the diligent and humble use of means, to that Spirit of life and power without whose influence all your endeavours will be to no purpose, you have reason to expect help suited and adequate to all your difficulties.

III. *By unnecessarily appearing in dangerous or improper situations.*

It is one thing to be humble and condescending: it is another to render yourself common, cheap, and contemptible. The men of the world know when a minister is out of his place—when they can oppress him by numbers or circumstances—when they can make him laugh, while his office frowns. Well will it be for him, if he is only rendered *absurd* in his future public admonitions, by his former compliances; well if, being found like St. Peter on dangerous ground, he is not seduced, virtually at least, to deny his Master.

IV. *By suspicious appearances in his family.*

As the head of your household you are responsible for its appearances. Its pride, sloth, and disorder will be yours. You are accountable for your wife's conduct, dress, and manners, as well as those of

your children, whose education must be peculiarly exemplary. Your family is to be a picture of what you wish other families to be; and, without the most determined resolution, in reliance on God, to finish this picture *cost what it will*, your recommending family religion to others will but create a smile. Your unfriendly hearers will recollect enough of Scripture to tell you that you ought, like the primitive bishop, to be one, that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?

V. *By meddling, beyond your sphere, in temporals.*

Your aim and conversation, like your sacred calling, are to be altogether heavenly. As a man of God, you have no concern with politics and parties and schemes of interest, but you are to live above them. There is a sublime spirit in a devoted minister, which, as one says of Christianity itself, pays no more regard to these things than to the battles of rooks, the industry of ants, or the policy of bees.

VI. *By venturing off general and acknowledged ground in spirituals.*

By giving strong meat, instead of milk, to those who are yet but babes—by giving heed to fables, which minister questions rather than goodly edifying; amusing the mind, but not affecting the heart; often disturbing and bewildering, seldom convincing; frequently raising a smile, never drawing a tear.

VII. *By maintaining acknowledged truth in your own spirit.*

Both food and medicines are injurious, if administered scalding hot. The spirit of a teacher often effects more than his matter. Benevolence is a universal language: and it will apologize for a multitude of defects, in the man who speaks it; while neither talents nor truth will apologize for pride, illiberality, or bitterness. Avoid, therefore, irritating occasions, and persons, particularly disputes and disputants, by which a minister often loses his temper and his character.

VIII. *By being too sharp-sighted, too quick-eared, or too ready-tongued.*

Some evils are irremediable: they are best neither seen nor heard: by *seeing* and *hearing* things which you cannot remove, you will create implacable adversaries, who, being guilty aggressors, never forgive. Avoid *speaking* meanly or harshly of any one: not only because this is forbidden to Christians, but because it is to declare war as by a thousand heralds.

IX. *By the temptations arising from the female sex.*

I need not mention what havoc Satan has made in the church, by this means, from the Fall to this day. Your safety, when in danger from this quarter, lies in flight—to parley, is to fall. Take the first hint from conscience, or from friends.

In fine, watch thou in all things: endure afflictions: do the work of an evangelist: make full proof of thy ministry: and then, whether those around you acknowledge your real character or not now, they shall one day know that there hath been a prophet among them!

ARTICLE XXIII.

QUESTIONS PROPER FOR YOUNG MINISTERS.

CHIEFLY BORROWED FROM THE EPISTLES TO TIMOTHY AND TITUS.

BY ISAAC WATTS, D.D.

I. OF FAITHFULNESS IN THE MINISTRY.

Do I sincerely give myself "to the ministry of the word;" Acts vi. 4; and do I design to make it the chief business of my life to serve Christ in his Gospel, in order to the salvation of men?

Do I resolve, through the aids of divine grace, "to be faithful to him who hath put me into the ministry," and "to take heed to the ministry which I have received in the Lord that I may fulfil it?" 1 Tim. i. 12; Col. iv. 17.

Do I honestly and faithfully endeavour by study and prayer to know "the truth as it is in Jesus?" Eph. iv. 21; and do I seek my instructions chiefly from the "holy Scriptures, which are able to make me wise unto salvation, through the faith that is in Christ, that I may be thoroughly furnished unto every good word and work?" 2 Tim. iii. 14, 17.

Do "I hold fast the form of sound words," as far as I have learned them of Christ and his apostles? 2 Tim. i. 13; that I "may by sound doctrine exhort and convince gainsayers?" Tit. i. 9; and do I determine to "continue in the things which I have learned, knowing from whom I have learned them?" 2 Tim. iii. 14.

Do I resolve to give the people the true meaning of Christ in his word, so far as I can understand it, and "not to handle the word of God deceitfully, but by manifestation of the truth commend myself to every man's conscience in the sight of God?" 2 Cor. iv. 2.

Am I watchful to "avoid profane and vain babblings?" 1 Tim. vi. 20; and do I take care to "shun foolish questions, which do gender strife, and disputing about words, which are to no profit, but the subversion of the hearers?" 2 Tim. ii. 14, 23.

Do I study to show myself approved unto God, rightly dividing the word of truth: 2 Tim. ii. 15; giving to every one, viz., to saints and sinners, their proper portion?

Do I make it my business to "testify to all men, whether Jews or Greeks, the necessity of repentance towards God, and faith in Christ Jesus;" and that "there is no other name under heaven given whereby we may be saved;" making this Gospel of Christ the subject of my ministry? Acts xx. 21; iv. 12.

Do I constantly affirm that "those who have believed in Christ Jesus should maintain good works, and follow after holiness, without which no man shall see the Lord?" Titus iii. 8; Heb. xii. 14.

Do I teach those that hear me to "observe all that Christ hath

commanded us, nor shun to declare to them at proper seasons the whole counsel of God?" Matt. xxviii. 20; Acts xx. 27.

Do I preach to the people, "not myself, but Christ Jesus the Lord, and myself as their servant for Christ's sake?" 2 Cor. iv. 5.

Do I, in my study and my preaching, "take heed to my doctrine and my exhortations, so that I may save myself and them that hear me?" 1 Tim. iv. 16.

Do I "watch over the souls of men as one that must give an account, being solicitous that I may do it with joy, and not with grief?" Heb. xiii. 17.

II. OF DILIGENCE IN THE MINISTRY.

Do I "give attendance to reading," meditation and study? Do I read a due portion of Scripture daily, especially in the New Testament, and that in the Greek original, that I may be better acquainted with the meaning of the word of God? 1 Tim. iv. 13.

Do I apply myself to these things, and give myself wholly to them, that my profiting may appear to all? 1 Tim. iv. 15.

Do I live, constantly, as under the eye of the great Shepherd, who is my master and my final judge, and so spend my hours as to be able to give up a good account of them at last to him?

Do I not "neglect to stir up any of those gifts, which God has given men, for the edification of the church?" 1 Tim. iv. 14, and 2 Tim. i. 6.

Do I seek, as far as possible, to know the state and the wants of my auditory, that "I may speak a word in season?" Isa. i. 4.

Is it my chief design, in choosing my subject, and composing my sermon, to edify the souls of men?

Am I determined to take all proper opportunities to preach the word, in season and out of season, that is, in the parlour or the kitchen, or the workhouse, as well as in the pulpit; and seek opportunities to speak a word for Christ, and help forward the salvation of souls? 2 Tim. iv. 2.

Do I labour to show my love to our Lord Jesus, by "feeding the sheep and the lambs of his flock?" John xxi. 16, 17.

Am I duly solicitous for the success of my ministry? and do I take all proper methods to inquire what effects my ministry has had on the souls of those who hear me?

Where I find or hope the work of grace is begun on the soul, am I zealous and diligent to promote it?

III. OF CONSTANT PRAYER AND DEPENDENCE.

Do I "give myself to prayer, as well as to the ministry of the word?" Acts vi. 4.

Do I make conscience of praying daily in secret, that I may thereby maintain holy converse with God, and also, that I may increase in the gift of prayer? Matt. vi. 6.

Do I make it my practice to offer "prayers, supplications, and intercessions for all men," particularly for our rulers, and for my fellow-labourers in the ministry, and for the church of Christ, and especially for those to whom I preach? 1 Tim. ii. 1; Rom. i. 9, 10; Phil. i. 4.

Do I seek by prayer, for divine direction and assistance in my studies, and in all my preparations for the public? and do I plead for the success of my ministry with God, in whom are all our springs? Eph. iii. 14-19; Phil. i. 8, 9.

Do I ever keep upon my spirit a deep sense of my own insufficiency for these things, that I may ever depend and wait on the power of Christ for aid and success? 2 Cor. ii. 16, and iii. 5, and 2 Tim. ii. 1.

IV. OF SELF-DENIAL, HUMILITY, MORTIFICATION, AND PATIENCE.

Do I endeavour to please all men for their good, and not make it my business to please myself? Rom. xvi. 2. But to become all to all, that I may win their souls, so far as is consistent with being true and faithful to Christ? 1 Cor. x. 23, and ix. 19, 22.

Do I behave myself before men, "not as a lord over God's heritage, but as a servant of all for Christ's sake? and do I treat them not as having dominion over their faith, but as a helper of their joy?" 2 Cor. iv. 5, and i. 24.

Am I "gentle and patient towards all men, in meekness instructing those that oppose themselves?" 2 Tim. ii. 24.

Do I "approve myself in all things as a minister of God; in much patience possessing my own soul," and having the government of my own spirit? 2 Cor. vi. 4.

Do I, as a man of God, whose business is heavenly, flee from covetousness and the inordinate desire of gain; not seeking my own things so much as the things of Christ? 1 Tim. vi. 10, 11. But having food and raiment, have I learned therewith to be content? 1 Tim. vi. 8.

Am I willing "to endure hardness as a good soldier of Jesus Christ?" 2 Tim. ii. 3; and am I learning to bear whatsoever God calls me to, "for the sake of the elect, that they may obtain salvation with eternal glory?" 2 Tim. ii. 3, 10.

Am I more and more fortified against shame and suffering for the testimony of my Lord Jesus Christ? 2 Tim. i. 8-12.

Am I willing "to spend myself and to be spent" for the good of the people, or even to be offered up, as a sacrifice for the service of their faith? and do I count nothing dear to me, that I may fulfil the ministry which I have received of the Lord Jesus? Phil. ii. 17; 2 Cor. xii. 15; Acts xx. 24.

V. OF CONVERSATION.

Is it my constant endeavour to "hold fast the true faith, and a good conscience together, lest making shipwreck of one, I should lose the other also." 1 Tim. i. 19.

Do I so walk as to be an "example of Christians, in word, in conversation, in charity, in faith, in purity?" 1 Tim. iv. 12; that in "all things I may show myself a pattern of good works?" Tit. ii. 7.

Do I endeavour to walk uprightly amongst men, and do nothing by partiality? 1 Tim. v. 21.

Is my conversation savoury and religious, so as to minister edification to the hearers? Eph. iv. 29.

Do I "shun youthful lusts, and follow after righteousness, faith, charity, and peace, with all them that call on the Lord, out of a pure heart?" 2 Tim. ii. 22.

Do I avoid, as much as possible, the various temptations to which I may be exposed, and watch against the times, and places, and company which are dangerous?

Do I practise the Christian duty of love and charity, to those who differ from me in opinion, and even "bless and pray for them that are my enemies?" Rom. xii. 14, and xiv. 1.

Do I behave myself blameless as a steward of God, not self-willed, not soon angry, not given to wine, nor filthy lucre, no brawler, no striker; a lover of hospitality, a lover of good men, sober, just, holy, temperate? Tit. i. 7, 8.

Do I daily endeavour "to give no offence in anything, that the ministry be not blamed?" 2 Cor. vi. 3.

Do I watch over myself in all times, and places, and conversations, so as to do and to bear what is required of me, to make a full proof of my ministry, and to adorn the doctrine of God my Saviour? 2 Tim. iv. 5; Tit. ii. 10.

ARTICLE XXIV.

THE DAY OF SPECIAL PRAYER.

THE General Assembly of the Presbyterian Church has solemnly set apart the *last Thursday of February* as a day of special prayer. What subject is it, that, in the judgment of our supreme Judicatory, needs a more than ordinary interest at the throne of grace? The resolution is as follows:

Resolved, that the lamentable dearth of candidates for the ministry in the Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is a subject of serious alarm: involving great responsibilities on all concerned and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion that constant and earnest prayer should be made to the "Lord of the harvest," both in public and private, until a gracious answer is given in his holy providence; and that the last Thursday of February next be recommended as a day of *special* prayer and public instruction on this subject in all our Churches.

1. Prayer is a general duty perpetually binding upon individual Christians and upon the Church. It is among the highest privileges

of the soul; for it brings us into communion with God, and encourages the hope of a gracious answer to our requests. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

2. Days of *special* prayer for particular objects are in the course of Providence highly useful. They serve in an emphatic manner to arouse the Church to important duties, too much neglected, and to unite the hearts of God's people in importunate and persevering supplication. When the love of many waxes cold; when the absence of Divine influences impairs all our energies; when the world is enticing our youth by the multitude of its fascinations, and few of them make a profession of faith in Christ, and still fewer think of looking forward to the work of the ministry; when death is invading the sanctuary with more than ordinary ravages; and the cry of our country and of the heathen nations for the Gospel is unanswered to a great degree from the want of faithful labourers, it seems to be peculiarly important for our congregations to call upon the name of the Lord, and to make our wants known according to the terms of his precious promises. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to *them that ask Him!*"

3. The Holy Spirit is the gift to be sought in the prayers of the Church. No progress can be made by the Church without his influences. God has given His Son as a sacrifice; he has enlightened us with revealed truth; and has added the aids and sanctions of ordinances, sacraments, and providential discipline; but without the quickening grace of the Divine Spirit, all is as the means without the end. To pray for the Holy Spirit, kindles within the Christian heart *hope* and supplies it with *power*. The believer finds at the mercy-seat help for all his individual wants, and help for the Church in the aggressive work of preaching the Gospel to every creature.

The outpouring of Pentecostal gifts is the only hope of Pentecostal results. Our youth cannot be converted, and will not enter the ministry, unless God's power, invoked in prayer, descends into their hearts with conquering grace.

4. What a glorious subject of prayer is the *conversion of our youth!* Endeared to our households by the tenderest ties, consecrated to God from early infancy, the hope alike of the Church and of the State—immortal, privileged, influential youth—who will not pray for their present and eternal well-being? If they enter upon the scenes of life destitute of love to Christ and of the controlling principles of piety, how little hope that they will ever turn from the error of their ways? Their opportunities for intellectual elevation constitute a weighty plea for their special remembrance in the prayers of the Church. The lax principles of educated men have always been a snare to the community. It has been supposed that every student of respectable talents and acquirements may be regarded as the representative of at least a thousand immortal beings, who will

be moulded by his opinions and example. And then, when to this is superadded the immense influence which every such man must send down into the next and future generations, the relative importance of our youth may be to some feeble extent conceived. Shall it fail to awaken a special interest in their behalf?

5. The Church needs *ministers*, an increasing number of heralds to proclaim the word of life. How are they to be obtained? Let us hear the instructions of our Saviour. "*Pray ye* the Lord of the harvest, that *He* would send forth labourers into his harvest." Our dependence is above. Our hope of supply, 'thanks be to God, is in heaven. Christ has enjoined the Church to acknowledge his sovereignty, to invoke his power, to be supplicants at his throne. Never was a duty expressed in clearer language. *Pray ye!* Lord, send down the spirit of prayer into our hearts. *Pray ye!* Ye parents, ye sisters, ye brothers, ye grandfathers and grandmothers, all ye members of the household; ye ministers, ye elders, ye communicants; ye presidents and teachers in schools, academies, and colleges; ye candidates for the ministry, and pious youth pursuing a liberal education; all ye that love our Lord Jesus Christ in sincerity and in truth, pray *ye*—individually and collectively; privately, in the social meeting, and in the sanctuary; day by day, and on the day for special prayer, pray ye to the Lord of the harvest. If we would have ministers, we must ask for them. They are *gifts*, they are *ascension* gifts. "When he ascended up on high, he led captivity captive, and gave gifts to men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And the fact that Christ has thus connected the supply of ministers with *Himself*, with his own ascension into heaven, with his own glory and dominion and grace, is the sweetest encouragement to believers to draw near with assurance of hope.

Especially in view of the fact that the number of our candidates has been so long *stationary*, should the Church unite in solemn prayer for an enlargement of the ministerial ranks. There has certainly been no increase in the number of the theological students in our Church for the last ten years. Where is the responsibility? Whose is the fault, the sin, the shame? If ours—and where else is the blame?—let our prayers testify to our sincere endeavours of amendment, to our awakened sense of obligation, to our endearing reliance upon the Lord of the harvest for the forgiveness of past omissions and for grace to fulfil our duties in the future.

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